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*First Church of Christ, Scientist, New York City.*

# Reminiscences, Sermons, and Correspondence

Proving Adherence to the Principle of  
Christian Science as Taught by  
Mary Baker Eddy

By

Augusta E. Stetson, C.S.D.

*Third Thousand*

*Illustrated*

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BY  
AUGUSTA E. STETSON

**The Knickerbocker Press, New York**

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

That your faith should not stand in the wisdom of men, but in the power of God.

*St. Paul 1 Corinthians, ii, 1, 4, 5.*

I am the way, the truth, and the life: no man cometh unto the Father but by me.

*Christ Jesus, John xiv, 6.*

Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

*Mary Baker Eddy, Science and Health, p. 570.*





## LEAD THOU ME

Shepherd, hear my pleading prayer,  
Father, take my hand,  
Light the torch and lead the way  
Through time's desert land.

I am longing for the day  
Promised by our Lord,  
Light the torch and lead the way,  
Father-Mother God.

Guide me, Saviour, lest I stray,  
Firmly clasp my hand,  
Light the torch and lead the way,  
All my steps command.

Dear Christ, thou my strength, and stay,  
Thou my joy, my song,  
Light the path and lead the way,  
Through time's phantom throng.

Thus I fearless walk, and pray:  
Father, guard Thy child,  
Light the torch and lead the way  
Through the tempest wild.

Father—Mother—Love divine,  
Life in Thee I find,  
Light the path and lead the way  
To my home in Mind.

the fleshly so-called mind and its effects, sin, sickness, and death.

The great Leader of Christian Science, Mary Baker Eddy, states in her text-book of Christian Science, *Science and Health with Key to the Scriptures*, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468). Therefore it follows in divine metaphysics that all that is unlike God, good, eternal Life, Truth, and Love is produced by the so-called fleshly mind, the results of which false mentality, discord and disease, dissolve when met by the omnipotent power of Truth and Love, and they disappear as darkness before the light.

This volume chronicles the experience of twenty-eight years of constant service in the Cause of Christian Science. Its purpose is to show adherence to the spiritual interpretation of the Holy Bible as demonstrated by Christ Jesus, and in this age revealed and taught by the Discoverer and Founder of Christian Science, Mary Baker Eddy.

To stand each day during these years in the front of battle, crossing swords with materialists, and with those who interpret the text-book of Christian Science from a material view-point—to wield the "twoedged sword" of the Spirit,—the Word of God, and prove its mighty power to defend and to protect against the mortal mentalities which compose the so-called material world,—to continue this battle of Truth against error till invincible Truth triumphs, and Love leads out from material belief into the apprehension and understanding of the "wholly spiritual" concept,—all this effort to overcome the human is expressed by Mrs. Eddy in the following words, "If men understood their real spiritual source to be all blessedness, they would

struggle for recourse to the spiritual and be at peace" (*Science and Health*, p. 329).

May my footsteps up the hill of Christian Science and its rich reward of spiritual power, love, peace, and joy in the holy Spirit, quicken the earnest endeavor of all who have entered the path which Christ Jesus trod toward a demonstration of his manhood, his oneness with the Principle of being, Mind, Spirit, God. May the spiritual animus,—the vitality of the Word, within this volume,—enable all, who peruse its pages, to grasp more firmly God's right hand, until faith becomes understanding and the letter and the spirit of Christian Science reveal the glory and grandeur of a life consecrated to God and to the relief of sin-blind suffering humanity. Christian Scientists are exalting the Christ in individual consciousness and are gradually dissolving the illusions of corporeal sense.

This book is not in advance of its time. The spiritually minded of the twentieth century, quickened by the impetus of the on-coming Christ are grasping and demonstrating their spiritual "dominion . . . over all the earth" with which God endowed man.

Amid the smoke of battle the pioneers of Christian Science have clung "steadfastly to God and His idea" (*Science and Health*, p. 495), while striving to demonstrate the spiritual facts of being,—the absolute potency of Truth, and man's oneness with his creator. Divine Love will finally triumph. The picture of the woman in the Apocalypse will be understood and pæans of praise to God will ascend from the hearts of men for deliverance from all sin, suffering, sorrow, and death, "for the former things [mortal thoughts] are passed away" (Rev. xxi., 4).

With armor on, continuing the march toward the

demonstration of immortal womanhood, I shall watch, work, pray, and love more, and patiently await the spiritual ultimate, immortality.

This volume will fulfil its mission. May every Christian Scientist throughout the world be imbued with the spirit of Christ Jesus, and rise to the zenith of demonstration of the omnipotence and omnipresence of the Christ-mind over all that is unlike God and His idea. Then they may express their allegiance to Christ as did the Master when he applied to himself the following words of Isaiah:

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord (Luke iv., 18, 19).

And the words of Mary Baker Eddy:

God will heal the sick through man, whenever man is governed by God (*Science and Health*, p. 495).

AUGUSTA E. STETSON.

## INTRODUCTION

**H**UMAN belief passes through many phases of illusion; struggling in the darkness of personal sense, striking against the walls of materiality which shut it in an atmosphere of error, striving with itself for freedom—only to fall at last at the feet of Truth, and cry out: “O wretched man that I am! who shall deliver me from the body of this death?”

In its beginning, the belief which held me was nourished by the human love of devoted parents trained to believe in a personal God. Taught to lisp the infant prayer, “Now I lay me down to sleep,” and frequent repetition of its termination, “If I should die before I wake,” became, to sense, a dark shadow. There was developed a pronounced and restless fear, lest, before dawn, God might call me away from home and from my dear father and mother.

As I grew older, I was given the Trinitarian faith to digest: three persons in one God,—cognizant of both good and evil, together with divine wrath, original sin, and Adam as the first and real man. Sin was esteemed a terrible and inevitable reality; sickness, a dispensation of Providence; death, the gateway of Life, through which all must pass to gain heaven; while heaven was regarded as a locality where the departed are to find God. Taught by those older in belief, moulded and biased entirely by others, at the age of fourteen I yielded to the force of education and joined the church which had thrown its influence over me

during the years of my childhood, and I remained a member until I became a Christian Scientist.

As time went on I began to reason for myself. I heard both pastor and members pray to a personal Deity, apparently regarded as afar off; while I read from the Bible that God was ever-present. I heard these worshipers petition Him to supply the necessities of this temporal existence, enumerating their various needs; while I read that God was a loving Father, ever ready to bestow His bounty upon His children. I found earthly parents anticipating and providing for every need of their children, and naturally questioned why, if God was omnipotent, omniscient, and omnipresent, it was necessary, either to advise or to importune Him.

These spiritual guides affirmed that God was their refuge, a very present help in time of trouble; while I beheld them experiencing the same troubles as the worldly,—as helpless to avert sickness and sorrow, as those who made no claim to Christianity. I observed them taking much thought of the corporeal body, to sustain it with food, to protect it from atmospheric elements, and to deliver it from disease; disregarding the injunction of the Master, "Take no thought . . . for your body," I read in the sacred Word: "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling," and I naturally continued to question.

Taught to ask God, who, I was told, would answer, I cried out for light to reveal the meaning of promises which never seemed fulfilled. Still continuing to ask, Christians received not; ever seeking, they did not find; and persistently knocking, the door was not opened.

Sin, sickness, and death prevailed. They had not found the Truth which Jesus and his disciples had proved to be effectual in healing the sick, casting out evils, and raising the dead. I questioned if creed and dogma could be the way to eternal Life. The words of the Master sounded frequently, "Whosoever liveth and believeth in me shall never die." Either his professing disciples did not believe his words, or they could not demonstrate the truth of them. Some one had blundered. Some one had lost "the way," and had led us in a way that brought us into sickness and death. We all like sheep had gone astray.

One desire was paramount: that God would, as He had promised, some time, and in some way, manifest Himself to me as Love and Life, which would free me from fear and bondage. Weary sense longed for rest, and could not be happy while everywhere were apparent suffering and discord. Human sympathy availed nothing toward relieving the suffering and sorrow-stricken; for, though human hands could wipe away the tears, they could not arrest their flow. Jesus and his disciples understood the power of the Word, and demonstrated it; while I, baffled and tossed in a fruitless search for God, helplessly listened to the piteous cry of professing believers, as waves of sickness and grief swept over them, and I finally gave up pleading with a personal God.

Then, with others who could not prove the promises, I tried to believe that He was chastening humanity for a purpose; that He was compelling His children "to pass under the rod;" that some day, when all these salutary lessons were learned, I would win a home beyond this world of chance and change. I was bursting the shell of a fruitless faith and a doubtful theology.



HUMAN love would not allow me to denounce the faith of my beloved parents, though unable to accept it. Heaven was their *goal*, and I must win it; but where was it? I remember, as a child, asking my Sunday School teacher if there were horses and pianos in heaven. She answered, "Oh no!" but portrayed, with enthusiasm, a picture of harps and palm trees, of golden streets and pearly gates—all of which offered neither incentive to attain, nor equivalent for my highly prized horse and piano.

Years unfolded nothing more than a *vision* and *hope* of rest, a realm peopled with spiritual beings, which finite sense conceived to be *shadows* rather than *substance*. I loved the green earth, and pearly clouds floating in the azure blue; the beautiful sea, the hills and vales, the mountains towering to the skies; the cattle grazing on the hillside, or peacefully resting in the shade of the trees. Babbling brooks and many-tinted flowers whispered: "God is Love," and "God is good." I ceased pursuing a phantom hope, and tried to realize the words of another: "They also serve, who only stand and wait."

I stood waiting, hoping, watching, praying, listening; talking to God in silent communion on land and sea; visiting occasionally other denominations, because *they* looked to a higher power as sincerely and longingly as I, and because *their* faith was as undemonstrable as mine; feeling ever the clasp of an invisible hand, until belief, material sense, gradually lost its tenacity, and offered little resistance to Truth.

The long night was passing away; the faint rays of the morning dawn were appearing. At this hour the call came: "Ho, every one that thirsteth, come ye to the waters." It was a voice I had never before heard.

I listened. Again it seemed to say, "Come and drink." Long time I hesitated to follow this voice, lest I should be drawn into a labyrinth of false teachings, or lose the little hold I had upon faith. In the extremity of despair at my inability to relieve the continued suffering and helplessness of a dear one, I determined to drink from the fountain of Christian Science, whose waters could not be more bitter than those already drunk from the ancestral well. Again the voice called: "Come and drink. Thirsty one, stoop down and drink freely." Love was calling the wanderer home, and Love was the victor. I turned from husks of creed and dogma, looked up, and "the way" appeared. The dear one that held the cup to my parched lips, bade me freely partake of this water of Life. I drank, and was refreshed.

As I listened to the sublime teachings of Christian Science by Mary Baker Eddy and yielded to the quickening Spirit; as I felt the touch of infinite Love as she revealed the Science of being, God's allness, and the nothingness of mortal sense and its embodiment,—matter,—joy and gladness filled my heart, and I left forever the old paths, to walk in the new, wherein was the solution of life's mystery. I had been in the Adam-dream of life, substance, and intelligence in matter; and now, I had awakened to the understanding of Life, substance, and intelligence in Mind. The joy of apprehending the possibilities of my birthright, dominion over all error, was unspeakable; and I determined to strive to solve the problem, and win the crown of immortality, through the destruction of my false sense of sin and self.

The Christ discerned, I left my material net, and cast my lot with the disciples of Christ. Years have passed,

and the light grows brighter as I come into clearer understanding of the Science of being. Though able to reflect but a feeble light, yet even that has illumined many a home, opened the doors to many a sin-bound, suffering captive who, to-day, rejoices in immunity from sin, sickness, and suffering.

The Bible and the "little book," *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, the Discoverer and Founder of Christian Science, lead us to the secret place of the Most High, unveil the mysteries of heaven, and reveal the smile of our Father-Mother God. Unspeakable gratitude and love to her who bade us "Flee as a bird to your mountain," and unveiled to us the blessed Truth; who reflected Love which casts out fear; who taught us to pray, *understandingly*, "Thy kingdom come . . . in earth, as it is in heaven."

A. E. S.

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\*\*\* The quotations from the writings of Mary Baker Eddy, used in this book, are taken from the 1910 Library Edition of her works. The letters to students and others included in the volume have been copied from the originals.



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# Reminiscences, Sermons and Correspondence

## CHAPTER I

### REMINISCENCES

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.—Isaiah xl., 8.

Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth. To this end, but only to this end, such narrations may be admissible and advisable; but if spiritual conclusions are separated from their premises, the *nexus* is lost, and the argument, with its rightful conclusions, becomes correspondingly obscure. The human history needs to be revised, and the material record expunged.—MARY BAKER EDDY: *Retrospection and Introspection*, pp. 21, 22.

DURING the spring of 1884, I heard of several cases of Christian Science healing in Boston and was invited to attend a lecture which was to be given by Mrs. Eddy, in a handsome home on Monument Hill, Charlestown, Massachusetts. I went to the lecture weighted with care and nearly prostrated with the effects of watching for one year in the room of an invalid husband. During this lecture I lost all sense of grief, physical weakness, and prostration. It was long,



however, before I understandingly realized that this was due to Mrs. Eddy's spiritual influence.

When Mrs. Eddy's lecture was concluded she arose and passed through the hall to go upstairs. Almost unconsciously I followed her to the foot of the stairway and as she reached about the fourth step she turned quickly and looked down into my eyes with a searching, penetrating gaze. She asked, "Will you come to see me?" and gave me her card. I replied, "I do not know when I can come, Mrs. Eddy; I am so occupied." As I thought it was a matter of small consequence whether I saw her or not, I added, "Thank you, Mrs. Eddy, but I cannot tell whether or not I can come." Then she said, "I want you to come and see me. You are going to do a great work in Christian Science." After she had asked my name and address, which I gave her, I went away.

Three or four months after this meeting with Mrs. Eddy I received a note from her asking me to come to see her. I did so, and during the conversation asked her if she would come to my parents' home and give a lecture. I was beginning to feel an interest in what she taught. She came, accompanied by several of her students, among whom was Miss Julia Bartlett of Boston. Mrs. Eddy lectured to about one hundred people in the parlors of the home of my parents, with whom I resided. Shortly after this, one of the ladies who attended this lecture invited Mrs. Eddy to address an audience at her house. Mrs. Eddy replied that she would do so if the clergy were well represented. This was promised.

On the afternoon of the lecture there was a large audience in the home of Mr. James Sanborn, of the firm of Chase & Sanborn, of Boston. Mrs. Eddy appeared



*Mary Baker Eddy*



before the seated audience, looked about her, and asked Mrs. Sanborn where were the clergymen, as the only men present were those who came with Mrs. Eddy. Mrs. Sanborn told her that she had invited the clergy but none were able to come. Thereupon Mrs. Eddy quietly arose, said "Good afternoon" to Mrs. Sanborn, and left the house. I followed Mrs. Eddy with her friends, and then returned to Mrs. Sanborn and explained to the people that Mrs. Eddy could not speak to them because promises had not been fulfilled. I told them that Mrs. Eddy should not be expected to give a lecture under these conditions.

About the first of November, 1884, I received a note from Mrs. Eddy, telling me that a class was to convene in the Massachusetts Metaphysical College and that she wished me to become a member of it. I went to see her, and told her that it would be impossible for me to enter a class; that I had spent much money and all my time during a year and a half in preparing myself to become a public reader and lecturer; and that my engagements were many and immediate. One engagement in particular would come during the class term and, as I was to appear with Professor George Blish of the Boston Blish School of Oratory, I felt that there was too much at issue for me to devote my time to the study of Christian Science, which, I confessed, had little interest for me.

Mrs. Eddy then informed me that the class lessons would be from ten until one o'clock, and that the engagements I had mentioned would come later than the class hours, so she saw no reason why I could not fill all my engagements and also take class instruction at the College.

The question of tuition, which was three hundred

dollars, then arose. I told Mrs. Eddy that I did not feel that I could pay three hundred dollars to study a subject which I might not care to accept. She replied that I need not pay the tuition; that she had many students whom she taught gratuitously; and she felt sure that after I had gone through a class I would see that Christian Science was the Science and Truth of being.

Upon Mrs. Eddy's assurance that my engagement at Tremont Temple (which would come about the time of the seventh lesson of the class term) would not be interfered with, and that there was no tuition to be paid, I agreed to enter her class, and attended twelve lessons. Mrs. Eddy consented to come to my reading at Tremont Temple, on the day of the seventh lesson, and asked to bring some of her family with her. I gave her tickets and she attended with members of her family. She afterwards told me that she had work for me to do; that she had discovered in my reading mental qualities which would make a good Christian Scientist. She said, "I saw your versatility and adaptability and your power of personification," mentioning particularly the closet scene from *Hamlet*, and the garden scene from *Mary Stuart*. She seemed most interested in the reading and for some time afterward would refer to little things that pleased her, particularly the amusing characters which I impersonated. She often referred to my "wonderful memory," as in a program of eight or nine selections I had spoken without notes. In conversation with me, she clapped her hands together and said, "It was so interesting. When you took the part of a naughty little girl, I closed my eyes and would have said I was listening to a child."







Augusta E. Stetson.

*Taken in 1911*





At the close of the class term I thought I should like to test the power of Christian Science Mind-healing but feared to do so among my own people lest I should fail to demonstrate it. Though confident that the Science was demonstrable, I doubted that one so young as I in the work would be able to prove it. Just at this time a friend who was becoming interested in Christian Science called to see me. She told me that her father and mother (seventy-five and seventy-six years of age) were both condemned by physicians to hopeless invalidism, her father requiring an attendant to prevent him from falling. The mother was declared by the best specialists to be a paranoiac, and much of the time was crying. These were my first patients. The daughter encouraged me to take them, saying that they were aged and the physicians had given them up as hopeless; that even if I had not the understanding to heal them, it would be different from taking the case of younger and more useful persons. At the end of four weeks the old gentleman, with his wife beside him, drove his horses in a snow storm to the Sunday morning service at his church. He was a prominent man in the city of Skowhegan, Maine. The people of Skowhegan had known of the condition of this couple for a long time, and their sudden change from helplessness to health so startled the town that the lame, the halt, and the blind rushed to me for help, until I was overwhelmed with patients. Four years afterward this dear old couple drove from Skowhegan to Portland, Maine, during their summer vacation.

Another case of healing was that of a young girl at home from college. One morning, as she attempted to arise, she fell, and afterwards was not able to stand.

This girl was helpless for two years and was lifted from bed to chair. The conditions were reported to me by her brother who came for me and asked me to go to her. The case seemed so serious that I feared to attempt it and refused to go. The next day the mother came and plead with me to come to her daughter. The mother's pleading so touched my heart that I granted her wish. I saw the daughter and gave her a treatment. The next day they came for me again, saying that the girl was greatly improved. This led to another treatment and in one week my patient was walking through the icy streets of Skowhegan. I heard from this girl five years afterwards and she had continued to be perfectly healthy, strong, and robust.

Many cases of so-called serious diseases were healed by the application of Truth during the four weeks I was in Maine. Finding that I was able to demonstrate the power and presence of God to heal, I returned to Boston. Later I went back to Skowhegan accompanied by Mr. Stetson. We took my father's horse with us from Boston and together drove daily to my patients. One day Mr. Stetson, while waiting for me at the house of a patient, attempted to turn the sleigh. The horse ran away and threw him to the ground, breaking his shoulder. This necessitated my immediate return to Boston. Mr. Stetson was a Free Mason and, when this accident occurred, representatives from the Masonic Lodge in Skowhegan came at once to him and remained with him for two days and two nights and made every arrangement for our return to Boston. One member of the Lodge accompanied us and took care of Mr. Stetson until the end of the journey. The trip from Skowhegan to Boston was accomplished in a freight car, because the stretcher on which Mr. Stetson

was carried could not be taken through the door of an ordinary coach. Much of the time en route I sat holding the stretcher to prevent its jolting, and treating the patient to prevent pain and inflammation. This broken shoulder was healed by Christian Science in six weeks without any material application. There was no fever nor pain and at the end of six weeks no evidence that Mr. Stetson had met with an accident. I mention this incident because it was the beginning of trials, the result of that false claim called malicious animal magnetism, which pursues all who strive to demonstrate Christ, Truth.

Some time after my return to Boston, I was asked to go to Wolfboro Junction, New Hampshire, to a family which had heard of my work in Maine. At Wolfboro Junction I found a young girl who was in the last stages of consumption, also a spinal invalid confined to her bed and wearing a plaster cast which she had worn for a year. Just before I arrived at her bedside a new cast had been adjusted. It required two persons to hold the girl while the physicians put on the cast. This seemed a hopeless case, but I began the work. The response to treatment was immediate and in about four weeks my patient was up, the jacket was removed, and the girl went about the house feeling that she was healed. At this point her clergyman, learning that she was becoming a Christian Scientist in faith, remonstrated with her, denounced Christian Science and urged her to give it up. This seemed to put her back, and she returned to her bed but did not use the cast. I saw the effect of the clergyman's influence upon the patient and continued to treat her. In a few days she revived and was restored to her previous normal condition. She continued to improve

steadily, and at the end of six weeks she was taken for a sleigh ride.

Another case was one of dropsy. A woman had been wheeled about in her chair for thirteen months and had so increased in size that she was a monstrosity. Her weight was so burdensome that she was a great sufferer. Her husband with much difficulty got her into a sleigh and brought her to me, at a farm house, where I was treating another case. I told the man that I could not treat his wife, as I was about to return to Boston, and that the case might require more time than I had to give. The woman begged me to give her just one treatment. I did and they went away. On the way home, driving through the woods, she asked her husband, "What makes it so light?" He replied, "It is not light," but she exclaimed again, "What makes it so light?" He thought then that she was suffering from some hallucination and, as he told me afterwards, he tried to calm her, but once more she cried, "What makes it so light?" In relating this experience, he told me that he asked himself, "Why did I take her to that woman? I would rather have my wife in her old condition than in this state." He said that he reproached himself for having brought this awful condition upon her, but that he pacified her and hurried home. When she got out of the sleigh, about eleven o'clock at night, she exclaimed, "John, I am healed!" and added, "I can go into the house as fast as you!" She ran into the house and upon taking off her gloves found that her hands and her body were of normal size. The bloat had entirely disappeared. The husband and wife together fell on their knees and thanked God for His wonderful power to heal. I heard from the woman several years

afterward that she was perfectly healthy. At the time when Christian Science restored her to health, she dismissed her household help, did her own work, and "took in" sewing, and I learned that she became a good Christian Scientist.

Another patient in that town had been confined to her bed for seven months and was obliged to lie on her back with her knees elevated above her head. She could be comfortable in no other position. This woman was suffering from an organic trouble which during the previous thirteen months had required the frequent services of a surgeon. I was in the home with her for three days. In seven days she was restored to her normal condition of health and was doing her work in the farm house. Several years afterward I heard that she had remained well. I recall with pleasure meeting the son of this woman, who, as I left the train on a cold winter night, took me four miles in a sleigh to their farm house. It was snowing, and the wind blew so furiously that the robes had to be held down. When we arrived at the house I was thoroughly chilled. I was ushered into an old-fashioned sitting-room. A corn-cob fire was blazing in a large open fire-place. The floor was painted yellow and shone with neatness. The woman was lying on a bed in the same room. I cannot forget my sense of gratitude to God for the warmth and cheer that greeted me after that long cold ride.

Leaving, as I had, a city home for this rural simplicity, I realized as never before that God is ever with us and that when we are doing His work, ministering to His children, He fills our hearts with joy. The discomfort of reaching this patient was trifling compared with the joy of realizing that I could restore

this wife and mother to her family in health and usefulness.

In all these cases to which I have referred I taught my patients the Science of being, and put into their hands *Science and Health with Key to the Scriptures* and our Leader's, Mrs. Eddy's, other writings, giving them some explanation of how to apply the Principle of Christian Science.

A woman whom I had healed, and who had grasped the meaning of Science as I taught it to her, met with a serious accident. She fell from a barn window upon a pile of rocks and broke three of her ribs. She healed herself by reading *Science and Health*. Not being sure whether her ribs had really been broken, after she felt that she was healed, she called her former physician, who was driving past the house and asked him to examine her side, which he did. He said, "At some time you have broken three ribs but they are now perfectly knit together." This accident occurred about five weeks after her first healing.

As in these early days we were permitted to speak informally on Christian Science, about the year 1885 I began to talk to groups of people wherever they wished me to do so. I sent to Mrs. Eddy an account of all my cases of healing, as well as of my informal addresses. She wrote me to return to Boston and continue my work where there was a larger and more important field. I went to Mrs. Eddy immediately upon my arrival in Boston. She then requested me to prepare a statement of these cases of healing and to ask the patients to permit me to use their initials for publication in the Christian Science periodical. I did this. When the cases appeared in print (*Christian Science Journal*, vol. iii., p. 79), one of Mrs. Eddy's

students came to me and asked me why I had published instantaneous cures, saying that it would discourage every one who was not quickly healed, and that those who could not heal in one or two treatments would have few patients. I told this student that I had acted upon Mrs. Eddy's request. The published account of these cases follows.

EXTRACT FROM "CHRISTIAN SCIENCE JOURNAL."  
(vol. iii., p. 79.)

TO JOURNAL READERS:

I will mention some of my recent cases of healing. Any one can communicate with them by applying to me.

Miss F. . . B. . . , of Cambridgeport, cured in two treatments, of painful menstruation from which she had suffered intensely for four years. Mrs. W. . . D. . . , of Portland, Me., cured of two cancers in one breast, and a tumor in the other; was treated one week. She rejoices at deliverance from the operation specialists had advised. Mrs. H. . . B. . . , in stepping from her carriage, turned her ankle, spraining it badly. M. D.'s applied a rubber stocking, and recommended her not to walk for six weeks, and possibly not for three months. A few moments before I called, her pain was intense. Immediately after treatment she remarked to her mother that she felt perfectly free from pain, and as if she could walk; then walked across the floor several times without experiencing any inconvenience. The next day she was all right, and has been ever since. Miss E. . . B. . . , of Camden, Maine, had diphtheritic throat, high fever, and pain in back and neck, throat filled with white patches, badly swollen. One treatment was given at night. In the morning she was perfectly well. Miss H. . . E. . . L. . . , of Skowhegan, Maine, was pronounced incurable, and had been unable to stand or walk for six months, from spinal trouble. After one treatment, she walked several times across the room, and after the third was perfectly



well. Mr. E. . . A. . . B. . . , of Lewiston, Maine, was cured in three treatments, of heart trouble, indigestion, and nervous prostration, from which he had suffered ten years. For six months he has been perfectly strong and well. Mr. J. . . W. . . , of Dedham, was induced to try Christian Science. He was seventy-two years of age, and was "awaiting the summons," having no strength and no ambition to live. The second treatment enabled him to walk three miles, and after the fourth he declared himself "well as he wanted to be."

These are a few of many cases of healing, and I report them only for the good of the Cause—following my Saviour's command, "Go into the world, preach the gospel, heal the sick, cast out devils." The promise is verified to me, "All these things shall ye do."

Mrs. F. J. STETSON.  
(AUGUSTA E. STETSON.)

Winter Hill,  
Somerville, Mass.

To resume my reminiscences, Mrs. Eddy called me to her home in Columbus Avenue, Boston, and asked me if I would take the pulpit and preach at Chickering Hall on Sunday. I was startled, and told her that I did not think I could do it,—that I had never preached a sermon. Mrs. Eddy said, "God will give you the words and enable you to speak." I asked, "What shall I take for a text?" She replied, "God will tell you—go to Him." I asked, "Will you look over my sermon after I have written it?" She said, "You can bring it to me." I went home burdened with the responsibility that she had imposed upon me. However, I went to work and selected my text, which was from 2 Timothy i., 7. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

I struggled over that sermon during the week. Finally, I wrote it and took it to Mrs. Eddy. She glanced over it and said, "This is all right; I will be with you in the pulpit to-morrow."

When I arrived at the Hall on Sunday morning, Mrs. Eddy met me in the dressing-room, went upon the platform with me, listened to the sermon, and when it was over, took me in her carriage to the street car. She seemed greatly pleased with my work and highly commended it.<sup>\*</sup> After that she appointed me, with four others, to preach in her pulpit—a position which I held until she sent me to New York City.

This reminds me of an incident which occurred soon after I was graduated from the Massachusetts Metaphysical College. Mrs. Eddy preached one Sunday morning in Hawthorne Hall on Park Street, Boston. I attended this service, and after leaving the hall, in company with others, a lady asked me if I believed all that Mrs. Eddy had said. I replied, "I do, every word." She said, "Do you believe there is no death?" I answered, "Yes, there can be no death, as God is All and man is His image and likeness." She asked me, "Do you mean to tell me that you do not expect to die?" I was driven to defend my convictions of Truth, and I emphatically declared: "I am not trying to demonstrate death; I am trying to make the demonstration of eternal Life. What Mrs. Eddy says is true. I am immortal, and the mortal thought must gradually be destroyed." She exclaimed, "Well, you are insane!" I replied: "I am not. I shall continue to declare that I am immortal and that the belief of a mortal mind must yield to Truth. There is no death. God is All."

<sup>\*</sup> This sermon is found in Chapter II.

I called upon Mrs. Eddy one day and was told to go to her room. Half way up the stairs I met her coming down, and as we stood for a moment, talking, she said to me, "I want you to go to New York City." Thinking that she desired me to go to a patient, I asked, "When do you wish me to go?" She saw that I did not understand what she meant, and said, "Well, some time this autumn." Then I understood that it was not to a patient and I said, "But I do not know any one in New York. Do you want me to see a patient?" She replied, "No, I want you to go there to help establish the Christianity of Christian Science. There will be plenty of people who will attempt to work in Christian Science, but will only pervert it, and the result will be mental relief on a material basis, and faith cure. I want the *Christianity* of Christian Science established." I said, "Mrs. Eddy, I do not know any one there." She asked, "Is not God there?" I replied, "Oh, yes, God is there,—He is everywhere," and added, "but I have my work to do here—my husband, my patients, my classes, and my home. I do not know about going to New York. I know nothing of it, although I am familiar with foreign cities. I do not know how I can take care of myself in that great expensive place, where I should be required to represent properly our Cause." Mrs. Eddy answered, "If the Astors or the Vanderbilts should send for you, would you be afraid that they would not supply your needs while you were doing their work?" I answered, "Oh no!" Then she asked, "Have you not as much faith in God as you have in man?" I hesitated, then replied, "I will go." I had then been practising Christian Science in Boston for two years, teaching classes and preaching (with others) in Mrs. Eddy's pulpit.

At that time I had many patients in Reading, Massachusetts, and had done some instantaneous healing there, of which Mrs. Eddy knew. One day when I was calling upon her she asked me if I would secure a hall or church in Reading and get an audience for her, including as many of the clergymen as I could. She said she would come and address them.

I immediately went to work and with the help of my patients engaged the Congregational Church. Four ministers were invited, and when the evening came the assembled audience occupied every seat. The four clergymen sat at the foot of the platform, but Mrs. Eddy was not there. I had gone to three trains in the afternoon to meet her and at last in despair. I entered the church. I was in a dilemma. I was embarrassed because Mrs. Eddy did not appear and I felt that I ought to apologize to the audience for her non-appearance. I had made no preparation to address this large assembly, including four clergymen, and, as I had never lectured on Christian Science, I was desperate. I called on God to give me wisdom to know whether to apologize and dismiss the congregation or to do the best I could to give them some idea of the Science of being. Finally I decided that I must speak the Word. I addressed them for an hour and a half, prefacing my remarks with the statement that Mrs. Eddy must have been detained, but if they desired to hear me I would do the best I could to impart to them the little that I had learned during my short experience in the demonstration of Christian Science.

The next morning I went directly to Mrs. Eddy and told her that I thought it was most unkind for her to put me in that position. There was the audience

assembled, expecting to be addressed by a great woman, and there was I with very little knowledge and no preparation. I asked her, "Why did you not come?" She answered, "I was there." I did not know at that time what she meant and thought that her *personal* presence was necessary. She smiled at my innocence, and ignorance of her methods of testing her students. She said, "But you stood, Augusta. You stood, you did not run." She referred to this nearly every time I saw her after that event, and in these words, "You stood, did you not? You did not run," or "Do you remember the lecture at Reading, and how you stood? You did not run—did you?" I saw later that this was one of the tests that she had given me on the journey from sense to Soul.

During December, 1908, just before I was called for "trial" by the Directors of the Mother Church, I was invited by Mrs. Eddy to visit her at her home in Brookline. She took me in her carriage and we drove for three quarters of an hour, during which she referred to the lecture in Reading and asked the same question which she had previously put to me at nearly every visit. At that time, I did not understand why she should refer to that particular event. But the experiences of the past two years have made it plain. Repeatedly during these hours, days, and months of severe test of my faith and understanding of divine metaphysics, I have heard her words as she sat in her carriage that day: "You did not run, did you, Augusta?" And for the first time she added most emphatically, "And you never *will*."

I love to recall that drive with my Leader around Chestnut Hill Reservoir and the many things which she said to me which have since strengthened me to

endure the trials which emergence from material organization necessitated. I recall with pleasure Mr. Adam H. Dickey's announcement to me that Mrs. Eddy was in the carriage awaiting me at the door. It was a cold day and they had carefully wrapped a white lamb's wool robe around her; tucking her snugly in, and over it placed a warm carriage rug. When I entered, Mrs. Eddy took both my hands and kissed me and expressed herself as greatly pleased to see me. One of the attendants, after I was seated, drew over me the dark carriage rug, when Mrs. Eddy said, "Remove that and put Augusta under the white robe with me." Noticing that they had so carefully and lovingly protected her from the cold, and fearing that she might not be so protected by this change, I exclaimed, "The carriage rug is sufficient for me; please let the lamb's wool remain." She again said, "No, I want you to share this with me." They acceded to her request, and we drove away.

After a drive of about three quarters of an hour we returned to the house. Mrs. Eddy went to her room and I entered the drawing-room. After removing her wraps she sent for me to come to her, and as I approached her she remarked, "How healthy and strong you are!" and again repeated it and added, "You look years younger than when I saw you last," and then added some advice that she had forgotten to give me in the carriage. I bade her good-by, left the room and met Mr. Dickey, her secretary, who was awaiting me to show me Mrs. Eddy's private reception room, where she had placed some presents which my students and I had sent to her.

I then went downstairs and was about to go out to my carriage when Mr. Dickey told me that Mrs. Eddy

wished to see me again. I went to her room. In the upper hall I met Mrs. Laura E. Sargent. Mr. Dickey opened the door of Mrs. Eddy's room and I thought he closed it when I entered.

As I approached my Leader I noticed the chair that I had occupied in front of her had been removed, and, as she was sitting in a very low chair, I stooped and involuntarily dropped to my knees. She took both my hands in hers and was silent as if in prayer. Lifting her eyes, and in a strong voice she said, "This is the happiest day of my life on earth," and after a further pause added slowly, "God bless you, forever, and forever, and forever," and waved her hand for me to go. I arose and turned towards the door to go out, when I saw Mr. Dickey and Mrs. Sargent standing together like sentinels. Mr. Dickey opened the door and we three walked out of the room. I was surprised when I saw these students, as during the many visits I had made to Mrs. Eddy during the twenty-four years, I did not remember ever having had a personal interview with my Leader and Teacher except alone with her.

I remained a few moments in the drawing-room waiting for my carriage, when Mr. Dickey approached me with a sealed letter from Mrs. Eddy which, I later learned, was an added evidence of her faithful protection of me.

For days I wondered why she had said, "This is the happiest day of my life on earth," and why she had said, "God bless you, forever, and forever, and forever," and why Mr. Dickey and Mrs. Sargent were witnesses to that last interview. But it has since been clearly revealed to me.

After the incident of the lecture in Reading and

before I started for New York, I went to the White Mountains, as was my custom in the summer. I stopped at Wentworth Hall, Jackson, New Hampshire. Colonel Wentworth, the proprietor of the hotel, told me that he would like to have me speak to his guests some evening on the subject of Christian Science. I did so and became acquainted with a lady and her daughter from New York. The former asked me if I would take the case of her husband who had been an invalid for five years. I agreed to do so. He was my first patient in New York, and was healed in five weeks.

In November, 1886, I came to the city of New York, which I had never visited, though I had once passed through it on my return from Europe. I had spent nine years in constant travel abroad but I always sailed on the Cunard Line from Boston. Except the two ladies whom I met in the White Mountains, I did not know a person in New York City, and when I told Mrs. Eddy of this she asked if I had met Mrs. Lathrop. As I had not, Mrs. Eddy gave me a letter to her. Mrs. Eddy also told me that Mrs. Leonard, one of her students, lived in Brooklyn. When I arrived in New York my first effort was to find Mrs. Lathrop. I had her address, but there must have been some mistake, as I could not find Mrs. Lathrop at the street and number given me. I also had obtained Mrs. Leonard's address and went to Brooklyn to see her. She received me most kindly and asked me to stay with her that night and said that she would go with me to find Mrs. Lathrop the next day, which she did. I presented Mrs. Eddy's letter to Mrs. Lathrop and spent some time with her in pleasant conversation, telling her I had come at Mrs. Eddy's request. I remained in New York all that winter, practising Christian



Science, and I returned to Boston in May. During one of my visits to Mrs. Eddy I asked her if she wished me to return to New York. I did not want to go. I wanted to remain in my home with my family and resume my practice and teaching in Boston. Mrs. Eddy said, "Yes, I wish you to return."

The following autumn the Christian Scientists in New York came together and had several meetings, at which we discussed church organization. Soon afterwards Dr. S. J. Sawyer, at Mrs. Eddy's request, came from Boston and assisted in securing a church charter. At the meeting held at West 31st Street, where I was then residing, Mr. John Campbell and Mr. F. D. Snider came to me and said that I was appointed to preach for them. I asked if some of the others could not take the place; that I did not see how I could practise and write sermons—for in Boston I was obliged to use notes. I added, "Cannot we take turns in speaking?" meaning to preach with Dr. Brown, Mrs. Lathrop, and Mr. Campbell. Mr. Campbell had been the first to bring Christian Science to New York City.

These two gentlemen insisted that I should preach on the following Sunday, and at the opening of the church service I occupied the pulpit. The first service was held on December 4, 1887, at Columbia Institute, No. 729 Sixth Avenue, and in the absence of a pianist I stepped down from the platform and played the hymns. Mrs. Susanne S. Thomas and Mrs. Isabelle C. Dam, who were among my first patients in New York and whom I healed in Christian Science, were present. Later these ladies became my students, and continued with me for twenty-four years. They have been on the Board of Trustees of First Church

of Christ, Scientist, New York City, for twenty years. Mrs. Thomas is the only one of the nine Trustees who has not stood with me in my defense of Christian Science as taught by Mrs. Eddy. The Board of Trustees numbers nine, of which seven are men who are standing with me. These seven men, together with Mrs. Dam, making the eight Trustees, adhere with me to the spiritual interpretation of the Bible and *Science and Health*, the text-book of Christian Science.

Mr. Edwin F. Hatfield was also among my earliest patients in this city, and was quickly healed of nervous prostration which physicians had failed to relieve. He shortly afterwards became my student. Mr. Hatfield has been with me in my church work for twenty-four years, and during these, until 1909, was Chairman of the Board of Trustees.

There was but one service held at Columbia Institute. The following week the church was moved to a hall over Caswell & Massey's drug store, which then stood on the corner of Fifth Avenue and Forty-seventh Street. The services were held there during one winter and were discontinued in May, when I returned to my home in Boston for my summer vacation. I thought I would not have to return to New York in the autumn, as Mrs. Eddy's students who lived in New York City—eight in number—could carry on the work, which seemed to have been established. I had, during the winter, met with frequent unpleasant experiences from the students, who seemed to feel that I belonged in Boston instead of in New York. I went to Mrs. Eddy to know whether she desired me to return, for I felt that I had done all that she had requested me to do in helping the students to organize

and start the church work. She said, "Wait until the fall and we will talk it over."

As we were to resume services in September, I went again to Mrs. Eddy the last of August to ascertain her wishes. She said, "Suppose you just go back and work another season." I was tempted to urge her to let me remain in Boston, but something in her voice and face impressed me that she greatly desired me to return to New York, and I consented to continue another season in that city; but before leaving her, I asked her if I could not share the preaching with Dr. Brown, Mrs. Lathrop, and Mr. Campbell. She said "No, you must continue to occupy the pulpit."

I returned to New York to find that the hall over Caswell & Massey's drug store, which we had occupied the previous winter, had been rented to others. We then began to search for another hall, and secured Crescent Hall, at 138 Fifth Avenue. We worshiped there for about four months. During that time the Sunday School was organized. We were then again obliged to change, as the congregation had grown to such proportions that Crescent Hall was too small. The move was made to Hardman Hall, Nineteenth Street and Fifth Avenue. This was decorated for us, and we had exclusive use of it on Sundays.

Mrs. Eddy came to New York City in February, 1889, and lectured at Steinway Hall to a large and appreciative audience. This lecture gave a great impetus to the Christian Science movement. The following account is from the *Christian Science Journal*, of March, 1889, volume vi., page 633:

Rev. Mary B. G. Eddy lectured in New York City at Steinway Hall the evening of February 15, to an audience



*First Services of  
First Church of Christ, Scientist, New York City  
Held on the second floor of this building  
Fifth Avenue and 42<sup>nd</sup> Street*



of over a thousand persons who came together on a notice of only twenty-four hours. When she came on the stage the audience greeted her by rising to their feet, and standing until she was seated.

Mrs. Eddy was escorted on the stage and presented to the audience by Rev. J. C. Ager, pastor of the New Jerusalem Church of Brooklyn. Mr. Ager said that, while he could not pretend to be a student of Christian Science, he had been struck by its wide diffusion, and by the fact that it took hold of and brought to the acknowledgment of Christ so many individuals that other forms of religious thought had failed to interest; that the stream that had its origin from Mrs. Eddy had, he believed, divided into many branches, some of which, he had been told, flowed through very muddy channels, but that in all its forms it commanded the serious attention of all thoughtful observers, as the most important modern religious movement.

The lecturer [Mrs. Eddy], at the conclusion of Mr. Ager's remarks, discussed the questions:

Is God the divine Principle or a person?

Is man personal and individual?

Is matter substance?

Is materia medica a science?

Does Christian Science tend to destroy the efficacy of the atonement? and in conclusion, Christian Science is the stranger within our gates.

She was listened to with deepest attention, and in the most absolute silence to the end, when a round of hearty applause showed the appreciation of her listeners.

Mrs. Eddy then withdrew to the dressing-room, where the throng so pressed upon her that she was obliged to come out on the stage, and nearly an hour was passed in receiving the congratulations, thanks, and blessings of those who passed in succession to receive a grasp of the hand and a kindly word.

About this time Mrs. Lathrop went to Salt Lake

City. The National Christian Scientist Association was convened, for the second time in New York, at the Lenox Lyceum, Madison Avenue and Fifty-ninth Street, during May, 1890. The first convention, held before Mrs. Lathrop or I came to New York, was conducted by Mr. John Campbell and his wife. I was appointed by the committee from Boston and by our church to take charge of the fifth annual meeting of the National Christian Scientist Association for which arrangements were all made. Badges and invitations were furnished by the church to all the Scientists. My students and I did the work and furnished the money for all the expenses necessary to the convention. Two days before the convention convened Mrs. Lathrop returned from Salt Lake City. When we learned that she had arrived at her home, we sent a package of badges and invitations for her to dispose of among her friends. We also sent packages of badges and invitations to each of Mrs. Eddy's students, who all attended the meetings of the convention, which lasted three days.

In 1890 (at Mrs. Eddy's request, made in a letter which I now have in my possession) I was ordained Pastor of First Church of Christ, Scientist, New York City, with the title of Reverend. This ordination took place at Hardman Hall on the corner of Nineteenth Street and Fifth Avenue. Mrs. Eddy sent Rev. L. P. Norcross, C.S.D., who was the Pastor of The Mother Church in Boston, to officiate at the ceremony. He was assisted by Mr. F. E. Mason, C.S.D., of the First Church of Christ, Scientist, in Brooklyn. Mrs. Eddy gave the title of Reverend to but three women, Mrs. Ruth Ewing of Chicago, Illinois; Mrs. Annie M. Knott of Detroit, Michigan, and to me.

# CHURCH OF CHRIST [SCIENTIST]

NEW YORK CITY.

## Ordination and Installation Service,

At HARDMAN HALL,

Tuesday Evening, October 21, 1890, at 8 o'clock,

ORDAINING AND INSTALLING

MRS. AUGUSTA E. STETSON

AS

PASTOR OF THE CHURCH OF CHRIST [SCIENTIST].

### ORDER OF EXERCISES.

QUARTETTE—"The Lord is in His Holy Temple." . . . By the Choir.

Mrs. C. H. THOMAS.

Mr. GEO. W. DE LANO.

Mrs. GEO. W. DE LANO.

Mr. W. S. CHAPIN.

Mrs. LOUISA LAWRENCE, Accompanist.

READING BY THE CLERK OF THE MINUTES of the Church Meeting calling  
Mrs. Augusta E. Stetson to the Pastorate of the Church, and her Letter of  
Acceptance.

QUARTETTE—Te Deum.

READING OF SCRIPTURE AND "SCIENCE & HEALTH."

By Rev. F. E. MASON, Pastor Church of Christ [Scientist], Brooklyn.

SOLO—"Come unto Me."

Mrs. C. H. THOMAS.

ADDRESS, AND PRAYER OF CONSECRATION.

Rev. L. P. NORCROSS, Pastor Church of Christ [Scientist], Boston.

SOLO—"But the Lord is mindful of His Own."

Mrs. GEO. W. DE LANO.

ADDRESS OF WELCOME to the Pastor, and Right Hand of Fellowship.

SOLO—"Les Rameaux."

Mr. W. S. CHAPIN.

HYMN. . . . . By Congregation.

BENEDICTION.

By Mrs. AUGUSTA E. STETSON.

FACSIMILE OF PROGRAMME OF THE INSTALLATION OF MRS. STETSON.





For three years I preached from manuscript. At the end of that time Mrs. Eddy requested us to speak without notes. I quote the following from *Miscellaneous Writings*, page 158:

When I requested you to be ordained, I little thought of the changes about to be made. When I insisted on your speaking without notes, I little knew that so soon another change in your pulpit would be demanded. But now, after His messenger has obeyed the message of divine Love, comes the interpretation thereof. But you see we both had first to obey, and to do this through faith, not sight.

The meaning of it all, as now shown, is this: when you were bidden to be ordained, it was in reward for your faithful service, thus to honor it. The second command, to drop the use of notes, was to rebuke a lack of faith in divine help, and to test your humility and obedience in bearing this cross.

A copy of the program used at the Ordination and Installation Service faces page twenty-four.

25 WEST 31ST STREET, NEW YORK CITY,  
November 1, 1887.

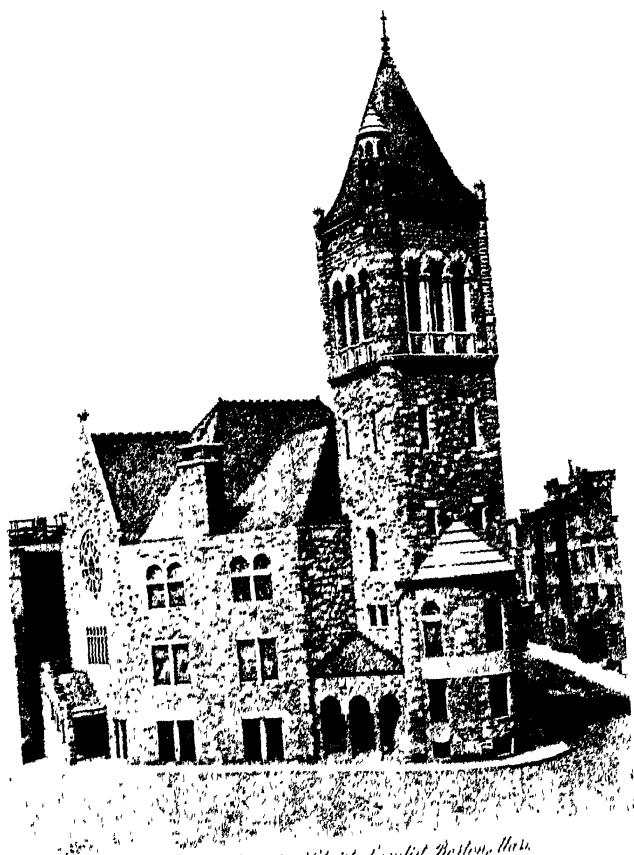
To GEORGE W. DELANO, Esq.,

Clerk of Church of Christ (Scientist),

New York City, and to the Church:

Your letter inviting me to become pastor of Church of Christ (Scientist), New York City, is before me. I have carefully considered it. Knowing that it is a call directed by divine Mind, infinite Spirit, through our beloved Leader, Mary Baker Eddy, whose letter I have in my possession, I accept it in the spirit of love and consecration. I am fully conscious of the grave responsibility which it imposes upon me, and, while feeling my weakness more keenly than can another, I accept it in





*The First Church of Christ, located, Boston, Mass.  
The Mother Church of Christian Science*

said she would tell Dr. F. . . E. . . and Mr. W. . . B. . . J. . . that this was to be done and charge them that malicious animal magnetism should not prevent the New York church from presenting it. She also directed me to take it up and handle the effort that malicious animal magnetism would make to prevent the anthem being rendered. I have Mrs. Eddy's letter to this effect.

We complied with her request. The anthem was practised for eight weeks and on Saturday before the dedication we presented ourselves at The Mother Church, where we found the Directors and others clearing away rubbish and getting ready for the Dedicatory Service. I went to Mr. J. . . and told him that we had come at Mrs. Eddy's request to rehearse for the service. He hesitated, seemed embarrassed and said, "Well, the program is long now and we do not think you will be needed." I replied: "But we must sing, because our Leader sent for us. We have made all preparations, and she told me that we must let nothing prevent us from singing this anthem." Mr. J. . . replied, "Well, you cannot rehearse to-night; there is too much confusion." Mr. E. . . P. . . B. . . came up at that moment and I repeated to him what I had said to Mr. J. . . He said, "Well, if you want to rehearse, you will have to come in the morning, because you cannot sing in this dust." I asked him, "What time in the morning?" and he replied; "Well, be here at four o'clock in the morning." "I do not understand this," I exclaimed. "I have come at Mrs. Eddy's request. I have her letter in which she tells me to do this, and it will be very difficult to get here at four o'clock." Mr. B. . . , Mr. K. . . , and Mr. J. . . then agreed that the best thing to do

was for the choir to sing a hymn on Sunday instead of the dedicatory anthem. We were forced to accede to this.

When I noticed that our singing was being opposed I went back to the choir, which was waiting in a corner of the church, and told the members to be sure to handle the claim of malicious animal magnetism, which was working to make discord at the Dedicatory Service. I asked them to promise me that, no matter what indignities might be offered them, they would take no offense and that they would thereby receive a blessing at that service. Every member of the choir submitted without a murmur to the change in the program. They came Sunday morning, took their seats in the choir gallery, and when the time arrived they arose and sang the hymn entitled "Science" (*Christian Science Hymnal*, 121). This thwarted the effort of impersonal evil (malicious animal magnetism) to make discord at that Dedicatory Service of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts.

About a week later I received a letter from Mrs. Eddy, saying that she had supposed we had sung the anthem as she had directed, and had learned through Dr. F. . . . E. . . three days after that we had not done so. She was greatly disturbed and again said that she had charged the Directors to let nothing interfere with the singing of that anthem. I told her that we had done all we could, and it seemed better to submit than to make any trouble. I have Mrs. Eddy's letter in confirmation of this.

On the Saturday before Easter of the following year I received a special letter from Mrs. Eddy, asking me to get my choir together to sing that anthem the next

day in The Mother Church. The members of the choir were scattered, but I managed to get them to Boston, some going on the midnight, and others on the early morning train. The latter arrived in Boston just in time to present themselves at the church. They sang the anthem at that Easter service. It was rumored, a few days before Easter, that Mrs. Eddy would be at the church for the service, and messages were sent to different people to attend. Quite a number went from New York, thinking that Mrs. Eddy would be at the service. She was not present, however. At Mrs. Eddy's request, The Mother Church sent a check for two hundred dollars to cover the expenses of our New York First Church choir.

In July, 1897, most of the members of First Church, New York, including the choir, went to the Communion Service in Boston. After the service was over and some of the singers had returned to New York, word came to me from Mrs. Eddy, asking me to bring them to Pleasant View the next day to sing for her. I had to gather them from all parts of Boston, and also those who had returned to New York.

However, the full choir was there at the appointed time, ready to comply with our Leader's request. Many of the Scientists had gone to Pleasant View, and a large body of people were congregated in front of the house. Different ones in authority occupied so much of Mrs. Eddy's attention and time, by going in and out of the house, that I found it was almost train hour and no mention had been made of the choir. But I kept the members close to the door and stood sentinel myself, to get in as soon as possible. I knew that I must obey Mrs. Eddy and get the singers in the house for her to hear them. At last I pushed







my way in, regardless of opposition, found Mrs. Eddy in the library talking with some people, approached her and said, "I am here with the choir awaiting your pleasure." She took my hand and said, "Come right in." She went into the parlor; the choir followed and took their places. Mrs. Eddy had two large armchairs brought in and placed side by side. She put me in one and seated herself in the other, and as my hand rested on the arm of my chair, she put her hand over mine and it remained in that position during the entire time. When the words sung especially pleased her, she would take a long breath and press my hand. When the choir sang, "Arise and thresh, O daughter of Zion," she almost arose from her chair and then dropped back. After the singing was over she thanked the choir and expressed great pleasure. We then left with her blessing.

At one Communion Service in The Mother Church word came from Mrs. Eddy that the people should omit their annual pilgrimage to Concord. I accepted this, of course, as her final word and I never thought of going to Concord. The next morning Miss M. . . E. . . of Boston, who was visiting at Pleasant View, called me on the telephone at the Touraine, where I was staying, and asked me if I were coming to Pleasant View with my students. I said, "Of course not, after Mrs. Eddy requested us to discontinue our pilgrimage." Miss E. . . urged me to consider it, and said she knew what she was talking about. I said, "I cannot do this unless I have it from higher authority than you." She telephoned me again the next day and again requested that I consider going to Pleasant View with my students. I thought this was strange, and that I had better go at once myself

that morning to Pleasant View. Upon my arrival I called for Mrs. Sargent and asked her what this request from Miss E. . . meant. I asked, "Does Mrs. Eddy want me to come?" She replied, "I do not know."

I asked again, "But who does want me to come?" and she replied, "I do not know." I asked: "Is it right for me to come? What does this mean?" Again she replied, "Why, if you want to come, there is nothing to hinder you from doing so." I said: "Well, what about this request of our Leader's not to come? I cannot disobey that. I am going to ask Mr. Frye." I called for Mr. Frye and he came to me. I put the question to him, and he answered in the same evasive way. By this time I was aroused and I said: "What does all this mean? I do not wish to come unless I know that Mrs. Eddy desires me to do so. Did she tell you, Mr. Frye, that she wanted me to come?" He said, "No." I asked, "But does she want me to come?" He replied, "I should do just as I wanted to do." I said a second time, "I cannot disobey that request of hers." He said: "If a mother told her children she did not want to see them for a year or so and the children should all agree without a murmur to stay away, would you not think it looked as if those children felt glad that they did not have to go?"

Then I suspected that this had been discussed and that Mrs. Eddy's knowledge of it was to be kept secret. I then asked, "Well, would you come?" He did not answer. I asked: "If I were to come to Concord where should I assemble with my students? Should I come to Pleasant View?" He replied: "No. I







*First Church of Christ, Scientist, New York City  
141 West 48<sup>th</sup> Street*



should stand around the church. When you go back, stop at the church and talk with Mr. Tomlinson about it." I went and saw Mr. Tomlinson. He was very agreeable, and advised me to stand near the church. He seemed to know something about it. He said: "Mrs. Eddy drives by every day and you will have a chance to see her. Be here at two o'clock." Then it dawned upon me that I had better go back and collect my students who had not returned to New York.

The next day we went to Concord and stationed ourselves in front of the church. In a little while Mrs. Eddy drove past. It had been raining slightly and we had put up our umbrellas. When she drove by, the rain ceased, the umbrellas went down, and we saw our Leader. She recognized us by bowing, waving and kissing her hand to us. She drove past us three times. We took our blessing and went home. For several years afterwards I suffered from the condemnation of the whole Field for this. They called it, "An act of disobedience to our Leader." Mrs. Eddy never made reference to this act.

In October, 1891, Mrs. Lathrop organized a church, which is Second Church of Christ, Scientist, New York City. Five of Mrs. Eddy's students went with Mrs. Lathrop: Mrs. Caroline Frame, Mrs. Elizabeth Skinner, Mr. and Mrs. Gano, and Mrs. Lawrence Brown, M.D. Later Mrs. Carrie Harvey Snider started Third Church of Christ, Scientist; thus all Mrs. Eddy's New York students withdrew their membership from First Church, New York.

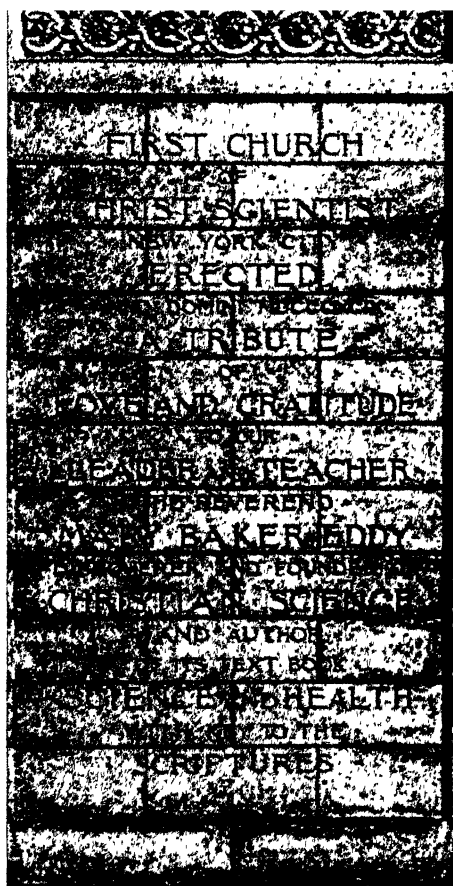
The seating capacity of Hardman Hall was now



outgrown and in the spring of 1894 we removed to Scottish Rite Hall, where we worshiped for about two years. While worshiping in Hardman Hall and Scottish Rite Hall, our Reading Rooms were at 96 Fifth Avenue, corner of Fifteenth Street. We occupied the Reading Rooms and Scottish Rite Hall until we purchased the church formerly occupied by Rev. R. Heber Newton, 143 West 48th Street, at a cost, together with land and improvements of upwards of one hundred thousand dollars. This was the first church property owned by Christian Scientists in New York City. Our Reading Rooms were now removed to our new church, the basement of which had been properly fitted for practitioners.

Mrs. Lathrop engaged Scottish Rite Hall when we left it, and removed her congregation there. She also engaged our former Reading Rooms in Fifteenth Street and occupied them. While we were at Forty-eighth Street, our audience became so large that we found we must secure ground and build a church edifice to accommodate our people. We found a plot of land on Ninety-sixth Street and Central Park West, secured it and erected there our present church edifice.

At the laying of the cornerstone of First Church of Christ, Scientist, New York City, on November 30, 1899, representatives of all the Christian Science churches in the city were present, as well as all of Mrs. Eddy's New York students, who by this time had their own churches—five of them—in the city. Mrs. Frame and Mrs. Skinner withdrew from Second Church and formed Fourth Church. Mrs. Snider withdrew from First Church and formed Third Church, and Mr. and Mrs. Roberts had, during the erection of Second



Pleasant View, Concord, N. H.

To Mrs. A. E. Stetson:

Beneath this cornerstone, in this silent, sacred sanctuary of earth's sweet songs, pæans of praise and records of Omnipotence, I leave my name with thine in unity and love.

MARY BAKER G. EDDY.

November 30th, 1899.



Church, withdrawn their membership and organized Fifth Church.

When I learned that Mrs. Eddy was going to present an edifice to the Concord Church, I wrote to her and asked if I might have the privilege of contributing one thousand dollars. She answered thanking me and accepting it. Then I proposed to the Trustees of our church that this might be an opportunity for them to do something, and a church meeting was called. I presented the matter to the church, and it subscribed ten thousand dollars, which was sent to Mrs. Eddy with the following letter. This letter was published in the *Christian Science Journal* for August, 1904:

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,

May 27, 1904.

To The Reverend MARY BAKER G. EDDY,

Pleasant View, Concord, N. H.

*Beloved Leader and Teacher:*—Through you, the windows of heaven have been opened to us, and blessings have been poured out so that there is not room enough to receive them. (Malachi, 3, 10.)

We rejoice in the opportunity of expressing, in part, our gratitude, through the gift of the two stained-glass windows which this Church had the privilege of ordering in February last for First Church of Christ, Scientist, Concord, New Hampshire, and which are approaching completion. We now have the pleasure of handing you draft for their cost.

They typify your pure spiritual perception, through which "the sunshine of Truth" (*Science and Health*, p. 299) reveals the real Church, the expression of eternal Life and power, "the worship of God in spirit and in truth," the manifestation of the Christ idea.

It is an honor to be represented in the edifice so near to you, and so dear to your heart, and to let our offering speak

of the love that unites us indissolubly to her who has filled our treasuries with priceless gems of immortal thought.

Lovingly and loyally yours,

E. F. HATFIELD, *Chairman of Trustees,*

First Church of Christ, Scientist,

New York City.

To this Mrs. Eddy replied as follows:

PLEASANT VIEW, CONCORD, N. H.,

June 1, 1904.

FIRST CHURCH OF CHRIST, SCIENTIST,

New York City.

*Beloved Brethren.*—I beg to thank the dear brethren of this church for the sum of \$10,000 presented to me for First Church of Christ, Scientist, in Concord, N. H. Goodness never fails to receive its reward, for it makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response,—I am able to impart truth, health, and happiness, and this is my Rock of salvation and my reason for existing.

Human reason gets tired and calls for rest, it has a relapse into the common hope. Goodness and benevolence never tire, they maintain themselves and others and never stop from pure exhaustion. He who is afraid of being too generous has lost the power of being magnanimous. The best man or woman is the most unselfed. God grant that this church is rapidly nearing the maximum of might—the means that builds to the heavens, that has indeed found and felt the infinite Source wherein is *all*, and wherefrom to help its neighbor. Then efforts to be great will never end in anarchy but continue with divine approbation. It is insincerity and a half persuaded faith that fail to succeed, and fall to the earth.

Religions may waste away, but the fittest survives; and

so long as we have the right ideal, life is worth living and  
God takes care of it.

Lovingly yours,

MARY B. G. EDDY.

### HARVEST SONG<sup>1</sup>

Sing a psalm of victory,  
Children of the King!  
Let your harvest home-song  
Strengthen upward wing!

Sing, till mount and valley  
Echo gladsome strain!  
Till earth's weary wanderers  
Sound the grand refrain!

Sing a sweeter, stronger  
Hymn, of Love's great power!  
Ring out glad hosannas  
In this triumph hour!

Tell in song the story,—  
Christ has come, to bring  
Life to sin-blind mortals,  
Health to wounded wing!

Church of Christ uprising,  
Silent voice of Love,  
Steadfast, calm, majestic,  
Type of Church above!

Sing ye true and faithful,  
Valiant, brave, and strong!  
Ring the chimes from tower,  
Hymns of praise prolong!

<sup>1</sup> Written by the author during the erection of First Church of Christ, Scientist, New York City, 1903.

Love's sweet harvest home-song  
Vintage bells resound;  
Christ comes to his temple,  
And his own are crowned.

The first call I made for the building fund of The Mother Church was at Scottish Rite Hall, where we collected, after the Sunday morning service, twenty-three thousand dollars. The baskets passed at this meeting were frequently emptied by the ushers to make room for the overflow of money and checks. I have always collected money by asking for it from the platform at church meetings, for The Mother Church and for The Mother Church Extension, for the Publishing House and to meet other demands of the Cause.

A former member of The Mother Church, a disloyal student of Mrs. Eddy's, who was very bitter against me, many years ago sent broadcast the statement, and continued for years to circulate it, that, however loyal I might be to Mrs. Eddy at that time, when the final test of my loyalty and obedience to the teachings of Christian Science came I would not stand and remain faithful to Mrs. Eddy. This, of course, I denied, and have many times repeated the denial, until at last I have proved to the world my loyalty to my Leader and Teacher, Mary Baker Eddy, and to the Cause of Christian Science. I am now awaiting the final victory of Truth and Love over error and hate. I shall never be separated from my Teacher and Leader, Mary Baker Eddy, nor from my students who *comprehend* divine metaphysics. My church will stand as a "light set upon a hill," known and acknowledged by all men as a demonstration of my teaching of Christian Science, as taught me by Mary Baker Eddy, our beloved Leader, in her text-book,

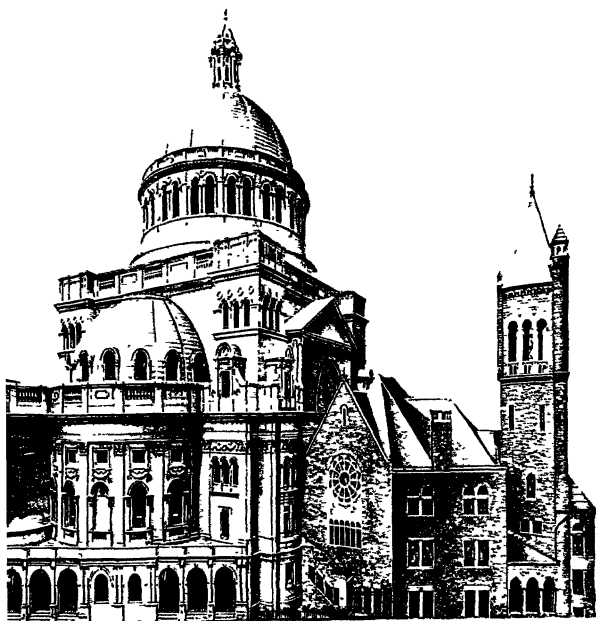
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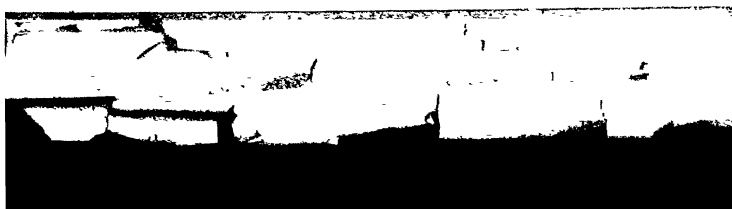
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*The First Church of Christ Scientist Boston, Mass.  
The Mother Church and its Extension*





*Science and Health with Key to the Scriptures*, and her other writings, and also through twenty-five years of her personal instruction. The hour has struck. The night is past, the day dawns. Victory at last rests on the side of Christian Science, or demonstrable, immutable Truth and Her demonstrators.

## LOVE WATCHES OVER ALL

I gazed upon a sin-bound world,  
By fear and care oppressed,  
Asleep in error's thrall.  
I asked, "What meaneth this?"  
I heard, "God is omnipotent;  
This is a dream,—it is not real,  
Love watches over all."

The soft voice spake so tenderly,  
It seemed so near to me,  
And like an angel's call,—  
I listened, till I heard again,  
"God is omnipotent,—this is a dream,  
Love watches over all."

And then I heard the brooklet sing,  
And birds in matin song  
Chant, "Ne'er did sparrow fall  
Without its Father's notice, for  
Love watches over all,  
Love watches over all."

I saw the lily droop her head,  
Beneath the sultry heat  
Of noonday Sol;  
A raindrop fell with cooling kiss,  
And whispered, "Love hath sent you this,  
Love watches over all."

I saw strong manhood yield to fears,  
And age o'ercome with many years,  
And heard them cry, "I fall."  
And then I heard the voice again,  
Like angels, in one grand amen,—  
"Love watches over all."

Thus bird and lily, youth and age,  
Once blind in error's thrall,  
Awake to Truth, and losing self,  
See Christ, and sing the joyous song—  
"Love watches over all!"  
"Love watches over all!"

A. E. S.

## CHAPTER II

### SERMONS AND PUBLIC ADDRESSES

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

Colossians 1, 25, 27, 28.

Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped, it unfoldeth forever. "One on God's side is a majority;" and "Lo, I am with you alway," is the pledge of the Master.—*No and Yes*, p. 45.

The following sermons, with the exception of the first, which was given in Boston, are a few of the many which were delivered from the pulpit of First Church of Christ, Scientist, New York City, during 1887-88-89, in which it was permissible for pastors to use manuscript. After this period, at Mrs. Eddy's request, all preaching was extemporaneous.

### LOVE THE FULFILLING OF THE LAW\*

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2 Timothy i., 7.

\* This, my first Christian Science sermon, was preached at Chickering Hall in Boston, at the request of Mrs. Eddy. Our Leader sat beside me on the platform and afterwards took me to the car in her carriage.

When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible.

*Science and Health*, p. 180.

THE sacred word is fraught with precious promises, and among the many rich legacies which have descended to us, and which we as Christian Scientists have demonstrated beyond cavil, are these words of Paul, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Mortals, governed by belief and trusting to the evidence of material sense, are filled with fear from the hour they enter upon the stage of mortal existence to the moment when they yield to the "king of terrors" and friends say of them, "They are dead."

To mortal man the way is uncertain. Ghosts of doubt and disappointment confront him as he pursues his way. Malice, envy, jealousy, self-love, personal aggrandizement, all unite to embitter existence, and promised joy proves a poisoned cup when raised to his lips. As he quaffs it to its dregs, he cries out in anguish, "All is vanity and vexation of spirit" (Eccl. i., 14). Weary with the struggle, and faint with weakness and fear, he turns from the unreal and illusive to the real and eternal and finds a refuge from the storms of error in the calm haven of eternal Truth. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The Father, infinite Life, Love, and Truth, the God whom we worship "in spirit and in truth" (John iv., 23), and beside whom there is no other, is Love. The understanding of this bursts the prison doors of sin, sickness, and death, and sets us free from their bondage. Mortals to-day are turning from the *false*

to the true, and are faintly comprehending that there is but *one power*, God, omnipotent, omniscient, and omnipresent Spirit, Mind, Soul:

Oh! Thou Eternal One! whose presence bright  
 All space doth occupy—all motion guide;  
 Unchanged through time's devastating flight,  
 Thou, only, God! There is no God beside.  
 Being above all beings! Mighty One.

Being whom we call God

The light of Truth is dawning upon a darkened world and is fast dispelling the mists of error. As we have with delight beheld the sundering of the black and angry clouds and the glorious bursting forth of the sun, filling the world with light and cheer where gloom and shadow had been, so to-day, with our minds ever thinking upward to that firmament of infinite Love and Life, we are witnessing the dissolving of the clouds of mortal fear. The thunders of finite sense grow fainter and fainter and we shall yet lose their last echo in the pæan of victory.

Christian Science is filling the earth with brightness where dwelt despair and gloom. Mortal mind with its illusions of sin and sickness is receding before the march of Science, and the Kingdom of Heaven is at hand. As our Master prayed, "Thy kingdom come. . . in earth, as it is in heaven," so let us pray without ceasing, that we may establish His kingdom on earth—the kingdom of Spirit—the power of divine Mind to overcome a false claim of life and intelligence in matter. The Light shining in darkness, and which the darkness comprehendeth not, is now visible to

\* Gavnil Romanovitch Dershaven.

man; and they who having eyes saw not, are no longer blind, but are awakened to a new realization. And yet to human belief there are blind eyes, deaf ears, and dull understanding.

Thank God the tocsin has sounded, and in the glorious future, towards which we are all hastening, every knee shall bow, every tongue shall confess Him the only power. God has given us the spirit of love. Glorious word! what a wealth of joy it conveys! Love—God is Love, and God is All, and All is Love. We are in an ocean of limitless Love. No shore bounds it. No rocks of fear or hate arise to wreck us, as we sail on its quiet waters. In the understanding that all is God there is no place for fear, for Love casts it out. God is All and God is Love. Ring it out strong and clear to a world hungering and thirsting for a touch of Truth to awaken it to its inheritance. Cry aloud to the prodigal, come home to your Father's house, where there is bread enough and to spare; feed no longer on the husks of materiality, but arise and possess the goodly land. Speak it from a life consecrated to Truth and its establishment, from a heart throbbing in unison with the great spirit of love, that shall touch with healing your brother and sister, who tremble under the thralldom of mortal error, till the law of Spirit shall set them free from the bondage of sin and death.

God is the only power, the only source of being—Life, Love, and Truth. God is Spirit and God is good. Good is the real, evil is the unreal. Good is Truth, evil is a lie from the beginning. Good overcomes evil. Good is all power, therefore let us abide in it. Realizing this, can we fear? Does the infant fear while resting on its mother's breast with its mother's



loving arms tenderly encircling it? Does the child of God serving God in spirit and in truth, abiding in Him who is perfect Love—realizing that he lives and moves and has his being in a loving Father who is good—does such a child of God tremble at the shadows that sometimes cloud his sky? Ah! no, he says:

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.\*

The shadow, or belief of life in matter, is no longer feared, and "the valley of the shadow of death" is now known to be a shadow—the shadow—fear. Christian Scientists, knowing this, are going into the world preaching the gospel that heals the sick, that casts out evils and raises a dead faith to a living understanding. Through the power of Truth, the harp of a thousand strings is being attuned to the melody of heaven and we are learning the import of the Master's words, "the kingdom of God is within you." Putting off the old mind, man is putting on the new—the Mind that was in Christ Jesus—and is gradually rising to his true estate as a son of God and an heir of His power. The sting of the serpent is no longer dreaded, for the serpent is a myth and his sting a delusion. Man is slowly comprehending his relation to the Father, who made him in His own image and likeness, and gave him "dominion" over all things. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Hear the word: "But as many as received him, to them gave he power" (John i., 12); "He giveth

\* Whittier.

power to the faint; and to them that have no might he increaseth strength" (Isa. xl., 29); "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John v., 4). To your faith add understanding. "Through God we shall do valiantly" (Psa. lx., 12). "Thou hast thrust sore at me that I might fall: but the Lord helped me" (Psa. cxviii., 13).

Eighteen centuries ago Jesus and his disciples proved to the world the power of Truth over error, of Mind over the evidence of material sense, of Life over death, by destroying the illusions of sin and sickness, and by overcoming the "last enemy"—the belief of life in matter. The world then rejected Truth. To-day it refuses to accept it, and wraps about it more closely the cloak of materialism. Rightly has it been expressed:

Truth forever on the scaffold, Wrong forever on the throne.  
Yet that scaffold sways the future, and, behind the dim  
    unknown,  
Standeth God within the shadow, keeping watch above  
    His own.\*

Hear the word of God to Joshua:

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Josh. i., 9). Be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles (2 Chron. xxxii., 7, 8).

Through the mists of material sense we discern Truth.

\* Lowell.

Lo, before us gleam her camp-fires; we ourselves must  
 Pilgrims be,  
 Launch our Mayflower, and steer boldly through the  
 desperate winter sea,  
 Nor attempt the Future's portal with the Past's blood-  
 rusted key.\*

We are but touching the hem of the garment of Truth,  
 but that touch opens our darkened minds to Truth's  
 glorious possibilities and our dominion over sin and  
 sickness, through the understanding that all is Life,  
 Love, and Truth.

May we, as Christian Scientists, endeavor to cast  
 from us the mantle of error which hides the glory  
 that surrounds us! May we become better trans-  
 parencies through which God can radiate His light,  
 flashing realization of health and joy upon the sufferer,  
 and awakening all who are ready to catch this reflection  
 of Principle. Oh! if we could but grasp the meaning  
 of it all. If we could but read aright what we now  
 can scarcely spell, what a heaven would we find within  
 us. Truth leads us on, unfolding more and more  
 of Her treasures.

"From glory unto glory!" Thank God, that even here  
 The starry words are shining out, our heavenward way  
 to cheer!  
 That e'en among the shadows the conquering brightness  
 glows,  
 As ever from the nearing Light intenser radiance flows.

"From glory unto glory," with no limit and no veil,  
 With wings that cannot weary and hearts that cannot  
 fail;

\* Lowell.

Within, without, no hindrance, no barrier as we soar:  
And never interruption to the endless "more and more!"\*

What an exceeding weight of glory is ours if we but come forth from the grave of materiality and awaken to our real—our true relation to the Father.

But a little time ago we were oppressed with many a conflict, many a doubt. The angry waves of false sense tossed us with fears and uncertainty, till the trumpet voice of Truth, sounding above time's surging sense was heard, and obeying its call, we found the port of peace, and anchored in the calm haven of Love. Storm-tossed mortals on the sea of materiality to-day are looking for a beacon light. They see breakers ahead. Waves of fear and uncertainty lash them on every side. The helmsman, bewildered and deafened by their roaring, is rushing on to destruction. Is there no light in the tower? Have the lamps gone out for want of oil? Ah! no. High up in the tower the faithful watcher has trimmed her lamp, and the white flame of Love flashes across the darkness of the billows of materiality; the weary mariner, catching the gleam, is soon safely moored in the quiet harbor of Truth and finds in infinite Love a refuge from the storm. Christian Scientists, standing at the post of duty to-day, rally around your faithful Leader, Mary Baker Eddy, whose weary watch knows no sleeping, whose light is never dimmed, but sheds its bright beams into the night of mortal darkness, and casts its radiance upon a world of dreamers. For years her voice has been heard, rising above the clamor of error, "Awake thou that sleepest, and arise from the dead" (Eph. v., 14). "Awake, awake; put

\* Frances Ridley Havergal.

on thy strength" (Isa. lii., 1) Those who have heard the call are gaining, day by day, the understanding of the omnipotence of good, or God, and their dominion over all things, and they are comprehending the words of the Master to his disciples: "And these signs shall follow them that believe" (Mark xvi., 17); and "the works that I do shall he do also; and greater works than these shall he do" (John xiv., 12).

Christian Scientists, inscribe on your banners in luminous letters, that he who runs may read; "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

# ADDRESS OF WELCOME TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION,

JUNE 27, 1890.\*

I would I could utter the thoughts that come surging up for expression this morning as I look into the faces of the disciples of Christ of the nineteenth century, who have come from the East, the West, the North and the South, to unite with us in establishing His kingdom "in earth, as it is in heaven."

Language is weak to convey our message, but the power of thought, laden with realization of Life, Truth, and Love, must sweep through each consciousness as I voice the welcome the Christian Scientists of New York City extend to you, our brothers and sisters in Christ. We put out both hands, and clasp them over hands that with us, through sunshine and tempest have held aloft the banner of Christian Science, upon which is inscribed, in letters luminous with Truth, "All is Mind; there is no matter." "Spirit

\* This was the original address delivered at the National Christian Scientist Convention. When published it appeared in the *Christian Science Journal* in a cut and changed form.

is God, and man is His image and likeness" (*Science and Health*, p. 468).

Since we last met, many a worn pilgrim has been led to the fountain of Life. Many a wanderer has turned from the husks of creed (the Adam-thought in which all die) to the understanding of the power of the Christ-mind, in which all are made alive. The understanding of Christian Science lifts the veil of sense, which hides from mortals the real and eternal, and Love discloses the Principle of being, the spiritual law of Life. Thus the sense of life as physical disappears, and that of harmony with the one Mind takes its place.

In this spiritual atmosphere divine Love envelops and infinite light illumines us, till material sense fades and we are conscious of the spiritual and real and of our "oneness with the Father." In this state of mental unfoldment, the human reaches out for the divine. Our yearnings for the spiritual and eternal must be met and answered. The age of passive acquiescence in time-honored creed and dogmas has passed. The thinker of to-day denies theological assumptions and ecclesiastical pretensions. The false theories of scholastic theology and *materia medica* are revealed through the light of Christian Science, and to-day we see traditional religion reeling. Its material strongholds are being shaken as by an internal volcano, and the demand of the people is for a demonstrable Christianity, a verification of the promises of Jesus the Christ.

We are ambassadors and disciples of Christ. We have accepted the commission to go into all the world, preach the gospel, heal the sick, cast out evils, and raise the dead. The Word which Jesus proved effectual

in healing the sick has not lost its power. "In the beginning was the Word, and the Word was with God, and the Word was God" (John i., 1).

The Word, eternal Life, Love, and Truth, Mind, is becoming to us sacred and divine. Through Christian Science we have found the key that unlocks the hidden mystery of God. *Science and Health* opens the door of understanding to all who are groping in sense, striving to find what the hieroglyphics mean, of the unseen in the seen. We have found the garment hem of cause, the power of the Mind of God, the potency of the Word. We are beginning to realize the Mind that was in Christ Jesus.

God's command was, is, and ever will be, "Let there be light." Christian Science, the power of God, is working the destruction of doubt, material creeds, and ritual. It meets with the same resistance that opposed itself to Jesus and his early disciples. But it speaks the "Peace, be still" to the seeming tumult of error and declares: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ."

Materia medica must investigate this method of healing established by Jesus the Christ and which he proved effectual in opening the eyes of the blind, the ears of the deaf, and in raising the dead. Christian Science, or demonstrable Truth, dissolves clouds of doubt, material creed, and ritual. It is meeting with the same opposition it encountered when Jesus and his disciples preached God's omnipotence. The gospel is again preached in this century, speaking its "Peace, be still" to suffering humanity. It is now calling to mankind in thunder tones of Sinai, "Awake thou that sleepest, and arise from the dead, and Christ [Truth] shall give thee light."

God is sounding forth His eternal truth, "I am the first, and I am the last; and beside Me there is no God." The battle between Truth and error—the Christ-mind and carnal sense—or belief of life, substance, and intelligence in matter has begun; and it will not cease until Mind is acknowledged supreme and matter is revealed as illusion, "that which seemeth to be and is not."<sup>1</sup> Jesus the Christ worked out the problem of belief in a power opposed to God, and left the way for all who would follow him. In this age a woman, Mary Baker Eddy, our beloved Leader and Teacher, has discerned the truth of being. She has seen her risen Lord—has heard the voice of the Christ, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." She, as God's interpreter, has heralded the power of omnipotent Mind. She has listened to the voice of Spirit that leads into all Truth—that introduces into the sanctuary of Soul.

She is catching gleams of temple spires,  
Hearing notes of angel choirs,  
Where, as yet, unseen of them,  
Comes the new Jerusalem.<sup>2</sup>

The God-anointed Leader of Christian Science is groping for the keys of the heavenly harmonies; she is attuning the harp of a thousand strings to the anthem of immortality, but not yet does she hear the sound of the great Amen.

The discordant strings of our harps hold her in toil, as she endeavors the gulf to span

In the dual heart of man,  
And between the soul and sense,  
Reconcile all difference.<sup>3</sup>

<sup>1</sup> *Science and Health*, p. 472.

<sup>2</sup> Whittier.

<sup>3</sup> *Ibid.*



As she struggles to change the *dream* of me and mine, to the truth of Thee and Thine, let us, her faithful students, follow her teachings and example. Let us dare to face the beasts of carnal sense, which she has uncovered as the serpent, Satan, the lie, which has deceived the whole world with its testimony of life, substance and intelligence as existent in matter, and, knowing its *illusion*, let us destroy its seeming. Life, Love, and Truth—God—is the real and eternal verity of being. Sin, sickness, and death are the unreal, the opposite of Truth, “a lie from the beginning.”<sup>1</sup> A lie seems real while it is believed. Evil has deceived the whole world. Let us wrestle with this false sense. Let us dissolve, with the solvent of Truth and Love, this clod of clay till it vanishes away.

And the solid [seeming] shores of sense  
Melt into the vague immense.<sup>2</sup>

Love is the fulfilling of the law. Divine love will conquer the world, the flesh, and evil. It is the invisible link that binds us to the infinite. Love is God, and He will manifest His mighty power when man reflects His love and truth. Love will dispel fear and evil, and will leave us in His likeness, spiritual and eternal ideas of infinite Principle, the Father—Life, Love, and Truth. H. Bernard Carpenter anticipated this hour when he wrote:

Oh, tarry a moment till I take from thee  
A prophesying symbol of the day,  
Whose dawn already whitens through yon East!  
The Hour is coming—hear ye not her feet  
Falling in sweet sphere-thunder down the stairs

<sup>1</sup> *Science and Health*, p. 567.

<sup>2</sup> Whittier

Of Love's warm sky?—when this our holy Church  
Shall melt away in ever-widening walls,  
And be for all mankind, and in its place  
A mightier church shall come, whose covenant word  
Shall be the deeds of love. Not Credo then,—  
Amo shall be the password through the gates.  
Man shall not ask his brother any more,  
“Believest thou?” but, “Lovest thou?” till all  
Shall answer at God's altar, “Lord, I love.”  
For Hope may anchor, Faith may steer, but Love,  
Great Love alone, is captain of the soul.

## COMMUNION\*

'T was Sabbath morn. The city lay  
In the embrace of dawn, which,  
As it blended with approaching day,  
Revealed cathedral dome, and lofty spire  
Of many a church, where people congregate  
To worship God. At length,  
Its radiance rested on a temple made  
Of stone, symmetrical and white,  
Which towered in silent speech and  
Voiceless prayer, piercing the sky; as if  
To point beyond the finite view,  
And lead the worn and weary unto Christ.  
The joyous birds joined in the silent anthem,  
“God is good;”  
And whispering leaves were hushed  
As if in prayer,  
And as the dewdrop  
Glistened on the lily's breast  
And flashed its varied hues, it voiced the message  
“God is good.”

\* Communion service at The Mother Church, The First Church of Christ, Scientist, Boston, Mass., June 17th, 1895.

The crystal waters,  
Touched by hand unseen, sparkled  
From lake and fount, and  
Pure and smiling, turned their faces fair  
For Love's impress, and murmured,  
"God is Love."

Eternity's great organ seemed to wake  
The world to prayer and praise.  
Anon, upon the breath of morn, were borne  
Sweet silvery chimes, floating on  
Pulseless air, like voice from  
Mother heart, calling to children dear,  
And, tremulous with love and blessings,  
Prayed the Shepherd-Christ to show  
Her how to go across the hillside's  
Steep and rugged way,  
And safely lead his sheep.

Well the disciples knew the  
Voice, calling to feast of  
Love, and thronged the temple door,  
Eager for Word of God, and Christ,—the bread.

The thirsty pressed for drink  
From "Little Book," the Key to  
Heavenly wealth,—God's Holy Word,  
Revealing Truth and Love,—hid since  
The world began, but now illumed  
Through *Science and Health*.  
As deep within the heart was heard  
The promise, "Whoso eateth of this  
Bread, shall hunger not, nor shall  
They thirst again who drink  
My blood," a peace descended, and the  
Singers rose and gave to listening worshippers  
The chant,—"The righteous shall go in."  
A holy hush bade human sense

"Be still," and Christ was felt,  
Sweeping with touch divine across the  
Harp of thousand strings, attuning  
To Life and Love.

Then rose the Readers, calm and strong  
In Christ, and prayerful, trusting  
God to feed His people in green  
Pastures, and to lead beside still  
Waters, through the Comforter and Word.

To hearts attuned to Love, this  
Holy hour seemed like the gate of  
Heaven, which, ajar, disclosed  
The smile of Christ, calling in  
Tender accents, "Come to me."

Bowed in humble prayer, prostrate  
Before the Christ, and listening  
For his voice, a heavenly benediction  
Fell upon the heart, and tearful  
Gratitude went up to God for  
Her who gave to all the Guide  
To Life divine,—who clasps again  
The sinner's hand—who turns  
The straying footsteps to the  
Light, and leads once more the

Way to God, as did the Christ of yore.  
Communing thus, a sacred  
Presence filled the place, and  
Heavenly messengers brought  
Peace and hope to struggling pilgrims,  
Kneeling there for bread,  
And waters pure, from Spirit-fount.

Love rose to temple dome,  
And filled each humble heart  
With incense from God's altar.  
And the song was heard again,  
"Peace on earth, good will to men,"  
Sung by unseen choirs there,

As they knelt in silent prayer.  
'T was as if the chord of love,  
Swept by Master-hand above,  
Thrilled the meek and lowly heart,  
Bidding care and fear depart.  
Then was caught the low refrain,  
"I am with you once again,"  
I have given the bread and wine,  
I am Christ, and ye are mine.  
Hush! within this holy place,  
Love false concepts will efface;  
Turn ye all from gold and dross,  
Gaze upon the radiant cross!  
Holy Spirit, break the bread,  
Till each hungry heart be fed!  
Drink the wine, so freely poured  
By the "Comforter," adored!  
Then, with power of love, reveal,  
How the Christ the sick doth heal!  
Hear the Saviour bid you go  
Out into a world of woe,  
Loving all, as I love you,  
Each the healing work will do;  
And, forgetting harsh offense,  
Yield to Love in penitence.  
Then will love for God and man,  
Light the earth with rainbow span.

The faithful rose to follow Christ's  
Command, to heal the sick and sinful, and  
To overcome the sense of self and sin.

A. E. S.

## DIVINE WISDOM BRINGS TRUE RICHES AND POWER

In Gibeon the Lord appeared to Solomon: . . . and God said, Ask what I shall give thee. And Solomon said. . . Thou hast made Thy servant king instead of David my father: and I am but a little child:

I know not how to go out or come in. . . Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? . . . And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; . . . Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; . . . And I have also given thee that which thou hast not asked both riches, and honor: so that there shall not be any . . . like unto thee.—1 Kings iii., 5-13.

God is not separate from the wisdom He bestows.

*Science and Health*, p. 6.

The history of Solomon and his wonderful achievements, his wealth and power, his marvelous temple, and his unparalleled wisdom and understanding—all his glory—has been for ages accepted by humanity as a veritable historic fact. In all epochs mortals have commented upon Solomon's limitless power and resources in bringing together from all the earth her stores of gold, silver and precious stones, horses and chariots, and thousands of men to do his bidding. Solomon's temple has been the wonder of the world. Mortals have vainly aspired to Solomon's wealth, only to fall far short of its realization.

Sacred history has given to the world the secret with which Solomon unlocked the hidden treasures of the universe and brought out from her inexhaustible storehouse the beauty, wealth, and power which he utilized. Yet generations have passed through this human existence, working, toiling, sacrificing liberty and human life in the acquisition of wealth or fame, utterly refusing to use the wisdom which Solomon exercised, and which he left as a legacy to humanity. He attributed all his power, peace, and plenty to God, and bequeathed to us these words, the key to his knowledge, "O

Lord. . . I am but a little child: I know not how to go out or come in. . . Give therefore Thy servant an understanding heart."

Solomon realized the demand that would be made to maintain the regal splendor of the king—the retinue of servants, the horses and chariots that should herald him as a mighty ruler. His first thought was for the good of the people, and he asked for wisdom, justice, and equity with which to govern them. The weakness of his own knowledge appeared to him, hence his call upon God to direct him and to give him an understanding heart. Personal self was set aside. Solomon took his human knowledge and opinions out of God's way, and the light of divine wisdom illuminated his consciousness and revealed all things to his understanding. He loved God, and in Gibeon—the hill or elevation of holy aspirations, the desire for the good and pure—the Principle of being appeared to him. The voice of God was heard, saying: "Ask what I shall give thee," and Solomon said, "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?"

Solomon was conscious of his weak human knowledge and fallible judgment, which was apparent in his childlike humility. But a boy, of perhaps fourteen years, he had not learned the ways of the material world, nor filled his thought with self-knowledge, personal ambition, personal pride and arrogance, and he turned to God, as the sunflower turns to the sun to glow into bloom and beauty beneath its warmth and radiance.

Solomon's first step was a lesson to humanity, but humanity has not heeded it. Our Saviour taught the

wisdom and understanding, why have not the people followed his example, and instead of unremitting toil and ceaseless anxiety for what they shall eat, and what they shall drink, and wherewithal they shall be clothed why have they not, like Solomon, asked for restraint ~~ong~~ and wisdom? God is no respecter of Innocence; and will give to all fully of His riches. who love and piety have left to the world this legacy—children; and they rstanding—by which they accom- Even so in spiritual works. Jesus the Christ illumined the things of God—inscendent power of Mind, and His love, joy, and pee utter nothingness of disease spirit—a feeling of Goded that death was “the wages all-might; and all-love. effect of erroneous thought, mortal conception, Solomon ~~the ill~~ am but a littul child. I know not how to go out or come in.” The Christian Scientist voices the same plea, I cannot go alone.

“Keep Thou my feet! I do not ask to see

The distant scene,—one step enough for me.”

Ceasing to dépend upon personal self, and depending entirely upon the divine Mind, God's wisdom and intelligence stills the activity of human thought—that ceaseless whirl of false reasoning and false arguing with which mortals become confounded and bewildered—and God fills the thought with the one Mind—Himself, Life, Love and Truth.

Solomon leaned upon God. Let us learn whence came his marvelous dominion over man and the treasures of the earth. His fabulous wealth and seeming material prosperity would hardly appear consistent with Jesus' injunction, “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet



of false hope are ever singing of a haven of rest which is never reached, and the song misleads till mortals drift into the quicksands of disease. Wrecked and helpless they are swept away, lost in the maelstrom of belief. We have dreamed in the darkness of material sense, and only now are awaking to our reality, and are apprehending that this matter-dream is but an illusion which avails nothing. We have bowed to a strange god. Mortal thought, or belief, with its testimony of life, substance, and intelligence in matter, has been believed, and mortals have not exercised the dominion of Mind, the Christ-mind, power over the carnal senses, truth over error, good over evil, life over death and love over fear.

The Quaker poet says:

"The riddle of the world is understood	had
Only by him who feels that God is good,	love,
As only he can feel who makes his love	alized
The ladder of his faith, and climbs	man
From sense to soul, and draws no line	his
Between mere human goodness and divine,	ble
And judging God by what in man is best,	
With a child's trust, leans on a father's breast."	

Solomon, with childlike trust, asked God for wisdom and understanding. The divine Mind is understanding, intelligence, wisdom, the creator, Principle, in which are all conceptions of beauty and utility.

In the beginning was the "Word," the divine Mind, supreme intelligence, or creative force, God, good, who created the heavens and the earth. He spoke all things into existence. He said, "Let there be light; and there was light." He commanded, Let there be beasts, birds, fish, and fowl, and they ap-

peared. He said, "Let the earth bring forth grass, the herb yielding seed, . . . whose seed is in itself," and it was expressed. The seed is the creative power of Mind. "The tree and herb do not yield fruit because of any propagating power of their own," says Mrs. Eddy, in *Science and Health*, page 507, "but because they reflect the Mind which includes all." Infinite Mind expresses and controls all ideas composing the universe. From the limitless, inexhaustible resources of Mind or understanding, all phenomena of earth and heaven proceed and are manifest. Mind's ideas see, feel, hear, taste, and smell. The Psalmist says, "O taste and see that the Lord [Mind, God] is good." Trust in Mind, all in matter. Be led by God, Mind, and lean not to man in a mortal mind.

child, mon said to his son:  
Chris

alone, all thy ways acknowledge Him, [God] and He shall direct thy paths. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. . . . Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. . . . keep sound wisdom and discretion. . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble.

"Thy foot shall not stumble." What a promise! It is equivalent to saying, All that thou dost undertake thou shalt accomplish. (In the understanding of the power of the Christ-mind, governed by Life,

Love, and Truth, our ways are pleasant and our paths are peace. There is length of days in the Life thought and longevity is increased by the reflection of Truth and Love. From the real, the divine Principle, Life, Love, and Truth, the Christ-mind, Solomon brought forth the treasures of wisdom and understanding. The expression of harmonious, creative intelligence and its creations were variously manifested in silver and gold, wood and stone, brass and iron. His barns were indeed filled with plenty and "his presses . . . burst out with new wine."

He proved that no good thing does God withhold from them that walk uprightly, love Him. David, his father, had prepared much of the way for his son, but it required peace and not conflict to build for God. During the war of the material senses, David had conquered many enemies, doubts and fears, self-love, self-will, and self-righteousness. He had not realized his pride of human knowledge and limited human resources till God's wisdom and power shone into his consciousness and he perceived the inexhaustible richness of divine Mind. Visions of the universe and

treasures, which in the tumult of victory over the material senses he had not been able to utilize, dawned upon him and he left the work to Solomon upon condition that he should walk in the statutes of God. While "David obeyed the spiritual divine leadings, he continued to increase in wisdom and riches, peace, honor, and power.

The definite Mind governs all ideas which compose the material universe. Jesus said, "The kingdom of God is within you." Mind evolves mental pictures, the landscape of living green to the mountains towering against the sky of purest blue, over which

float pearly clouds. Thought evolves the tint of pink, purple, silver, pearl, etc., together with the setting of the sun in red and amber. Thought is expressed in flowers—in their multitudinous form, color, and perfume. All that we have called nature is but Mind manifest in objects, from the infinite to the infinitesimal. "The seed is in itself, only as the divine Mind is All" (*Science and Health*, p. 508), and produces all phenomena. Human belief reverses all things.

Mrs. Eddy declares, "Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it" (*Science and Health*, p. 508). Mind had brought to Solomon all his eye witnessed. At times he had risen to the pinnacle of his human receptivity of Truth. Another step had to be taken which required more humility. Personal sense, pride of acquisition, and vanity of his marvelous possessions had dazzled him, and he turned from his reliance upon God to material sense, which prevented the greater illumination of Mind and its possibilities. Divine Love came to his consciousness with riches and power beyond all that Solomon had conceived. But, weighed in the balance, Solomon was found wanting and She vanished from his presence. He had chosen the material world, and divine wisdom fled, leaving him with his material sense to create its false illusive phenomena which should turn to dust and ashes at his touch. The carnal mind is composed of fears, a spectral band,—of doubts, anxiety, sickness, and sorrow. All its conceptions are phantoms, unreal and fleeting. Humanity must turn from the mortal sense of life in matter, to the understanding of life in

Mind and there abide, if it would continue to receive God's blessings. If cause is right the right effect will follow. Mortals must discontinue false thinking which evolves discord and death. These are dreams, which, as mortals awake to Truth, wisdom and understanding destroy.

At first Solomon asked for wisdom to judge between good and bad, and God governed his thought. A harmonious cause produces a harmonious effect. Thought is force. Mind is the creative Principle, the supreme, divine intelligence. There is but one Mind, or cause, God. This is the fountain of eternal Life.

Wisdom and understanding proceed from the Christ-mind, and spiritual man is a reflection of God, made in His own image and likeness, with dominion over all things. Jesus the Christ realized his oneness with the Father, and said of his disciples that "they may be one [with the Father], as we are." He exercised his God thought and knew that there was no intelligence, life, or power in matter. He took dominion over the lie, and destroyed the works of error—sin, sickness, and death.

As wisdom or spiritual thought, appeared to Solomon with her riches of infinite beauty, power, and glory, diviner conceptions than had yet been revealed to him, so she appeared to Jesus, and he testified, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it" (Matt. xii., 42). Paul wrote: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent . . . hath not God made foolish the wisdom of this world?" Divine wisdom, Christian Science, has revealed to the nineteenth century her riches of Life, Love, and Truth—

her treasures of beauty, joy, and peace—and is condemning material knowledge, mortal conceptions, and the material universe as the creations of false sense, altogether unreliable and fallacious. They are without life, substance or intelligence, and are such substance only as dreams create.

Science reverses the testimony of the material senses and declares that man is spiritual, not material. In spiritual thought all is harmony. "Chaos and old night," discord and disease, sorrow and death, are produced by the carnal mind, belief of life in matter. Let us refuse longer to believe the suggestions of mortal mind. God reigns and there is none beside Him. "All is Life." "All is Love and Truth." Adam is a myth. In the Adam-thought all die. In the Christ-mind all are made alive.

Knowing the true from the false, shall we continue creating hallucinations? Wisdom condemns mortal sense and declares of matter, "It is illusion, loss but seems, pleasure and pain are only dreams." Wisdom cries in the streets to-day, "Awake thou that sleepest, and arise from the dead." She comes to us with her train of camels, strong, enduring thoughts of life in the infinite Life. They carry us through the desert of personal sense, where mirages of fear and disease—ghosts of old beliefs—arise to terrify us, as we journey from sense to Soul, from the unreal and temporal, to the real and eternal. The ancients worshiped gods of wood and stone. Moderns worship matter. Scholastic theology has taught for centuries that Adam is the real man, with life and intelligence. Materia medica has vainly striven to preserve that belief of life in matter, and to treat non-intelligent matter, only to yield to inevitable defeat and death.

Since time began, mortals have been experimenting with Adam, and the world has lavished its resources upon material theology and materia medica, to aid them in solving the problem of life in matter. Adam has been studied under the keenest microscope of mental and physical analysis and the verdict is the same as in the days of prophets and apostles. "In Adam all die." Illusions are not permanent. They come and go like the wind which "bloweth where it listeth, and thou . . . canst not tell whence it cometh, and whither it goeth." So are the creations of the Adam-dream.

There is no life in the shadow which vanishes in the light. It is now that we are listening to the voice of wisdom. "A crown of glory shall she deliver to thee. . . . Take fast hold of instruction . . . for she is thy life" (Prov. iv., 9, 13). We are now learning the power of Mind and that thoughts are things and things are thoughts. Now we are learning the cause of sickness, discord, and death. The Christ-mind is wisdom and understanding—it is health and harmony. The carnal mind is the lie, and from it proceeds envy, jealousy, pride, ambition, lust, hatred, deception, and fear, which cause disease and death, all of which are beliefs—nothingness. These forces, if believed and yielded to, evolve a discordant body and a discordant universe.

At first Solomon asked to be controlled by the Christ-mind, and the result was harmony in all his undertakings. When building his house upon Mount Zion, and the house of the Lord upon Mount Moriah, the way was covered through which he walked in going from one to the other. Under the protection of wisdom or leaning upon the strong arm of the

positive, divine Love covers us with Her feathers. Spiritual sense is a repelling force to the fleshly mind. Enveloped in a halo of light and love, evil cannot reach us. As the light of the sun dispels the darkness, so does the God thought, life, love, and truth destroy sin, sickness, and death, the illusions of corporeal sense.

Through the understanding that Mind is the creative power, and that God is our life, we are uncovering the false belief of life in matter which has so long deceived us. It is now that we pray to be governed by divine Mind or wisdom, and we are demonstrating the power of spiritual thought-force over the belief of evil. We now understand the cause of disease in the body, discord in the home, chaos in business, tidal waves and fires in the universe, and all the phenomena which are caused by the mortal belief in two powers, good and evil.

Evil thoughts are destructive forces. They have been hidden till wisdom threw the light of Truth upon the lie. We now know that spiritual love nullifies their claim to power—"Hear, O Israel; The Lord our God is one Lord"—good.

Edison, in a recent article upon the danger of electricity, says: "Insulated wires are not safe if put underground, they are more dangerous on account of the gases which will force themselves into houses through any opening, and they are only safe when exposed. Then they lose their death-dealing power." How true of evil! Christian Science, the understanding of the supremacy of the Christ-mind, has exposed the cause of sickness and death, and found it to be carnal mind, the lie which has deceived the whole world. Truth uncovers error in this age and the lie *exposed*



has lost its destructive power. "There is nothing covered that shall not be revealed."

When man learns his mental spiritual dominion, how buoyant will become his step! When he realizes that he has been holding in his thought vipers which have stung him and has borne the burden of disease and discord in his body, in his business, in the universe, working out the problems of fear and uncertainty, only to terminate in death—when, I say, he awakes from his Adam-dream and learns that the cause of all his suffering was a false sense, he will turn to his Christ-mind, and redeem his health, joy, and peace, a harmonious body and a harmonious universe. We have been taught to submit to all things good or left as sent from God, as reward or discipline. To and the fettered mind is freeing itself and the *Te I* ascends from the emancipated. We shall no <sup>old,</sup> live as slaves. We were free-born. <sup>ness,</sup>

Let us stand guard at the portal of thought; <sup>nces</sup> the approaching messenger let us demand, "W<sup>dy</sup> comes there?" If it is Christ, Truth, we will open the door to the angel visitant, Life and Love. If it be the belief of sensation in matter, with its various illusions of pain or pleasure, its falsities and evil thoughts, fears, malice, and the carnal forces that create discord and disease, we will bid them depart. Beloved, assert your freedom, your Christ-mind power, and prove the supremacy of your God-thought.

Why should we yield to sickness more than to sin? Why should death be the "king of terrors" when it is admitted to be "the wages of sin"? If one does not take poison one does not suffer from its effects. If one does not commit a crime one need not fear the prison. If one ceases to sin, one does not meet sin's

penalty. When will humanity cease sinning, believing that there is life in matter? When will humanity understand that life is in the Christ-mind? Finally, God will be understood as governing man, and from wisdom we shall evolve health, harmony, riches, honor, for "the earth is the Lord's, and the fulness thereof." We must realize that *now* we are spiritual, that *now* we are in eternity and that *now* God will reveal His life, His love, His truth, His wisdom His marvelous riches, His ever-presence and peace.

Like light illuminating a room filled with treasures, which, in the darkness, we had none of the light of understanding, God's innermost work through human consciousness reveals discourses of earth, air, and sea. Mind creates, and understanding brought forth Solomon's wisdom, are cast, and glory. Turning from Mind, or God, to our sin, he brought forth sorrow, discord, disease.

And death—the effects of mortal belief of life in matter.

Wisdom puts forth her voice to-day: "Unto you, O men, I call; . . . O ye simple, understand wisdom." I am Truth, I am Mind. "For wisdom is better than rubies; . . . By me kings reign, . . . Riches and honor are with me; yea, durable riches and righteousness . . . That I may cause those that love me to inherit substance; and I will fill their treasures" (Prov. viii.). The understanding of the supremacy of Mind and the allness of God is wisdom. It is understanding to know and realize that matter has no life, substance, nor intelligence and that a false sense which is expressed in seeming sin, is illusion, sickness, and death. Let us choose Mind, and permit God to govern our thought. Let us accept the riches of His universe as a sequence, thanking Him for His loving protection and manifold

has songs. Let us praise Him as the lilies of the field praise Him, and as the heavens and the earth declare His goodness.

Let us guard the portal of our thought as we guard our material treasures. Bolts, bars, and watchmen protect the bank and the warehouse. Gold and silver, stocks and bonds find a receptacle behind the massive iron door of the safe, whose intricate combination lock resists the midnight robber. The mansion in which are man's dearest treasures is made impervious to thieves and supplied with electric burglar alarms. The greater the riches, the more uneasy lies the head. Ah! mankind has sought out many inventions to protect the mortal body and material possessions, but has left the portal of thought wide open for error to enter and govern his house.

A man's "foes shall be they of his own household." Fear, doubt, envy, jealousy, pride, licentiousness, self-love, and personal ambition are the false forces that are included in the belief of life in matter. They pursue him till they bind the strong man and cast him into prison, or the helplessness of disease, until he has paid the uttermost farthing. Evil thoughts are held in consciousness which are as fatal as the dagger, the midnight assassin, or the poison of the serpent.

Wisdom uncovers error. Christian Scientists are expelling mental enemies from human thought, and are barring their mental doors against the subtle claims of evil. Wisdom is condemning *this* generation and is revealing the hidden mysteries of God. Truth is uncovering error and showing its illusion. Scholastic theology and *materia medica* are condemned by the demonstration of the supremacy of Mind over matter.

"Where is the wise? where is the scribe? where is

the disputer of this world? hath not God [divine Mind] made foolish the wisdom of this world?" Human wisdom has labored for naught, and must yield to the divine. To-day Christian Science is operating in human thought as leaven operates in meal. Mortals, by the force of Truth are to-day unconsciously shaping their creed at the forge of thought.

"Truth's mighty arguments shall roll down  
From inland mountain to seaboard town."

The altar is only awaiting the hour when all men shall know God, be one royal brotherhood, and one Church made free by love, which is the law of God. Material thought is being destroyed by Christian Science, that the temple of God—spiritual consciousness—may be revealed. Each in his or her consciousness is gradually overcoming false sense.

It is said by some that Christian Scientists are doing nothing. When the hour strikes, and the shout of victory goes up, the walls of Jericho will fall. Truth is a silent, disintegrating force. It is eating into old theories and traditional dogmas, and is casting error to the surface that it may be destroyed. Error resists Truth, as Truth's potent presence threatens to overthrow error's strongholds. The cry of the unbeliever attracts the ear.

Hate and malice and self-love mar  
The notes of triumph with painful jar,  
And the helping angels turn aside  
Their sorrowing faces the shame to hide.  
Never on custom's oiled grooves  
The world to a higher level moves,  
But grates and grinds with friction hard  
On granite boulder and flinty shard.\*

\* Whittier.

To-day Christian Scientists behold the bow of fruition. They are realizing "the peace of God for the world's annoy." "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi., 3).

All the foregleams of wisdom in santon and sage,  
In prophet and priest, are our true heritage.<sup>1</sup>

Then let us choose wisdom, and declare, "I know not how to go out or come in." Give me wisdom and understanding.

### CHRIST-MIND HEALING

And Jesus saith unto him, I will come and heal him.—Matthew viii., 7.

Jesus illustrated the divine Principle and the power of immortal Mind by healing sickness and sin and destroying the foundations of death.—*Science and Health*, p. 171.

Throughout the years of our Christian experience, we have read and have repeatedly heard of the Master's wonderful power in healing the sick. Without questioning how he performed these so-called miracles, we accepted them as beyond the ken of erring finite vision, and drifted into the belief that Jesus was the Son of God endowed with power to cast out devils and raise the dead, and that this divine power was conferred *only* upon the disciples of that day. The religion of our early years gave us no understanding of our relation to God, or of our divine birthright, and while we were not satisfied with our limited and circumscribed possibilities, we knew no path out of the labyrinth of helplessness in which we were straying.

We read that "The entrance of Thy words giveth light; it giveth understanding." But the Word was not rightly interpreted, for we did not get the light to comprehend, even *faintly*, the mystery of life, or the experience of Jesus, who, beyond all finite apprehension, gave testimony to the illumination of Truth. To-day, mortals are halting before Truth which reveals to them the great possibilities of man when governed by God, the infinite intelligence, whose rule is perfect harmony and unfailing love.

Truth is working over and above all mortal thought, asserting its dominion, its supremacy, and omnipotence. Life is seen to be spiritual and eternal, not material and mortal. Three hundred years after the crucifixion of Jesus, none fulfilled the command of the Master, and for generations mortals have repeated "the old, old story, of Jesus and his love," but have failed to catch the inspiration of that love sufficiently to cast out fear, heal the sick, or raise the dead.

Jesus, the human man, has been the *theme* of theology; while Christ, the ideal man, has been but faintly apprehended, and mortals have lived in the belief of life in matter, instead of living in the understanding of life in Spirit, Mind.

In this century, the voice of Truth is arousing the material world from its deep sleep, and is calling loudly to mankind, "Awake and sing, ye that dwell in the dust" (Isa. xxvi., 19). When in their blindness and weakness they question, "Where is our strength?" the reply quickly reaches them, "Your strength cometh from the Lord, which made heaven and earth," and, "My grace is sufficient for thee."

In this hour when the world is sitting in judgment on healing the sick by any but a *material* method, it

is well for us to go back and recall the means by which mortals in different epochs of the world's history have endeavored to free themselves from the suffering to which all are more or less in bondage. Since Hippocrates, man has striven to find an antidote for disease. Moses introduced mental healing. The people were asked to look upon the brazen serpent and they believed that they were healed of the stings of poisonous vipers. Later, the prayer of faith healed the sick until their faith failed and ceased to relieve suffering humanity. Then, followed material modes of relief through allopathy, homeopathy, and other methods, until at last Truth appeared and divine Mind was proved to be more effectual and potent in the healing of disease than so-called mortal mind with its drugging system.

Christendom accepts the Bible for its guide. There are recorded in it many instances of wonderful restoration to health by prophets and apostles. The world has immortalized these prophets, seers, and apostles whose faith laid hold on the promises of God, through His Son Jesus the Christ. It is not necessary to enumerate the number of mental cures effected before Jesus' day. The instance of the raising of the widow's son by Elisha is sufficient to establish the power of Mind to raise to life the seeming dead.

Let us ponder these records of omnipotent Mind and ascertain who was the best exponent of divine Mind-healing the world has ever known. What was his life? What was his reception and experience while practising and demonstrating mental healing on the scientific basis of the allness of God, good, the supremacy of Mind over matter, or Spirit over the flesh? Let us ascertain if it were Christian:

A few Sundays ago in one of the fashionable churches

in this city, the words rang out from the pulpit strong and clear, "Christian Science is a misnomer, for it is neither Christian nor Science."

First, let us learn what Christian Science is, and then determine if it be Christian. Christian Science is the understanding of Truth. It teaches that God is All, and that there is none beside Him. It is the understanding that God is Mind, Spirit, Soul, Life, Love, Truth—the creator or Principle of being,—omnipotent, omniscient, omnipresent. Mind. Christian Science teaches that man was made in the image and likeness of Spirit, therefore he is spiritual, and lives, moves, and has his being in God, having no other life but that which he derives from the source of his existence, eternal Life. It is the understanding that man has God-given dominion over all things. All that God is, man reflects. It is the comprehension that Mind is the only cause, and matter but the phenomenon of false thinking.

The Scriptures teach that in the beginning was Mind—that Mind was with God and that Mind was God. Christian Science is the apprehension that God is Life, Love, and Truth, therefore, all that is unlike God is illusion, falsity, the Adam-dream. Humanity to-day is choosing between the false and the true mentality. Many are weary of serving two masters, Love and fear, Life and death, and are beginning to acknowledge but one power, good, divine Mind. The Christian Scientist strives to walk after the Spirit, and, with the Word of God, spiritual thought-force, endeavors to overcome the material world, the flesh, and evil. Christian Scientists cast out evil and heal the sick through the understanding that man is an emanation of Mind, and that matter is sensation-



less, non-intelligent error, or belief. Sin, sickness, and death are the illusions of mortal belief—the result of false thinking, or effect of fear, doubt, anxiety, and self-love, which hold humanity in bondage until it awakes to the nothingness of materiality, and rejects the claims of belief of life in matter.

The mythological Adam-dream has deceived the whole world. But thanks be to God, Christ's voice is heard above the noise of many waters: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468). Divine Mind makes its own heaven; mortal, so-called, mind evolves its own hell. Thus we learn that heaven and hell are mental conditions. The kingdom of heaven is love, peace, and joy in the Holy Spirit. As long as mortals continue to believe in death, and yield to the illusion of life in matter—sin, whose wages is death—they must indeed be far removed from the kingdom of heaven.

Christ Jesus came to the world preaching the allness of God. With his great spiritual discernment he dispelled the hallucinations of mortal thought. His first sermon was in his native village of Nazareth, where he entered the synagogue and read from Isaiah:

The Spirit of the Lord God is upon me; because . . . He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord (Isa. lxi., 1, 2).

The people were astonished as he proceeded to proclaim the truth. Then, becoming furious, they

pursued him and led him to the brow of the hill on which their city was built, purposing to hurl him on the rocks beneath; but, with his understanding of the power of divine Mind, he passed through the midst of them unseen and unscathed. For three years this God-man, Jesus the Christ, demonstrated the power of Mind by words and acts; by healing the sick and giving sight to the blind, by raising the dead and dispelling sorrow, and by a life so pure and Christly, so far beyond all reproach, that not even his enemies could prove a charge against him. Never did he aught but good, yet he was compelled repeatedly to cry out, "For which of those [my good] works do ye stone me?" (John x., 32.)

It is true that men called upon Jesus to heal their maladies, and it is equally true that he healed them. He was called the great physician because he healed "all manner of disease." He gave sight to the physically and morally blind, hearing to the physically and morally deaf, strength to the weak, joy and peace to the sorrowing, and the hand of compassionate forgiveness to the penitent sinner. Jesus was filled with a wonder-working power and energy that scattered to the winds all theories of material therapeutics, and made all the methods of materia medica futile and illogical. His was a life of love and blessing to all that land of Galilee.

What was the power which Jesus used in his healing of the sick? We read, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." Let us learn what the Word was and is.

It is written: "In the beginning was the Word, and

the Word was with God, and the Word was God"  
(John i., 1).

Also:

'I read in the beginning was the Word,  
And,—if by the Spirit I am truly taught,  
Then thus in the beginning was the thought.  
Is it the thought that works, creates indeed?  
Then in the beginning, Mind was the power I read."

The learned teachers and preachers of that day spent their fury on this godly man, Christ Jesus, whose teachings if they had obeyed, and whose life and example if they had emulated, would have delivered them from their bondage to sin and death. Instead, the truth he preached antagonized them and they nailed him to the cross. His yearnings for their salvation were expressed on the Mount of Olivet when he cried out in the agony of unreciprocated love:

O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. xxiii., 37.)

In the garden of Gethsemane, his anguish was for the world. The cross on Golgotha terminated his earthly service to humanity and gave him his victory over "the last enemy"—death.

Their ignorance, or belief of life in matter, nailed him to the cross, sealed the belief of a mortal body in the tomb, and the people who held these beliefs congratulated themselves that they had forever silenced his voice. Then, as to-day, the world did not recognize the Christ-mind, expressed in the ideal man. Mortal sense took cognizance only of the material phenomenon, the body of the fleshly mind. In all Jesus' teachings

he endeavored to impress humanity with the allness of God, and the real man's oneness with the Father. He attributed reality to none but God and His spiritual man and spiritual universe, which can be seen only through spiritual sense. He asked, "Whom do men say that I . . . am?" and Peter *only* had spiritual discernment to reply, "Thou art the Christ, the Son of the living God." Christ Jesus' divine selfhood finally triumphed over his human sense, and, with his body unchanged, he returned to his disciples, with whom he remained until he rose to a wholly spiritual consciousness which hid him from their material view. Was Jesus Christian? Let Christians answer. Was Jesus a Christian Mind-healer? Again we call for a reply. Is there any difference between the modern method of Mind-healing, and that of Jesus' day? Then, as to-day, there were mesmerists, hypnotists, mortal mind-healers—those who use human will-power which is directly opposed to the divine will as exercised by Jesus.

The accusation of the materialists was that Jesus "cast out devils . . . by Beelzebub." He replied: It is not I (the material personal Jesus) who doeth the works, but the Father which worketh in me (that is, worketh in and through my spiritual individuality), He doeth the works.

Jesus the Christ was the best exponent of Christian Mind-healing the world has ever known. It was demonstrable Truth, the operation of the immutable law of Spirit, when man is governed by God. His disciples were not infallible in their demonstrations of the law of Truth and Love, for, while Paul and Peter raised the dead, Paul failed at another time to heal Trophimus and was obliged to leave him at

Miletus. Jesus rebuked his disciples for their lack of faith on several occasions because they failed to heal, and said, "This kind goeth not out but by prayer and fasting." Again he said:

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do (John xiv., 12).

And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover (Mark xvi., 17, 18).

The voice of the impersonal Christ is again heard in this nineteenth century, proclaiming the 'gospel of Truth which heals the sick, casts out devils (evil thoughts which cause disease and death), and will, when man is governed by God, raise the dead. That which has been done may be done again. Jesus is our Way-shower to the Christ-mind healing and to eternal Life. History shall not continue to repeat itself. Religious intolerance shall not compel us to abandon a spiritual Christianity with its spiritual healing. They who have really touched the hem of the garment of Christ can never return to a material religion, to drugs and physical surgery. We have only to be faithful if we would win. We will not be ordered to the rear, nor tortured upon the rack while we demand for ourselves and for humanity our God-given dominion. The full significance of man's great destiny is just dawning upon him and mankind will awake, arise, and "go to my Father."

Material theories regarding God, man, and the universe have enslaved humanity. Christendom is worshipping the Adam-man as God's creation. The so-called carnal mind, with its material phenomenon

or embodiment, is being mistaken for spiritual man.

Jesus declared, to those who called upon God in their temples and synagogues: "Ye are of your father the devil," or, you are governed by the belief of life, substance, and intelligence in matter. He rebuked them with the Word of God: "Thou shalt have no other gods before Me"—(Spirit)—no other life but the spiritual, no other mind but Love and Truth. Life, Love, Truth is the reality of being; sin, sickness, and death are the illusions of the material senses. Do not think that you can believe in and serve these senses and not suffer. There is no reality in sin, but, if you yield to its false claims, you must pay the penalty. There is no power in a falsehood when you know it to be a falsity, but the falsehood which you believe may cause you as much suffering as if it were a fact.

Said a patient to me recently: "I dreamed last night that I was running from an animal that had escaped from a menagerie, and when I awoke, my heart throbbed so violently I was terrified. I was as weary and out of breath as if I had actually had that experience." Such is the power of so-called mortal mind to deceive. We have been in the dream of life in matter so long that matter seems tangible substance to us until we resist and overcome its claim to power. A lie is "more subtil than any beast of the field." Satan, or mortal mind, is a lie from the beginning and truth abides not in him. Let us worship the Father in spirit and in truth. Let us realize that we possess the power of God through our Christ-consciousness, which is the reflection of God. Who is not weary of the struggle between the flesh and Spirit, of the irresistible conflict between the divine and the human concepts which were and are

"contrary the one to the other"? "In Adam all die, . . . in Christ shall all be made alive."

Shakespeare thus speaks of mankind:

But man, proud man, [mortal man]  
Drest in a little brief authority,  
Most ignorant of what he's most assured,  
His glassy essence, like an angry ape,  
Plays such fantastic tricks before high heaven  
As makes the angels weep.

Let us recall the text: "And Jesus saith unto him, I will come and heal him." Christian Scientists have for their Leader, Christ, who assures them, "Lo, I am with you alway, even unto the end." Is it Christian to accept him as our guide and follow his example? Is it Science (understanding) that enables us to demonstrate over disease, by the "Word"? Paul asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" Is it possible, in this hour of spiritual development, to do the works which Jesus promised us we should do? Is it blasphemy for us to affirm: "I and my Father are one"? Hear the Master's prayer for his disciples which has rung down the ages:—"As Thou, Father, art in me, and I in Thee, that they also may be one in us" (John xvii. 21).

Oh, blind, and in love with darkness, awake, and behold the light which shineth about you! Christ is come to the understanding of those who are looking for his reappearing. He is piercing the black clouds of mortal sense, dispelling the darkness with the effulgence of his coming. He is approaching with healing in his wings, to show us the mansions that he has prepared for us, the heavenly consciousness of Life,

Love, and Truth. We are listening to heavenly harmonies, instead of the discordant refrain of sin, sickness, and death, which we have so long heard.

Again, an objection has been raised by the materialists that a *woman* has given Christian Science to this generation, and is teaching Jesus' method of healing by the power of the Mind of Christ. Mrs. Eddy has taught thousands to turn from the belief of life and intelligence in matter to the eternal verities of divine Life, Love, and Truth. Through her books and her students, she is attuning the human heart to sing the hymn of salvation from sin and death, and to rejoice in the demonstration of health, love, peace, and joy. Her experience runs parallel with the experience of her Master. Alone, reviled, and denounced by mortals, understood in a small degree only by the few who perceive and accept Truth, she stands on the mount of spiritual illumination, up whose rugged sides no feet but those of the blessed Master have so directly toiled; first in agony, and then in triumphant demonstration of divine power and glory.

With Truth and Love to inspire her—transfigured with spiritual love and wisdom—she comes with the meekness and gentleness of a child and lips to a world of dreamers the old-new story of God's love, and Jesus' mission. Her utterances of divine power, "All is Mind," "There is no matter," have become like the thunders from Mount Sinai—heard from East to West, from North to South. Dare the world reject her word because she is a woman? How does the Christ speak in his divine code of Science? It was a woman who put the leaven into the meal which leavened the whole lump. It was a woman who poured the precious ointment, an offering to the divine



inspiration. A woman knelt at the foot of the cross when all the terrified men, save one, forsook Jesus in self-protection. To a woman Jesus first revealed himself after the resurrection. It was the woman in Revelation who was to be clothed with light to interpret the Word of God. Woman's spirituality first discerned Truth, and she will finally lead to spiritual heights all who have heretofore failed to discern the immutable things of Spirit.

Truth is calling to humanity, "Halt!" Science says that man governed by Truth and Love is master over every condition and circumstance. With gentle teachings, man is being led, step by step, up the heights of wisdom to that understanding, which, with all his getting, he has never dreamed of possessing—the understanding of himself, and his relation to, and oneness with, God.

The prophecy will be fulfilled; the seed of the woman shall bruise the serpent's head (Gen. iii., 14, 15) and restore man to his primal estate—health, holiness, and immortality. Man will learn through divine Science the "new tongue," the unfathomable speech which leads him to the verge of the infinite, and permits him to commune with the Father in spirit and in truth. The prophets of old became entranced as this spiritual joy and power filled their being.

This understanding of God is both Christian and Science. It is said to be "unto the Jews a stumbling-block, and unto the Greeks foolishness;" but to us that are saved (understand) it is "the power of God." "The Christian Scientist has enlisted to lessen evil, disease, and death."<sup>1</sup> The arguments of suppositional evil which we have challenged are powerless

<sup>1</sup> *Science and Health*, p. 450.

to compel us to beat a retreat. Christ has given us his promise, and will support us with his power. The hosts of mortal mind (false belief) cannot intimidate us. "If God be for us, who can be against us?" If we are beset by foes within and without, if contumely and ostracism await us, we shall unite our voices with the invisible choir in the anthem, "Nearer, my God, to Thee," and go on with rejoicing. If our warfare with the world, the flesh, and evil brings the fate of Daniel, or the fiery furnace of the Hebrew children, or the boiling oil to which John was subjected, we will pursue our wilderness journey and trust the words of our ever-present Christ. Then let us continue to attune our thoughts to the grand symphonies of Truth and Love, and remember that:

The path of duty was [is] the way to glory:

He that walks it, only thirsting

For the right, and learns to deaden

Love of self, before his journey closes,

He shall find the stubborn thistle bursting

Into glossy purples, which outredde

All voluptuous garden-roses.

Shall find the toppling crags of Duty scaled

Are close upon the shining table-lands

To which our God Himself is moon and sun.\*

Christian Scientists, as you listen for the voice of Christ, Truth, you will hear above the roar of the breakers of mortal thought, "Be of good cheer,"—"The works that I do shall he do also." Love that is divine, strength that is infinite, are ours. We are continually rested and refreshed as we live in spiritual

\* Tennyson.

consciousness and Christ's promise is fulfilled in us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Dwelling in the consciousness of ever-present Love, we ascend in the scale of being to higher demonstrations of the power of the Word, and draw others into the Life that is God.

When storm-tossed and tempest-torn we pause to listen for the Shepherd's voice up the mountain height, we catch the refrain, "Lo, I am with you alway," "It is I; be not afraid." The poet says: "Therefore, great heart, bear up, thou art but type of what all lofty spirits suffer that fain would win men back to strength, and peace, and health, through Love."

Let us follow the Master into his Gethsemane; let us toil up the rugged hill of Calvary; let the pierced hands and wounded side inspire us to press onward till we rise with him in Spirit, and conquer the illusion of sin and death with the understanding of eternal Life and Love.

### THE DAWN OF SPIRITUAL ILLUMINATION

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Romans xiii., 12.

The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and to speak the new tongue.

*Science and Health*, p. 354.

In this hour the demand of the world is for a more spiritual religion; and, while scholastic theology has not changed its creed or ritual, many people have so far advanced in spirituality that the old garment of materiality is outgrown. They have put off the old mind, and are putting on the new,—the Mind of Christ. They are no longer dominated by false

teaching, or led by those who cannot in some degree demonstrate their theories. It is apparent to the advanced thinker who endeavors to keep "abreast with Truth" that "the night is far spent, the day is at hand." Many are still demanding "A little sleep, a little slumber, a little folding of the hands to sleep." But the bugle-call of Truth has aroused the slumberers. They have been disturbed, and cannot again sink into dreaming as of yore, but, fretful and impatient because they have been aroused and must awake, they hug the old creed and dogma more closely, and bid Truth "Go thy way for this time."

The night is indeed far spent; the dark gloomy night of error, when man knew nothing of his possibilities, but was at the mercy of sin and sickness, when he was subject to all the claims of belief of life in matter and yielded ready obedience to the tyrannous rule of so-called mortal mind. The night of Stygian darkness which has shrouded the world in gloom, bathed it in tears, and hung the pall of darkness over all; the night of error, when man was ignorant of his divine power, or his oneness with his Maker, when he dreamed and believed his dream a reality—when he suffered from disease, with no knowledge of his own dominion over the flesh and evil; when he vainly imagined that matter was substance, with sensation and intelligence; when he trembled before evil, as it suggested disease and death, unconscious of the fact that every man had within himself a power which would destroy the illusion of mortal mind with its sin and sickness—that night is passing away. That dark, gloomy, terrible night is far spent, with its ghosts and mirages, its optical illusions and mental hallucinations, its false teachers, its false preachers, and its "blind leaders of the blind."

Already the dawn foretells the coming of the day. Mankind is awaking from the deep sleep of the Adam-dream, to the light of a glorious emancipation from the darkness of mortal sense. Looking back through the ages we see human energy directed to the study of matter. We learn from material history that through all time mortal man has been led by material sense into the belief of life, substance, and intelligence in matter. He has spent years of toil and sacrifice to find the "life-germ," and an antidote for the diseases to which humanity is believed to be heir; but alas! he has sought in vain. During generations man has been wandering in darkness while seeking for light, contemplating death in the search for Life, investigating error in groping after Truth. He must now reverse the old mental processes, retrace his steps, and erase from his memory the falsely-stated hypotheses to which he can never gain a correct solution. It was formulated from the premise of error, but error in premise invariably results in error in conclusion. Leaving his erroneous premise mankind must begin to solve Life's problems with Truth as a basis. He must begin at the foot of the ladder of divine metaphysics, or Christian Science, and climb, step by step—nor expect to leap to the summit at a bound. The belief in the reality of sin, sickness, and death is the night which is far spent.

Those who have come into the understanding of the allness of God, of good, are daily proving the nothingness of error, and that error is not the reality of being, but is the illusion which is destroyed by Truth. Ever-present Truth is an infallible antidote for a lie. Ever-present Love casts out fear, and instead of the "grim monster," death, that has held

mortals in bondage for ages, we find ever-present Life sufficient to destroy its seeming power. Humanity in this nineteenth century is blessed by the revelation of the omnipotence of good. God is good, and is all power. He has no co-partnership with evil.

As God is All and there is none beside Him, all is good, and that which seems to human sense to be evil, sin, and sickness, is that which "seems to be, but is not" <sup>1</sup> real. It is like a dream which was real while we dreamed, but which, upon waking, we knew to be nothing. Had men never learned that a dream is not a real experience, they might have continued to believe in its delusions and suffered from its influence—as they do in the illusion of material existence. To-day mankind is sufficiently awakened to apprehend that good is the reality of being, that evil is not true, that Life, Love, Truth is God, and that God is omnipotent: Divine Mind creates only good. Man is made in God's image and likeness and is spiritual. Heretofore we have believed that God made mortal man. We have submitted to the material interpretation of the Bible, because we had no spiritual understanding by which to reconcile seeming inconsistencies.

When we awoke to a partial discernment of Truth, it was a revelation to us. We then saw that God is good, and that all He made is good; that man, reflecting God, was made in the image and likeness of his Maker, spiritual and not material. We gladly recognized and declared that God is unchangeable, "the same yesterday, and to-day, and for ever;" that His law is the law of Life, Love, and Truth; and that sin, sickness or death never could result from God's law. We learned that mortal man is mortal error, with his man-made

<sup>1</sup> *Science and Health*, p. 123.

law, sin; and its results, sickness and death, and that this so-called mortal man has no power to break a law of God. Understandingly we now "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matt. xxii., 21). In the past we submitted to sickness, believing it to have been sent by God. We never yielded however to this supposed discipline until we had earnestly prayed, hoping to convince God that we had received sufficient chastisement for any sins of omission or commission. Whether one admits it or not, the Christian who believes that God sends suffering for discipline, and who then employs a physician to heal him, is certainly limiting God's power to restore health, and questioning God's justice and wisdom.

Oh, the night of darkness through which humanity has passed! How blindly we groped, and how often we despaired, when we could not reconcile God and man as a loving Father and His child, though the divine within us assured us that God was wisdom, and Love, and all-powerful. Yet to our finite sense our loving Father seemed unwilling, or unable, to relieve us. We were taught that we were made in His own image and likeness, and yet we were suffering and helpless in a world of chance and chaos, where nothing was unchangeable, nothing perfect, and nothing represented a perfect God. Christian Science ushers in a glorious day. We look no longer "through a glass, darkly," but can faintly discern the things of Spirit, and shall finally find a solution of all human problems.

God's law is perfect wisdom, and is Truth. Mortal man or mortal mind is the error, the false sense, the illusion, the dream from which we must awake to

realize the nothingness of all belief of life and substance in matter. We have lived in a false sense, but the night of darkness is drawing to a close. Let us awake, for the day of Truth is at hand. Do not linger to take a last look at old theories, for, though there was in them a grain of Truth, this grain was hidden under mountains of error. We want the Truth, the whole Truth, and nothing but the Truth. We want God, good, and nothing but God. Scholastic methods must give place to Christ's Christianity, which demands demonstration of Immanuel, "God with us." Those who claim to preach the gospel must also heal the sick. We demand for the watchman on the hills of Zion, a reliance upon God as "a very present help in trouble."

The destruction of sin (belief of life as existent in mortal mind and its matter body) is the healing of disease. Jesus said, "Thy sins be forgiven thee," and "Sin no more." When sin was destroyed, sickness disappeared, and so it is in this day. Christian Science is so far advanced that few now deny the healing power of Mind. Physicians are becoming convinced of the healing of the sick by the disciples of Christ of the nineteenth century, and are generous in their admissions of the Christ-mind healing. The followers of materia medica have made small progress during the hundreds of years since they began. They are still busy experimenting and many have come to the conclusion that medicine is needless.

I kindly quote from Dr. Benjamin Rush, the famous Philadelphia teacher of medical practice. He declared that "it is impossible to calculate the mischief which Hippocrates has done, by first marking Nature with his name, and afterward letting her loose upon sick people."



Dr. Benjamin Waterhouse, Professor in Harvard University, declared himself "sick of learned quackery."

Dr. James Johnson, Surgeon to William IV, King of England, said:

"I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

Dr. Mason Good, a learned Professor in London, said:

"The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined."<sup>1</sup>

Mrs. Eddy, the Discoverer and Founder of Christian Science, says, in *Science and Health with Key to the Scriptures*, that when Christianity replaces faith in drugs with faith in God, sickness will disappear.

In the face of this testimony of learned physicians against the use of material methods of healing the sick, and the recent failures of those who stand highest in the profession, through their evident misunderstanding of their own therapeutic methods, is it any wonder that mankind seeks some other way to relieve suffering? Is it not wise to question if there be a path which will lead to health and holiness? Now that the disciples of Esculapius are themselves condemning their own methods, acknowledging that for ages they have been experimenting only to prove their theories futile, would it not be well for them to turn to the disciples of Christ, and investigate the methods by which *they* healed the sick and raised the dead?

When Jesus the Christ established and proved a

<sup>1</sup> *Science and Health*, pp. 162, 163.

mental method for relieving human suffering that extended to the raising of the dead, and gave to his disciples this understanding, is it not strange that no one has followed him into the realm of Mind? Jesus' history has been recorded with that of his disciples, and the records show good lives and wonderful healing power. Did the power cease with these exponents of Truth? Jesus said, "These signs shall follow them that believe"—not *you* who believe, or we might conclude that spiritual healing was delegated only to the twelve. We have first to understand what the healing power was, whence it came, and how it produced its results. The power which Jesus the Christ gave to his disciples (for "as many as received him, to them gave he power") was the understanding of the Word or Mind. Christ Jesus healed the sick, and cast out evil with the Word. That Word was in the beginning, and was with God, and was God. God is Mind, Spirit, Soul, Life, Love, and Truth; and spiritual man reflects his creator.

God is the only power—the only creator. All He made was good, and man. His last work, was like Him—good. When God gave life He gave man power to reflect all that He, God, had created. God gave man dominion over all things. Mind, through spiritual man, evolves and projects the spiritual universe, every sense of beauty, form and outline, sky and landscape, for Mind evolves all objects. Our divine birthright is Mind. It is Life, continuous and eternal, without beginning or end, and is the reality of spiritual being. Life cannot produce its opposite, so-called death. Love is God, unchangeable, "The same yesterday, and to-day, and for ever." Love cannot produce fear, but casts it out. Truth is immutable, for it is Christ—

God—and can never shadow forth a lie. God is omnipotent, omniscient and omnipresent Life. God's infinite life renders void the belief of death. Where are the dreamers who preach another power than God? How many to-day, ignorant of the truth of being, are believing in a mortal man, or Adam, as the real man, whereas the mortal, or Adam-body is the phenomenon of mortal mind. It is error, illusion. Not until mankind awakes from the dream of life, substance, and intelligence in matter, will it gain the power over its delusions. Evil is erring false sense—the lie. Its body is sickness and death. A healthy thought manifests a healthy body. Life, Love, and Truth objectify the harmonious and perfect Christ-man. When shall we awake in God's likeness?

Where are those who claim to be disciples of Christ? Are they following the Master, and doing the work he commanded his disciples to do? Eighteen hundred years have passed; the night has been long. Are his professing disciples now ready to awake and welcome the day that ushers in the Christ, the Truth, to their understanding? Have their yearnings been for something higher than "faith without works"? Have they longed to be free from their belief in the "body of this death"? When will they arise and assert their freedom from the bondage of sin and sickness, by understanding the law of Spirit? Have they been able to heal the sick or raise the dead? Have they realized that the promise, "Ask, and ye shall receive," means what it says? Have they lived in God, and whatsoever they ask is it given unto them? Have the gospels of Truth lost their power? These gospels have been in the hands of the people eighteen centuries, and it is time that men were made to answer for the

hope that is in them. Have we to continue at the mercy of mortal mind, evil, the lie, and bring out its results—sin and death—during another eighteen hundred years, because mankind is too material to discern the things of Spirit? Have we no power to cast out fear? Has good ceased to overcome evil? No! "Let God be true, but every [material] man a liar."<sup>1</sup>

Let us thank God that we, through Christian Science, have learned the mental method which Jesus the Christ taught to his disciples, and that we have demonstrated that it is the "Word," or divine Mind, which is potent in the destruction of sin, or the casting out of disease. To-day Christ's disciples, or genuine Christian Scientists, heal the sick by the reflection of Spirit—the power of divine Mind. They dispel the illusions of mortal sense with Truth, and to these disciples the night of error is far spent. Would it not be wise for those who have failed to verify the command, "Heal the sick," to stop and investigate the old-new gospel which is doing so much towards relieving the sufferer and reforming the erring?

Hundreds in this and other cities have proved the potency of its beneficent influence, and are strong adherents of apostolic healing—spiritual thought-force. If there are those who are satisfied with the poison, whose name is legion, hiding under the label of medicine, and who desire their narcotics and anæsthetics, their drugs and death-dealing potions, let them continue to depend upon these false reliances. The drug-bound will find ample supply for their demand. Everywhere may be found chemists who will supply all sorts of remedies and drugs which it is

<sup>1</sup> *Science and Health*, p. 471.

claimed will take their course direct to the particular disease. Unfortunately for materia medica, the power behind the material throne, the drug, is losing its potency, since mortal mind has lost faith in its efficacy, and, with many, Truth is found a sufficient antidote for disease, both mental and physical. It is now too late to interfere in the rights of Mind. Man has learned his God-given power of good over evil, and is gaining his spiritual dominion over the material world, the flesh, and error. Medical practitioners have given us much idle guessing, and scholastic theologians have fed us on husks. Both have been deceived and have mistaken shadow for substance. Materia medica has worked with the effect or phenomenon, leaving the cause undisturbed, while scholastic theologians have supposed the body of death, or mortal mind, to be the temple of the living God.

Good and evil, Life and death, Truth and error, Light and darkness, Love and fear, each antithesis of the other, have been so blended by human thought that we must struggle to free ourselves from material theorizing. The effort often necessitates a hard-fought battle. Now that we have returned to our Father's house, Spirit, Mind, we dimly apprehend the allness of God, and the nothingness of evil. While we believed the lie, the serpent, it was to us a power. Now that we understand our relation to God, we are freeing ourselves from bondage to material sense. As we realize more and more our oneness with the Father, we shall gain the victory over evil. In the name of deluded, suffering humanity bending beneath the weight of sin and suffering, let us protest against any teachings that give power to the claim of evil. We have put off our swaddling clothes. We have cast

off the belief of life in matter, and have gained the understanding of life in God, good, or Mind. Therefore, let us put on the spiritual armor and bid mankind come forth from darkness into the light. This seeming chaos and evil, in which mortals dream, cannot be the reality of being. God is the law of His universe, including spiritual man, and there is no other man. His kingdom is harmony. The material world is discord, the illusion of false, erring mortal sense;—mortal sense itself being an illusion, the product of belief of life in matter, and from this falsity, Truth is awakening all who hear Her voice.

The night of mortal error is far spent. The day is at hand which is ushering in the power of God, and freeing us from the bondage of physical sense, sin, and sickness. To-day, the God-inspired demand of the preacher of the gospel a spiritual interpretation of the Bible. Many are painfully conscious that the church is a long spiritual distance from the teachings of Christ Jesus, which it advocates, but which it fails to demonstrate. Christian Science is the key that unlocks the kingdom of love, joy, and peace in the Holy Spirit. It is the mightiest Christian power since the days of Christ and his disciples. Its exponents prove their faith by daily demonstrations of spiritual power over sin and sickness. Christian Science is spiritually potent, scientifically certain, and philosophically true. It is the understanding of the Truth or Mind of God which is Life eternal. Christian Science demonstrates that only in the right concept of man's relation to God, and conformity to God's law is health to be found. He alone is the "health among all nations." Christian Science practice lifts humanity to higher aspirations and possibil-

ities, brings out the divine love which casts out fear, and develops all that is deep and rich in character, raising mankind to the supremacy of good over evil, of love over fear, of life over death, by showing the allness of God and the nothingness of evil when met by Truth. It is the supremacy of Mind, a victorious transforming power, which overcomes mortal sense with its illusions of discord, vanquishes disease, and leads the dreamer from the darkness of death into the sunlight of Life. It is the divine illumination of Spirit, that breaks gloriously forth in triumphant power, until we rise to sublime heights where we hear the voice of the Father: "Fear not, for I am with thee."

Do you desire this "glorious liberty of the children of God"? Are you weary of the night of helpless materialism? Are you hungering for the bread of Life? None but Jesus the Christ has said, "I am the bread of life: he that cometh to me shall never hunger." Will you heed his words? Will you come to Christ, Truth, Spirit, and leave behind you error, evil, belief of life in matter? Will you press forward for the prize of immortal manhood and womanhood? Will you strive day by day to overcome error until you destroy, as did your Master, "the last enemy"—death?

Oh! the joy and peace, the heaven which is yours, if you will awake to your reality. Christian Scientists, be faithful to your obligations. Little band of faithful workers, God-directed and God-inspired, you have power to bring the wanderer into the fold of Christ. Go into the desert to find his sheep, if need be. Have no fears that your words will not be heard if you voice Truth. Christ Jesus said: "My sheep hear my voice, and I know them, and they follow me" (John x., 27). Let us abide in Him who is Life, Love, and

Truth. May the sunlight of Truth dawn upon our understanding; may the dense darkness of the night of error be dispelled, and the realities of immortality appear, and unfold to humanity the effulgence of eternal Life—the joy and peace of divine Love.

### THE SON HATH LIFE IN HIMSELF<sup>\*</sup>

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in himself.—John v., 25, 26.

God will heal the sick through man, whenever man is governed by God.—*Science and Health*, p. 495.

Nearly nineteen hundred years ago there lived a man who to human sense appeared like other men; who walked among mortals like others, but who declared that he was the Son of God. This man's life was beyond the reproach of the strictest moralist. His constant efforts were directed to the relief of suffering humanity, and to teaching the people that God was the only source of life and power. He healed disease, opened the eyes of the blind and the ears of the deaf, gave the hand of compassionate forgiveness to the *penitent* sinner, and raised the dead. He was constantly preaching and teaching others to proclaim God's power to heal the sick and to cast out evils, and so well did some of his disciples come to understand his method of healing, that they too performed many

<sup>\*</sup> Sermon preached in 1887.

During the three years when I used MSS. most of the sermons were written between one and four o'clock in the morning, the entire day being filled with the work of healing the sick and teaching Christian Science. The physical rest from eight in the evening to twelve proved sufficient.



cures. This man declared, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised" (Luke iv., 18).

In an age when the people were imprisoned by the material senses, when they were captives to disease—when they were broken-hearted with grief occasioned by *seeming* death—when the halt and the blind, the paralytic and the deaf were abandoned as incurable—when the preacher with his prayers, and the physician with his potion were unable to relieve human suffering, one would say, what a *blessing* a man endowed with such healing power must have been! How the people must have rejoiced and loved this public benefactor! How the home must have been gladdened as he entered the sick room and said: "Damsel, I say unto thee, arise" (Mark v., 41). How great must have been his renown as the paralytic who had been helpless thirty-eight years immediately walked! Surely one would say the clergy would endeavor to learn the secret of his prayer, the physician would investigate the power of his healing and both would imitate such a man and follow him.

Jesus had no vices to deter his followers from walking with him. He was loving, sincere, and true. Never in the history of his earth-life was there aught found against him. His was a life of blessing in all that land of Galilee; and yet, incredible as it may appear to this age, he was persecuted and reviled for opening the eyes of the blind, for healing the sick and raising the dead. Not only was he denounced, but the people sought to kill him because his methods and teachings were contrary to theirs. They declared that he was

one who stirred up seditions; that he blasphemed by calling God his Father, and by healing on the Sabbath day. Why did they condemn Jesus for calling upon God whom *they* taught was "a very present help in trouble," but which assertion they could not prove? When some acknowledged the mighty works which Jesus performed, and the world saw the action of Mind over matter, or the power of the Word with which he performed the healing of sickness and sin, why did not the doctors of divinity and the medical practitioners unite in efforts to establish the Christ-mind healing? Instead, they said: "We will not have this man to reign over us" (Luke xix., 14). It is strange that so good a man as Jesus the Christ could have been so misunderstood. Humanity in this enlightened age recounts the story of his life and crucifixion, and wonders at the resistance and cruelty of that age. The clergy to-day rehearse to listening ears this woeful lack of spiritual discernment, and believe that if they had been there they would have appreciated his good works, and would have followed him.

Let us learn what Jesus the Christ was endeavoring to teach the world, what power he exercised to heal the sick and raise the dead, what was the "Word," for we read that many were brought to him and he cast out devils and healed them all with the Word. Let us learn further if the Word still exists, and if Christ has any disciples in this generation who understand and practice the Christ-mind healing. John tells us in sacred history: "In the beginning was the Word, and the Word was with God, and the Word was God" (John i., 1).

*Science and Health with Key to the Scriptures*, by Mary Baker G. Eddy, Discoverer and Founder of

Christian Science, teaches us that All is Mind, there is no matter, and that God is Supreme Being, Principle, the only life, substance, and intelligence of man and the universe. Has Christ any disciples to-day who follow his command to go into all the world, preach the gospel, heal the sick, and raise the dead?

Jesus said: "Other sheep I have, which are not of this fold" (John x., 16). There are those, to-day, who, through the teachings of Christian Science, are demonstrating (according to their understanding) the power of the Word. Let us see what reception their methods meet in this century. Let us learn if the gospel, which is preached from the pulpits of the many denominations, is followed by the demonstration of Spirit and of power, in the healing of sin and sickness, as it was in the days of the early disciples. Do they proclaim, with the understanding of the early disciples this injunction: "Hear, O Israel: the Lord our God is one Lord"? (Deut. vi., 4.) Do they preach the gospel of eternal Life, Love, and Truth, the allness of God? Do they not teach Life *and* death, good *and* evil, Love *and* fear, Truth *and* error, and that one is as real as the other? Do these disciples obey the command, "Thou shalt have no other gods before Me"?

This is no longer an age of passive acquiescence in time-honored and undemonstrable theories. The nineteenth-century thinker will not be satisfied longer to accept traditional forms of worship which never prove the promise, "If ye shall ask anything in my name, I will do it" (John xiv., 14), or Paul's words, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. viii., 2). Pastors and people repeat, year after

year, promises and prayers, while humanity cries in vain for deliverance from the bondage of sin and death. These cries reach the depths of human sympathy with their pathetic appeal, "Have mercy on me, O Lord, thou son of David" (Matt. xv., 22), and with thousands of prayers ascending from those who profess to be his disciples, humanity surges on past the church doors, never entering or demanding the physical help which is offered by the promise, "Ask, and ye shall receive," nor the Christianity to be expected from those who profess to obey the command, "Love thy neighbor as thyself." They carry their burden of sin and sickness, doubts and fears, ever *seeking* for the Christ who said, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii., 20).

The desire, or prayer for Truth has at last reached the ear of infinite Love, and through the spiritual discernment of one who has long been on the watch-towers of Zion, the Science of being has been given to the world. Through the teachings of *Science and Health* thousands are learning the power of Christian Mind-healing. They are healing the sick, casting out evils and raising a dead faith to a living understanding. Nearly nineteen centuries ago, Jesus the Christ said, "I go. . . [but] I will come again" (John xiv., 3). To-day the voice of the impersonal Christ, or spirit of Truth, the Comforter, the ideal Christ, is appearing to human consciousness, awaking mankind from the long dream of life, substance, and intelligence as existent in matter, to the Truth of being, life, substance, and intelligence in Mind, or in spiritual consciousness.

Man is gaining a glimpse of his reality, his God-given birthright, "dominion. . . over all the earth." He is entering into the heritage of his Christ-mind, re-

flecting the power and possibilities of his "Father-Mother God," and is beginning to verify the promises. He is standing face to face with himself in Truth, and is under the guidance of the spiritual teacher—Christ, the impersonal idea. Through overcoming the false claims of personal sense—the carnal mind, he is being led away from self and sin into all Truth.

The experiences of Christ Jesus are being repeated in this, his *second* manifestation, and though the opposition to him is less material in its phenomena, it is none the less powerful in its character. In its attitude and resistance to the Truth of being (the supremacy of good which Christ Jesus demonstrated for all who should follow him) scholastic theology to-day is but little more imbued with the true sense of the power of Mind and man's relation to God, which the Master recommended, than was the church at Jerusalem when he said to the multitude, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v., 20). Is the voice of Truth hushed, silenced by the deafening clamor of materiality? Is the ever-present Christ heard to-day, speaking to the world as when he spake to the multitudes on that Sabbath day at Jerusalem, by the pool of Bethesda, within whose five porches lay a great number of impotent folk, blind, halt, and withered? As he stands an invisible presence and bids the helpless arise, is he to-day heard? The voice of Christ is continually sounding above human sense, pleading for recognition, until the individual spiritual idea, the "Son of God" is heard, as he was on that Sabbath morn when, moved to the intensity of spiritual realization, he exclaimed:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in Himself; so hath He given to the Son to have life in himself (John v., 25, 26).

These words express Christ Jesus' sublime realization of the allness of God and the supremacy of the divine Mind. The Galilean prophet understood God, good, as eternal Life, Love, and Truth—the *only* power. He knew man as spiritual consciousness, made in the image and likeness of God—His idea or child expressing Him who made man like Himself. Therefore His command, "Thou shalt have no other gods before Me" (Spirit). Jesus saw that mortals were dead to spiritual life, that they were asleep in the dream of personal sense, the belief of life, substance, and intelligence in matter. He said, "The words that I speak unto you, they are spirit, and they are life." He also said, "I am the way, the truth, and the life" (John xiv., 6).

With the law of Spirit he dispelled material sense and destroyed sin, disease, and death, the effects of the carnal mind—the lie which deceives the whole world with its claim of matter as sentient substance. There is but one Life, one Love, one Truth, and this is our God, who is omnipotent, omniscient, and omnipresent good; our Father-Mother in heaven, whom we are striving to worship in spirit and in truth. There is but one sun of our solar system, but many rays which proceed from it. So man is the expression of God, and reflects eternal Life. He is one with the Father. The "Father is greater than I," said Jesus. Again he prayed for his followers, "that they may be one, as we are." Jesus knew that

as the Father is eternal Life, so man, the Son or idea of God, has life in himself.

As this truth in Christian Science arouses mortals to the verity of being, they awake from the material senses, and the inspiration of Life and Love, spiritual sense, pours itself forth in the glad exuberance of healing power, its elevating, satisfying peace and strength which is the operation of spiritual thought—the truth of being. Love will melt the cold, cruel belief of malice, hate, and fear, as the sun dispels the early dew. Sin, sickness, and death are the illusions which have been revealed by Christian Science to be like Satan, “a liar from the beginning.”<sup>1</sup>

Through Truth they are becoming less real, and will *finally* disappear. The Mind which was in Christ Jésus was the Science of immortality. The first desire of the Christian Scientist is to receive the Christ into his consciousness. This begins to break the fetters of finite sense, the chains of time-honored authority which have bound him in darkness, and buried him under the débris of error—false thinking or belief. In the apprehension of his oneness with the Father he hath “life in himself.” He communes with God in silent adoration, and a touch of love, joy, and peace assures him that he has found “the secret place of the most High.”

Like a flash of lightning that for an instant illuminates the darkness, revealing our surroundings and assuring us of our position, so Truth lights the pathway as we journey from sin to holiness, from matter to Mind, from earth to heaven. This ascending power of Life and Love will impel us onward, till it leads us into all Truth. If while we follow the Master we *watch*,

<sup>1</sup> *Miscellaneous Writings*, p. 108.

*work* and *pray* and obey the divine law of Spirit; if we strive to be like him—walking in humility and love, in meekness and self-abnegation, denying personal sense and self, and declaring for God's allness—we shall daily rise higher in spiritual realization and gradually approach the realm of Soul. The Master said, "Be of good cheer; I have overcome the world." While yet in the flesh, man has found himself on the mount of spiritual vision. There the atmosphere of divine intelligence surrounds him and he may faintly realize that his "life is hid with Christ in God."

May we, as humble followers of the meek and Holy One, follow so closely our Christ that we may continually unfold, and be gradually transformed by the renewing of the mind! May our strength be constantly supplied from the fountain of Life and Truth, whose streams of love course onward with vigor and power, sweeping away the mortal illusion of sin and death! Christian Scientists are calling all to come forth from the Adam-dream. Thousands are listening to the call, and are awaking to health and holiness. God's command was, is, and ever will be, "Let there be light."

Are there any to-day who are conscious that they have life in themselves and are the sons of God, or who demonstrate the potency of the Word? Human consciousness is passing through one of the greatest revolutions the world has ever known. The power of the Christ is felt as the words of the Master resound through thought, "Verily, verily, I say unto you, The hour is coming, and now is. . . in the which all that are in the graves shall hear his voice, and shall come forth." In this condition of Stygian darkness the human hand seems reaching out for the Father.



These spiritual longings must be met. The weary searcher for Truth cries: I cannot stand nor go alone,

"O Father! take my hand,  
And from the night,  
Lead up to light  
Thy child!"

Who, to-day, hears the voice of the Son of God? Christian Scientists have heard the glad tidings; they have come forth from a dead faith to a living understanding, and their feet are planted upon the rock of Truth, above the clamor of the crowd of disturbed mankind, whose voices again ring out "Crucify him." Adam, error, *screams* from the mountain of the mortal sense of pleasure and from the valley of the mortal sense of sin: "We will not have this Mind to reign over us." But, unmoved, Christian Scientists march calmly on, as did the children of Israel, declaring that Life is real, Love is real, Truth is real, Mind is real, God is All, and there is none beside Him and His idea.

"Truth's mighty arguments shall roll down  
From inland mountain to seaboard town."

"He . . . whose right it is" shall reign. "The cradle song of Christ was never sung in vain." Life will vanquish the illusion of death, Love will cast out fear, Truth will destroy the false claim of life in matter, and man will finally find himself perfect and immortal, with dominion over all things. Love will fulfil Her law. It was divine Love which moved the blessed Christ Jesus to urge humanity to awake from the dream that matter is real, and taught that man was, is, and ever will be the Son of God, the

expression of Mind. Divine Love impelled Christ Jesus to declare to a sin-bound world the grand verities of being—eternal Life—in opposition to *its belief* that matter is real, and that sin and death are inevitable. It was divine Love which made him appear severe to those who were obeying their own carnal desires and following their own erroneous methods. It was divine Love that compelled the stern rebuke to the “generation of vipers” and to the “whited sepulchres,” and that said to the disciple Peter, “Thou art an offence unto me.” It was divine Love that brooded tireless over the disciples and urged upon them the necessity of watching and praying lest temptation enter unawares and turn them from the light.

“It is the little rift within the lute,  
That by and by will make the music mute,  
And ever widening slowly silence all.”

Divine Love sustained Christ Jesus when malice, hatred, envy, and revenge nailed him to the cross, because he testified against evil. It was divine Love which supported him as he labored to destroy the seeming power of evil and prove to the world that matter was but illusion, and not the real man, who was made in the image and likeness of God—spiritual consciousness, perfect and immortal. It was divine Love which enabled him to bear the indignities of the malicious throng with—“Father, forgive them; for they know not what they do.” It was evil which Jesus pursued to uncover and destroy with Truth. Love is *courageous* and dares to meet the foe, for it “careth not for itself.” *Human* love fears to be disturbed and passes error by, believing in its power and fearing the consequences of uncovering it. It fails

and grows weary; but divine Love abides with us forever, denies fear and evil, and will continue Her mighty action until it consumes the clouds that hide from us the real and eternal. Jesus fulfilled his earth mission. He left us "the way." Let us cling firmly to Truth, and Love will ever enfold us. The "test of discipleship is *obedience* and *love*," says our dear Leader, Mrs. Eddy. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Let us fulfil the law of Love.

"Love one another." Oh! hark to His pleading,  
 "Follow, and bring in my lambs as they roam."  
 Love goes before you, dispelling the shadows;  
 List to the mountain horn calling you home.

Christ bids you rise to your conscious dominion;  
 Life calls to action, obey Truth's behest;  
 Love's constant whisper is, "Man is immortal,"  
 Dear one, press on to the realms of the blest!

Sweeter than lullabies, sung by the mother;  
 Clearer than ocean's roar heard in the shell;  
 Softer than zephyrs, the voice of the Father—  
 "Child I am with thee, fear not, all is well."

A. E. S.

## HIS SHEEP HEAR HIS VOICE

For thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be.—Ezekiel xxxiv., 11, 14.

Truth regenerates this fleshly mind and feeds thought with the bread of Life.—*Science and Health*, p. 222.

To the spiritually illumined, who, from the sunlit elevation of Christian Science, sweep the mental

horizon, there arises "the Sun of righteousness. . . . with healing in his wings;" and the voice of God resounds like the echo of a lofty strain of heavenly harmony, "So will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

The Holy Bible testifies that in all ages God has walked and talked with men, and they who profess to be His followers, whether worshiping Him in spirit and in truth, as do Christian Scientists, or whether they worship in spirit and in flesh, as in the old material creed, ritual, and dogma—all repeat the words of prophet and seer of old, and accredit them with voicing God, accepting as a fact their statement, "Thus saith the Lord God, the Holy One of Israel." The present age declares to listening mortals that centuries ago God's voice was audible to His chosen ones—that He directed them and commanded them to go forward, or to stand still and see His salvation.

The above is repeated in the churches to listening audiences Sunday after Sunday, month after month, year after year, as proof that God at one time manifested Himself to His children, that the prophets of old were especially favored with the presence and protecting power of the great Shepherd, the Father and His Christ, but that no one to-day can hear the voice of Christ, "Lo, I am with you alway." "I am the first, and I am the last; and beside Me there is no God [power]" (Isa. xlv., 6).

The preacher of two powers, good and evil, Life and death, makes great demands upon the credulity of the people when he affirms that God is omnipotent, omnipresent Spirit, eternal Life, divine Love and Truth, and that there is none beside Him, while his next

declaration may be that sickness and death originate in the Mind of God; that God is the author of good and evil, Life and death, Truth and a lie, Spirit and matter. Scholastic theology declares that God made all and that all is good; therefore we must infer (if we believe this statement) that sin is good, and that its consequence or penalty, its wages, death, must also be good. These theorists endeavor in every material way to avert sickness, and they never regard death as an "enemy" to be overcome.

Every one condemns evil, but, not willing to forsake it, and feeling its stigma, they endeavor to conceal their sins, while sickness and death, which are the *result* of sin, are regarded as something to be recognized and discussed in all places and at all times. Many people regale their visitors with exaggerated recitals of aches and pains, until they become real to themselves and to their hearers. We anticipate the day when Christian Science in its purity will be understood, and the entire world will learn that God-thoughts evolve a harmonious body, and that carnal thoughts are expressed in discord and disease. Mortals in the future will as soon entertain their friends with an account of their sins, their envies and jealousies, their pride and selfishness, as they now interest their listeners with a recital of nerves and liver, heart and head troubles.

Materia medica declares that hatred cannot be indulged without serious consequences upon the heart. Should a Christian Scientist make this statement to-day, the world would reject it—yet it is true.

The admission of a power opposed to divine Life, Love, and Truth is sin. Fear, envy, hatred, jealousy, revenge are qualities of the carnal mind and are sin.

God is divine intelligence, and there is no sin, hate nor fear in God's Mind. God is All, therefore there is no *reality* in the *claim* of sin.

From whence comes the belief in carnal or mortal mind? God is immortal Mind, Spirit, and there is no other power, mind nor intelligence. What seeming power is it that mortals obey when they submit to sickness and sin? To material sense there *seem* to be two powers: Truth and a lie; good and evil; Spirit or Mind, and matter or carnal thought, but in reality there is but one, the power of God.

It remains for us to choose by which we will be governed,—the Mind of eternal Life, Love, and Truth—the Spirit, or the seeming mind of sin, sickness, and death—the false and untrue.

I will feed My flock, . . . saith the Lord God (Ezek. xxxiv., 15).

I will feed them in a good pasture; and upon the high mountains of Israel shall their fold be (Ezek. xxxiv., 14).

Did God really say this, and to whom was His voice audible? The Scriptures declare the Word of the Lord came expressly to Ezekiel, the prophet. Ezekiel testifies that he had prostrated himself upon his face when the voice said to him, "Son of man, stand upon thy feet, and I will speak unto thee" (Ezek. ii., 1).

And the spirit entered into me, . . .

He said unto me, . . . I send thee to the children of Israel, to a rebellious nation. . . .

For they are impudent children. . . . I do send thee unto them; and thou shalt say unto them; Thus saith the Lord God.

And they, whether they will hear, or whether they will

forbear, . . . yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, . . .

And thou shalt speak My words unto them, whether they will hear, or whether they will forbear; for they are most rebellious" (Ezek. ii., 2-7).

The Christian world accepts the word of Ezekiel that God, or the Word came to him. We should understand the meaning of the "Word." We read in the Holy Bible, which is accepted by all scholastic theologians, that, "In the beginning was the Word, and the Word was with God, and the Word was God." The Word is thought, or Mind expressed. The God-thought, the divinity of the real man, came to Ezekiel's consciousness, for he says: "And the spirit entered into me, . . . that I heard Him that spake unto me. And he said unto me, . . . I send thee" (Ezek. ii., 2, 3). God, Spirit, the divine Mind, the Ego, the Principle of being, moved Ezekiel to utter truth to the rebellious children of Israel. Mortal thought argued that briers, and thorns, and scorpions would resist him, but Truth urged him on, and said: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me" (Ezek. iii., 17).

Where to-day, is the God of Abraham, the God of Isaac, and the God of Jacob, the God who walked with, and talked through them? Where shall we look for the God who spoke through Moses and Samuel, through Daniel and all the prophets? Where shall the seeker of Truth look to-day for the Father? Ages

have passed since the prophets, and nineteen hundred years since the Father talked with Jesus the Christ. Has God, Spirit, Truth, divine intelligence, Mind, ceased to manifest Himself to man, or is He ever-present and omnipotent—expressed in His idea—the real man? Jesus the Christ manifested God as no other ever did. He declared that he was one with the Father, and for his disciples he prayed: "That they may be one, even as we are one." He was one with God. He worshiped God in spirit, and in truth. We must follow Christ's example and not divide our worship between good and evil, spirit and flesh.

Mortals nailed Jesus to a cross and inflicted upon him the most cruel torture the carnal mind could devise, because he declared for the allness of God, for Spirit, and testified against matter and mortal mind. The carnal mind has always been at enmity with God. Whenever the disciples of Christ Jesus voiced truth, error pursued them with relentless barbarity to hush their utterances. Had their understanding been equal to their faith, mortal mind, or animal magnetism, could not have destroyed them. One disciple only had sufficient realization of divine Love to overcome the seeming power of evil. Shall we accept the testimony of one in the nineteenth century, Mary Baker Eddy, who declares that God speaks and commands her to convey His message to the people, or shall we reject God's Word through His messenger—a woman?

When Moses heard the voice of God commanding him, Moses argued that the people would not listen to him, but would ask who sent *thee* to rule over us? God said, "Say unto the children of Israel, I AM hath sent me unto you." Moses obeyed, and a few believed him, while the multitude followed Pharaoh.



Was Pharaoh calling upon God? No, Pharaoh called upon *his* god, and he commanded hosts who thought they were being led by God and by a leader superior to Moses, whom God sent to guide His people.

Through the history of the ages, God has voiced Himself through one, and always through the most spiritualized consciousness. In every instance, those divinely led have been opposed by the materially minded. Good has always been denounced by evil thinkers and doers, and yet, with this record of ages, there are those in the nineteenth century of enlightened thought and spiritual conception, denying Christ or Truth. God speaks through *Science and Health*, to the world of material worshipers, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv., 10). God is omnipotent Life, Truth, and Love, and man is His image and likeness. Mrs. Eddy voices God when she says to the rebellious house of Israel, "'Thou shalt have no other gods before me.' This *me* is Spirit" (*Science and Health*, p. 467).

Does humanity admit any other God or power than Spirit? God is Spirit, eternal Life, Truth, Love, and there is none beside Him. This spiritual sense reveals the Father and His spiritual idea—man. This spiritual fact of being Mrs. Eddy fearlessly rings out to a world of idolators:

Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual (*Science and Health*, p. 468).

Does her statement correspond with the utterances

of Jesus, as God spoke to mortals through him? His phraseology differed but little from hers. He declared, All is Mind, when he said, I (the Ego or the Christ-man), am the truth, the reflector of God and "I and my Father are one." Again, he said of Satan, "He was a murderer from the beginning" (John. viii., 44). He urged mortals to obey Truth when he said, "It is the spirit that quickeneth; the flesh profiteth nothing" (John. vi., 63).

When, through the scribes and Pharisees, error was uttered, Jesus' rebuke incensed them. When he declared they were of their father the devil, or, in other words, that they were governed by the false mentality, they reviled him. *They were in the illusion or dream of life in matter. (He was in the understanding and demonstration of Life in Mind.)*

The command, "Awake thou that sleepest, and arise from the dead," proves that, while we are in the sense of life in matter, we are dead. The voice of Christ speaks through our Leader to-day, as audibly as it spoke through Jesus. Awake, put on your strength. Your strength cometh from the Lord, from Mind, not from matter, from Life, not from a sense of the reality of matter, sin, and death. Jesus feared not to rebuke a wicked and perverse generation.

Eighteen centuries ago mortals were calling upon God from the street corners and in gorgeous temples and synagogues. Apparently they were worshipping God. But Jesus discerned that they were believing that Life existed in matter. He knew that they believed in good and evil, and that evil, or so-called mortal mind, was more real to them than Spirit. They talked of God as Life, and of evil as a power. They declared God was the creator, and believed that

matter also had power, substance, and intelligence to create. They knew nothing of the creative power of Mind, and that there was but one intelligence, one God. Had they not heard the testimony of seers and prophets of old, "Hear, O Israel; The Lord our God is one Lord"? Did they not admit this God, or power, to be good? Did they not also acknowledge Him to be Spirit, Life eternal, the only creator? Then why did they not apprehend that Spirit, or the divine Mind, was the *real* and *only* power, and that all material objects were but the phenomena of a false concept, the illusion of physical sense, the lie which had deceived the whole world, and which Truth must destroy?

To the spiritually awakened, this became apparent, and they learned that the law of Spirit set them free from the bondage of sin and death. But Jesus did not convince the majority of the truth of scientific being, for in many places "he did not many mighty works . . . because of their unbelief." He said to his listeners, "Having eyes, see ye not? and having ears, hear ye not?" and "Ye will not come to me, that ye might have life." Paul says that the things of Spirit must be discerned by spirit. Looking through the mental concept of sin, belief of life in matter, humanity sees sickness and death. When we realize that Life is Mind, and that Truth is Spirit, that *good only* is real, we shall reveal God's man and the spiritual universe.

Mankind will finally discern that Mind is the Principle of being. When thought is recognized and admitted as power, then will come the question, by which mind will you be governed, the immortal Mind, or the so-called mind of the flesh? Your decision will determine whether you will have a sick or a healthy body—the effect of a discordant or of a spiritual men-

tality. The law of Spirit or Life operates to destroy the sense of sin and death, and the mighty force of Truth and Life expels the beliefs of disease. Truth repels the lie, and gradually lessens its hold on human consciousness, till the way of Life is made known, and we realize joyfully our dominion over the flesh and evil.

Does the operation of Truth on the human mind go on without conflict? It is the warfare between the flesh and the Spirit. It has been called the battle between Truth and error. Was there ever a material battle fought without more or less sacrifice or struggle attending it? Does the opposing army yield until compelled by superior force? Every prophet and seer has met and resisted error in all its forms. In our day, history records the opposition of error to Truth, the resistance of the carnal, so-called mind to Christian Science Mind-healing.

Of old there were false prophets. To-day there are false prophets who attempt to part the seamless garment of Truth, and cast lots for it; mind-curists, who treat by hypnotism and mesmerism; spiritualists, who teach the doctrine of free love and affinities, and the attraction of physical personalities; theosophists, and others who are trying to climb up some other way, and many who are masquerading under the name of Christian Science.

"God is Spirit."<sup>1</sup> "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth" (John iv., 23). If Spirit is *all*, what is matter? Does *all* include *all there is*, or is there something left beyond *all*? The latter is blind reasoning. The spiritually-quickenened discern

<sup>1</sup> *Science and Health*, p. 117.

the source of their being to be Life eternal in divine Mind, and their real source and supply to be Spirit, for God and man are *one*. Christ was one with the Father. He was governed by Spirit, and the consciousness of the reality of Life. Christ Jesus overcame mortal error, which expressed itself in matter in its various manifestations of sin, sickness, and death. This sacred sense of the one Mind, and of our union with the Father; the realization of the supremacy of Mind over the belief of corporeal sense, ushers us into the presence of God, and the power that Jesus exercised when he said, "I speak not of myself [the material personality which you recognize]: but the Father that dwelleth in me, He doeth the works" (the Spirit or Mind, the Principle of my spiritual selfhood, He doeth the works which I, as spiritual idea, manifest).

Is it unreasonable for us, as Christian Scientists, to claim God as our Father, and to endeavor to have in us the Mind that was in Christ Jesus whereby he healed the sick, cast out devils, or carnal thoughts, diseases, and raised the dead? Have we not the promise of our Way-shower, Christ Jesus: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do"? (John xiv., 12.) Again, he said: "And I, if I be lifted up from the earth, will draw all men unto me" (John xii., 32). Jesus the Christ was lifted up out of all materiality into Spirit. He said: "I ascend unto my Father, and your Father; and to my God, and your God" (John xx., 17). He gave them another blessed assurance: "I go . . . [but] I will come again, and receive you unto myself; that where I am, there ye may be also" (John xiv., 3). Christ Jesus entered into spiritual consciousness. He destroyed every false sense that brings forth

sickness and death. He entered the bosom of the Father, and his voice is audible to the children of light, "Lo, I am with you alway, even unto the end" (Matt. xxviii., 20).

Christ is "the way." There is no other. Only by putting off the old mind, or belief of life, substance, and intelligence in matter, and walking after the Spirit, can we gain a sense of freedom from bondage to fear. Only by putting on the new Mind, the understanding of the power of the divine Mind, or eternal Life as the reality of our being, and the realization of our relation to God as Principle and idea, as Father and Son, God and His thought expressed, can we ever emerge from the darkness of mortality into the light of immortality, and find our true being. So long as we cling to the reality of life in matter and indulge physical sense, we shall bring forth a sick and dying body and shall behold, through material lens, a chaotic universe.

Here or hereafter, error, or this false sense of life, must be destroyed. Too long mortals have heard the wailing cry of the mother as her treasures have been ruthlessly torn from her embrace. "Rachel weeping for her children, and would not be comforted, because they are not." To-day the suffering and the sorrowing long to learn Jesus' method of healing the sick, that they may prevent these cruel separations. Have not chance and change, discord and decay already turned us from the things of time and sense to long for the verities of eternal Life—immortality?

Christian Scientists are taught by our Leader, Mary Baker Eddy, (as Jesus taught his disciples) to overcome evil with good, never to surrender to evil suggestions. By knowing ourselves to be spiritual and immortal, and by demonstrating the power of

man when governed by God, we shall attain our spiritual dominion—immortal manhood and womanhood, the sons and daughters of God.

So will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Like attracts like. Jesus the Christ declared that the power of spiritual attraction would draw all men unto him (unto his spiritual individuality). This mighty action of spiritual force is surging through human consciousness to-day, quickening humanity to spiritual discernment, and delivering it out of all places or conditions of mortal mind; out of the belief of another power than Spirit; out of the dark and cloudy day of bondage to the false claim of hate, fear, self-love, love of the material world, personal pride, jealousy, envy, and the lusts of the flesh; out of the belief of matter as sentient substance, and Spirit as shadow; out of the belief in evil into which the material senses have wandered. It was indeed a dark day. How the clouds of sickness and death, of sin and sorrow lowered over the mental horizon and the homes of mankind. How the weary human heart plead for repose, but relentless untruths pursued it, and the wormwood and the gall were given as solace in these words, "There is rest in the grave."

We were indeed children of darkness, and did not comprehend the ever-present light, the light which lights every man and dispels darkness. As its faint rays penetrated our thought and we began to apprehend our reality, it illuminated us until we were inspired with a sense of our relation to God and our divine birthright, eternal Life. How joyously we went out

to tell the glad tidings and invite the world to the spiritual feast. Then came the question propounded of old to Abraham, Moses, Ezekiel, to all the prophets, and to Jesus the Christ: "Who hath sent you?" We answer, Truth came to the consciousness of our Way-shower, Jesus the Christ, and to our Christly Leader, Mary Baker Eddy, and Christ sent his followers into the world to proclaim liberty to the captives. Truth is calling all to awake from the dream of life in matter to the realization that all is Spirit, infinite Mind. The Philistines, the hosts of Pharaoh of this generation still arise and declare, "We will not have this man [Mind] to reign over us."

Jesus suffered crucifixion. Who opposed him? Was it not the so-called carnal mind? Were not the scribes and Pharisees trying to climb up some other way? The time will come when mortals will be convinced that there is no other name known upon earth or in heaven by which they can be saved except through Christ.

Through spiritual sense alone mortals are enabled to hear the voice of Spirit. The coming of this spiritual understanding to human consciousness disturbs antiquated beliefs, overthrows time-honored theories, and destroys personal sense. It necessitates contention with religious sects which have always advocated the reality of sin and death as inevitable, and as the work of God. They declare the Lord gave the mortal body, with its sin, sickness, and death, and that the Lord taketh away the mortal body with its sin, sickness, and death. A learned divine recently said that "when Christ Jesus was *here*, he healed the sick." He is here to-day, and has been throughout the ages. Christian Scientists be-



lieve Christ to be ever-present—Immanuel or God with us. The members of the body of Christ are spiritual, individualized ideas and are here, ever-present representatives of God to be revealed by spiritual sense.

Christian Science meets and opposes traditional dogmas, just as Truth, through Jesus, met and opposed material worship. Christian Scientists will not accept blind belief. They demand a living understanding. They call for the power of Christ, Truth, to overcome sickness and death. They claim that the power of good will finally destroy evil in all its manifestations. Truth to-day works as of old, and, as of old, the carnal mind resists it.

To Ezekiel, God said: "I will feed them [My flock] in a good pasture, and upon the high mountains of Israel shall their fold be." Ever-present Spirit speaks to you, Christian Scientists, to you who have accepted Spirit as real. You are the children of God, the children of Israel after the Spirit—not the rebellious house of Israel after the flesh to whom matter is substance. Spirit is all, and all men are reflectors of God. Mortals do not reflect God, they are the illusion of material sense, dust to dust, nothingness.

"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be." Has not our tender shepherd of Israel led us into pastures of living green, and beside the still, harmonious waters of Life? We have risen above the dense miasma and gloom of the valley and shadow of belief in the reality of the mind of the flesh, the Adam-dream, and are striving to live unto Christ in whom all are made alive. Let us press forward until hope, faith, and understanding merge into immortal consciousness, our oneness with infinite Life and Love.

## CHRIST'S SECOND COMING

And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.—I John v., 20. .

If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*.

*Science and Health*, p. 34.

The material world is to-day experiencing the greatest revolution in thought that has ever been witnessed by humanity. The traditional religion of our ancestors, with its time-honored creeds and rituals, before which all have bowed as being unquestionable in vital conception and strength, and able to lead man to the divine source of eternal Life, this traditional religion is in this age publicly questioned and privately denounced by many. The ancient creeds and doctrines are said to be wanting in the spiritual power necessary to meet and destroy the seeming force of evil which appears to control mortals, and from which they are struggling to free themselves. To-day the spiritually inspired have turned from a dead faith, and an undemonstrable creed, to a living Christ, and are asking: Are we awaking from sleep, and have we been so deep in the Adam-dream that we are only now able to hear the whisper of ever-present Truth—"Have I been so long time with you, and yet hast thou not known me, Philip?"

(As the potency of the Christ-mind reaches human consciousness, illuminating the world with its radiance, men discern the spirit of Truth—"the Comforter"—the impersonal Saviour, the "Sun of righteousness," who comes with healing in his wings, heralding the promised millennial day.) As they awake from the mesmeric sleep of the Adam-dream, the belief of life,

substance, and intelligence in matter in which "all die," to the consciousness of the allness of the Christ-mind in which all are "made alive," as they realize the allness of God, the supremacy of the divine Mind, the omnipotence of Love, Life, and Truth, they come forth from among the sleepers, and send to the dreamers who are deceived by the supposed pleasures and pains of matter, the divine message: "Now is come salvation; and strength, and the kingdom of our God, and the power of His Christ." The awakened have seen the "star in the East" which ushers in the Christ-mind, and are coming from the East and from the West, from the North and from the South, chanting again the angelic salutation: "Glory to God in the highest, and on earth peace, good will toward men." "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix., 6).

The reign of terror, sin, sickness, and death, shall cease to govern mortals; for the government shall be the Lord's. The mighty God, the omnipotent creator, the infinite, supreme intelligence, eternal Life, Love, and Truth, shall be recognized as the great First Cause, the only power, the reality of being. Since mortals first acknowledged a Supreme Being, whom they called God, ever since the first chant of the creedsman and ritualist ascended in praise to the omnipotent, omniscient, and omnipresent Father, whom they admit is the source of all life and intelligence, they have proclaimed one theory, and practised another. Moses sang: "Hear, O Israel: the Lord our God is one Lord." The Hebrew bard swept his lyre to the same melody; and on through the ages the

God-inspired have voiced this Truth, till Jesus the Christ appeared, demonstrating the words of Moses: "The Lord He is God; there is none else beside Him."

At Christ's first appearing in the flesh, he found the world worshipping other gods and bowing down to idols. It was calling upon God with the lip, while believing in another power, the power of evil, which testifies of life in matter. To-day, at his *second* coming, Christ, Truth, finds mankind bowing to another power, or god, as he found the woman at the well, who said: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: . . . God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Christ, Truth, meets many to-day at the material well, drinking of its material waters as their fathers have done before them. He speaks to them audibly as he spoke to the woman, "Ye worship ye know not what," for not in the mountain of mortal thought, nor in the belief of life in matter do ye find the Father, but in Spirit; or in the understanding of divine Mind, do ye find Him.

For generations mortals have lived in the material senses; they have accepted the testimony of mortal error, believing all of error's illusions of sin, sickness, and death, which represent a mortal as a foam-crested wave that rises for a moment, and then is forever gone—lost in the immensity of the great unknown. While the war of the senses has raged on, humanity has suffered from constant care and incessant watch lest life be destroyed; has agonized with doubts and

uncertainties that fill men with dismay from the moment they enter upon the stage of human existence to the hour they make their exit, with nothing to satisfy their immortal yearnings for something enduring and eternal.

This has been the condition of mortality since the serpent, Satan, the lie, first deceived with the illusion that matter was sentient substance, possessing life and intelligence. This theory has been preached for ages by the professing disciples of Christ, who have themselves been deceived by the siren voice of the subtle lie, the carnal mind, until these blind disciples lulled all into the deep sleep of Adam. This error in premise has resulted in erroneous conclusions.

Instead of recognizing the real, or the spiritual man who was made in God's own "image" and "likeness," Spirit, "the same yesterday, and to-day, and for ever," mortals have been governed by the *opposite* of Truth—the carnal mind, which testifies that Adam is the real man. Mind is causation, the creative power. Thought is force. In the Adam-thought all die. In the spiritual thought is Life, in which all are made alive.)

The Mind that was in Christ Jesus was the power of Life, Love, and Truth; which destroyed the *seeming* power of the carnal thought which is expressed in sin, sickness, and death. To-day there are those who realize that Truth is working over and above the claim of evil, and that man is spiritual, with the power of the Christ-mind, which, if understood, can be demonstrated, and will give him his promised dominion over all things. The truth of being, the understanding of the supremacy of divine Mind, is working through the consciousness of this age, going forth on its pinions of mercy and light, fulfilling its mission of purifying and

uplifting the great world of humanity, and is destroying the illusions which becloud the reality of being. This understanding is inspiring our world with higher ideals; it is moving men to holier aspirations, and to the contemplation of the reality of being.

Mind, Spirit, bursts the bonds of finite sense and reveals the glories of infinite Mind, the supreme intelligence—"the secret place of the most High," in whom "we live, and move, and have our being." To those whose life is "hid with Christ in God," verily "the Son of God is come," for he gives the understanding that this is Life eternal.

To-day, the question is asked: By which influence are you governed, by Truth or by error—for as a man "thinketh in his heart, so is he"? The humble Nazarene, whom all Christians to-day profess to follow, testified of the false thought, and declared he came to destroy the works of the devil. He further pronounced this devil a lie from the beginning. Jesus' life mission was to arouse mortals from the influence of this lie, or Adam-dream, to the truth of being, Mind, Spirit, God. He healed the sick, cast out evils, and raised the dead with the Word, or Mind. To the woman who was helpless he said that Satan had bound her, "lo, these eighteen years."

If theologians had followed Christ's example, and had rendered "unto Cæsar the things which are Cæsar's; and unto God the things that are God's," humanity would have resisted the fetters that have bound all to sin and sickness. How much we might have escaped of the sin of idolatry, of self-love, of selfishness and physical and mental suffering, had we understood our relation to God, and the falsity of the belief of life in blood, sensation in nerves, and intelligence in brain,

to which in the past we have all yielded, until at times "life seemed a blessing not worth possessing, and death a consummation greatly to be desired."

In Jesus' age mortals had other gods as now they have; there were heathen *then*, as there are to-day. The words: "Thou shalt have no other gods before Me" mean the same now as they then meant. Christian Scientists declare that "God is All," and, "There is none beside Him," and they labor unceasingly to destroy the *belief* in a power opposed to the one God.

Mortals will continue to sin, to suffer, and to die, while matter is regarded as possessing life, substance, and intelligence. Mortal thought is the generalissimo, the supreme commander of suppositional evil—hatred, envy, jealousy, personal pride of place and power, lust, self-love, selfishness, love of gold, ambition, greed, personal aggrandizement and fear. Each so-called carnal thought exercises its control over mortals, producing discord and disease till Truth arouses them and declares that discords are illusions, creations of the carnal mind. Thus Truth bids man take possession of his birthright, dominion over all things through the reflection of Truth and Love, which dispels the mythical gods who preside over sin, sickness, and death.

Jesus the Christ was the best exponent of Christian Mind-healing the world has ever known. He healed the sick, proclaimed forgiveness to the penitent sinner; opened the eyes of the blind, turned sorrow into joy, and taught his disciples to do the same. Yet for all his loving ministrations and good works he received the crown of thorns, the gall and vinegar, and the cruel crucifixion. Why had he none to defend him but a few disciples who later slumbered while he prayed, and who at last left him to tread the wine-

press alone? Why did not crowds fill the temple and synagogue when he spoke, and rejoice his heart with loving appreciation? Why was he left to be delivered up to the cruel materialists and scourged? Because he testified *against* the carnal mind, and overcame its illusions of sin, sickness, and death with the divine power which he possessed. He knew that the scribes and Pharisees were worshipers of matter, and that they could not attain harmony, or their divine power, while they were governed by material sense.

Are you pained as you recall the cruelty of the Jews toward your Saviour, whom, to-day, you acknowledge showed the world the way to Life eternal? As you recount his good works in healing the sick and raising the dead, do you understand why the world rose in arms against him? As you recall his sweat of agony in Gethsemane, as you follow him up the hill of Calvary where he endured the tortures of the inquisition, can you believe the carnal mind holds within itself such bitter hatred of Truth's exponent of God and His ideal man? Do you not feel that had you been there you would not have denied the Christ?

Jesus said, "I go away, and come again unto you" (John xiv., 28). In this nineteenth century, again the spirit of Truth—Christ, the divine idea—through the teachings of Christian Science appears to us. "We know that the Son of God is come, and hath given us an understanding." This understanding is Christ's *second* coming to human apprehension. What redemption have you given him? Do not men, as of old, refuse to believe? Do they not say, we will not have this Christ-mind to rule over us? Again, do we not hear that he is "making himself equal with God," "Crucify him"? Is not the carnal mind in this hour



rising against Truth, and declaring for Life in matter and the reality of sin, sickness, and death? Truth and Love must and will finally prevail.

Had the world accepted the teachings and atonement of Christ Jesus and followed the example of Jesus in his demonstrations of Mind over matter, of Truth over error, and of Life over death, it would realize to-day that the creator of man, the divine Mind, could not be the author of this seemingly chaotic and turbulent universe. This mental and physical chaos has no governor nor controller, but tosses mortals about with its own erratic, ungovernable claim to power, leaving them trembling with fear and suffering, sorrow and darkness, and mocking them when they resist its arrogant claim to dominion. In that surpassing life of Jesus of Nazareth, men have seen the supreme power of Love, a revelation of "Our Father which art in heaven." The relation of man to his Maker, as taught by Christ Jesus, has exerted a deeper influence over mankind, and has done more to teach the power of divine Mind and its healing efficacy, than all the disquisitions of philosophers, or exhortations of moralists the world has ever known.

In this nineteenth century Christian Science has come to us to interpret the transcendent spiritual ideal, which was expressed in the life of Jesus, our Way-shower to eternal Life. Through his words and works, the understanding of the supremacy of the Christ-mind is being taught and demonstrated.

To-day men and women who have been for years endeavoring to fathom the hidden mysteries of God; who have long hungered and thirsted for something that would give them their dominion over all things, which is their heritage; who have long spurned the

a part of probabilities that many improbable things will happen." / Every new discovery, every embryo conception, every advance in art or science, every attempt to utilize forces, has been rejected by the incredulous or by those too obtuse to discern progress.

In this epoch of the world's history everything in art and science is being tested; and, thank God, religions and old theology are to be weighed in the balance. They have been found wanting in demonstration of Spirit and of power. The truth that Jesus taught sets mortals free from the bondage of sickness and death.

We are like children learning to spell the word Spirit. We are only able to discern the A, B, C of our alphabet; but this understanding enables us gradually to overcome sin and sickness. We shall go on, until, like our Master, we have overcome our last enemy. Not somewhere in the dim unknown, but *here* and *now* we can attain to a faint realization of our true existence. Day by day, we are lifted to a spiritual altitude, where we demonstrate the power of our Christ-mind, and however environed, we hear the constant assurance, "Fear not, for I am with thee." This power of Mind is the mighty wave of Truth, and is an ascending, endless force which will sweep on through human consciousness, till sin and death are destroyed and man finds himself perfect and immortal, with dominion over all things.

Let us grow into the realization of the omnipotence of God and our oneness with Him, until we see only shadow in the objects of material sense called matter, and behold, through the spiritual concept, our reality in God's "image" and "likeness." Love is the golden chain that binds us to the infinite. The harp of Mind, touched by angel thoughts, wafts to us, in the hush

and silence of spiritual communion, the great anthem of immortality, o'ersweeps all time, all tears, all fear, and resounds, like the eternal thunders of the deep, this truth, eternal Life and Love are God and man; therefore man is immortal.

### · · · SPIRITUAL SENSES

There 's an eye beyond the human,  
That beholdeth only good,  
That sees God's vast creation  
And man's real brotherhood;  
That looks on things supernal,  
Rejoicing in the light  
Which revealeth perfect Wisdom,  
Omnipotence and might.

There 's an ear beyond the finite,  
Which hears only words of peace,  
Which lists to sweetest harmonies  
That never, never cease;  
Which hears the constant melody  
Of soul-reviving Life,  
And nothing knows of finite sense,  
Of sin and human strife.

There 's a sense that tastes the real,  
And sees that God is good,  
Whose delights are rare unfoldings  
Of the blessed Fatherhood;  
Whose silent speech, the thought of God,  
Expressed in His idea,  
Has sweetest taste of Life and Love,  
And never taste of fear.

There 's a Power, a mighty Presence,  
Which sustains immortal man,  
Which he feels is Life eternal,  
For he knows man ne'er began.

Forever with the Father,  
 He feeleth joy and rest,  
 Unfoldeth, as the lily  
 On the water's peaceful breast.

There 's a sense beyond the finite,  
 Which inhales God's atmosphere,  
 And smells the sweet aroma  
 Of Love's flowers ever near;  
 Which wanders in His garden,  
 Drinking in the perfumes rare,  
 And nothing knows of planting,  
 Of watering, or of care.

Thus seeing, hearing, taste, and smell,  
 And feeling, are divine;  
 And prayers, like censers' perfumes rise,  
 "O Father, we are Thine."  
 Then, turning from the mortal,  
 And gazing on the goal,  
 We lose our finite sense of self,  
 And find our sense in Soul.

A. E. S.

#### DEDICATORY ADDRESS\*

Thou in Thy mercy hast led forth the people, which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation. . . .

Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established.

Exodus xv., 13, 17.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of

\* Address delivered at the dedication of First Church of Christ, Scientist, New York City, 1 West Ninety-sixth Street, November 29, 1903.

the burial of error and the resurrection to spiritual life (*Science and Health*, p. 232).

This is a glad hour for Christian Scientists, whose hearts are overflowing with love and gratitude to God for His gift of this house, wherein we may gather the sick, the sinful, and the sorrowing, to meet the ever-present Christ who comforts the broken in heart and heals all wounds.

As the children of Israel journeyed through the wilderness, as they toiled on, descending into deep valleys, and ascending rugged heights—as they halted in dismay before the obstacles which obstructed their pathway, shrinking in terror before the wild beasts and venomous reptiles against whose deadly attack they were compelled to wrestle and prevail—as they saw before them the waters of the Red Sea through which they must pass to gain the Promised Land—so the faithful children of Israel of the twentieth century—Christian Scientists—have been led through the wilderness of human illusions, the belief of life in matter, with its material phenomena of sin, suffering, disease, sorrow, and death, to behold with the eye of faith and understanding the fulfilment of the promises made by the prophets, and by Jesus the Christ—that we should build goodly houses and dwell in them—that “My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places” (Isa. lxxxii., 18). “For your Father knoweth what things ye have need of, before ye ask Him” (Matt. vi., 8). These promises have been verified. God has led forth His people. He is redeeming us; who were once bound with fetters of personal sense, with doubts, fears, and limitations, and all the false

thoughts which, since the material world began, have enslaved humanity.

We are "a chosen generation, a royal priesthood, . . . a peculiar people," who have been taught in Christian Science to discern man in the image and likeness of God. We have been led to plant, in this city, the seed of Truth and Love in the hearts of its people; to awaken a slumbering faith in God to an active demonstration of His ever-presence, and all-power; to quicken the people with a desire to redeem their God-given birth-right, dominion over all things, through spiritual understanding which is the reflection of Life, Truth, and Love—our Father-Mother God.

This edifice has been built entirely by those who have been healed of many diseases to which flesh is heir, both physical and mental, through the teaching and practice of Christian Science, as taught by our beloved Leader and Teacher, Mary Baker Eddy, the Discoverer and Founder of Christian Science, and author of its textbook, *Science and Health with Key to the Scriptures*. God has been to this dear flock "a pillar of cloud by day and of fire by night."

Divine Love has guided in this demonstration of a temple or church wherein the sick and the sorrowing, the weary and sin-laden, may find a refuge from the storm and tempest of human beliefs; and wherein they may awake to the truth that God forgiveth all our iniquities, and healeth all our diseases.

*Science and Health* also assures us that "Divine Love always has met and always will meet every human need."<sup>2</sup> In proof of this, during the four years since the laying of the corner-stone of this church, November

<sup>1</sup> *Science and Health*, p. 566.

<sup>2</sup> *Ibid.*, p. 494.

27, 1899, every demand for money, skilled workmen, and the best materials has been readily met, notwithstanding the fact that work on all public and private buildings under process of erection during the past six months has been frequently stopped, owing to the disturbance between capital and labor. In spite of the financial stringency and great depression in business, at no time has work been suspended on this building. The sums of money contributed for the erection of this edifice have been voluntary and cheerful donations amounting to \$1,250,000 all from members of this church, congregation, and students of the New York City Christian Science Institute. We have had not one outside contributor.

The growth and development of this church have been exceedingly interesting. It was organized with a membership of fourteen. The first year of its existence services were held in a small hall at the corner of Forty-seventh Street and Fifth Avenue, over Caswell and Massey's drug store. In the year following, the congregation removed to 138 Fifth Avenue, and occupied a hall over Hardman and Peck's piano rooms. Outgrowing the seating capacity of this small hall, which accommodated only about seventy-five persons, it removed to Hardman Hall, corner of Fifth Avenue and Nineteenth Street. Still continuing to demonstrate the power of the Christ-mind healing over all manner of diseases, we rapidly increased in numbers, until this hall which seated two hundred and fifty failed longer to accommodate us, and we moved to Scottish Rite Hall, formerly known as the Rutgers Presbyterian Church, on Madison Avenue and Twenty-ninth Street, where we worshiped during three years.

In January of 1896, the Trustees advised the purchase of All Souls' Church on Forty-eighth Street, formerly occupied by Rev. R. Heber Newton. The church was bought and was put into the hands of competent architects and decorators. When it was finished, there was scarcely anything left of the original building except the four walls. Our congregation worshiped in this church for seven years, until increasing numbers crowded the auditorium, compelling us again to enlarge our borders.

Four years ago, this land was purchased and Messrs. Carrère and Hastings were chosen as the architects to construct a building with a seating capacity of two thousand two hundred. This work is at last completed; and as we look back to the little hall where we preached our first sermon to an audience of twenty, and recall the pine table upon which was an improvised desk made of a dry goods box, and covered with red cambric, we gratefully acknowledge the guidance of divine Love which supplied us with strength and courage in hours of trial, necessity, persecution, fear, and discouragement; which led us outward, onward, upward—ever shielding us, and furnishing us "a table in the wilderness;" causing waste places to bud and blossom as the rose, until we have been brought into this "house . . . exceeding magnificent," into this sanctuary which God's hands have established. The Scripture has been fulfilled in our midst.

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Malachi iii., 10).



You will remember our first inception of this temple, which we intended should be a substantial structure wherein we should congregate to worship God, and declare and demonstrate the gospel of the Christ-healing to all seekers after Truth. We estimated that we could build a structure worthy of the Cause, and of this city, at a cost not exceeding \$300,000. Thereupon, plans were made by our architects and submitted to the Trustees and the Building Committee, who objected to brick and Indiana limestone. Concord granite was then suggested. Upon getting estimates, we learned that this material alone, when set and under roof, would cost \$400,000. But Concord granite was the best we could offer; and remembering that God was the source of all supply, the contract was signed. With a building fund at that time of only \$40,000, and hoping to be able to sell our church on Forty-eighth Street, which cost us about \$108,000, we entered upon the work. Thus we broke our first sense of limitation on this building, and put our whole trust in Truth. Every faithful church member and student reconsecrated himself and herself to God, and to the work of healing the sick and the sinful.

Then began the development of the plans by the architects, whose next estimate was that they could give us the building for \$550,000 with a Reading Room, Sunday School Rooms, and offices for practitioners and church officials, in the basement. The Trustees and the Building Committee again found objection to this, preferring to have the Reading Room above the Auditorium, and our Sunday School children to be taught in light, sunny rooms. This change necessitated three elevators (a departure

in church construction) and great additional expense, bringing the cost up to \$750,000. As the work went on, this amount was raised. Later it was suggested that the tower be entirely changed. The Trustees and the Building Committee again decided that this demand should be met, for they now discerned that this church was being revealed by divine Love, "according to the pattern shewed to thee [us] in the mount." Accordingly estimates were again required. Realizing that of this temple divine Mind was the architect, and Christ the master Builder, and also remembering the words of Haggai ii., 7-9—

I will fill this house with glory, saith the Lord of hosts.  
The silver is Mine, and the gold is Mine, saith the Lord of hosts.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts—

the order was given to proceed with the revised tower, and each member resolved to return to the outstretched hands of God some of the silver and gold with which He had so graciously blessed him.

From the initial development of this temple, conception has constantly unfolded, revealing greater beauty in architecture, decoration, symmetry, and harmony; until the love which has been manifested as money, has reached the sum of \$1,250,000.

The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things (*Science and Health*, p. 281). Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments (*Science and Health*, p. 310).

Beloved Students and Members of this dear Church:—

How often during our united efforts to aid in establishing Truth in the hearts of the people, and to provide a place in which to shelter the weary searcher for health and peace, have we recalled the words of our Master: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Our Leader says in *Miscellaneous Writings*, page 174:

What is the kingdom of heaven? The abode of Spirit, the realm of the real. No matter is there, no night is there—nothing that maketh or worketh a lie. Is this kingdom afar off? No: it is ever-present here. . . .

The kingdom of heaven is the reign of divine Science: it is a mental state. Jesus said it is within you, and taught us to pray, "Thy kingdom come."

You have planted your feet on the eternal rock, Christ, and have held the banner of Christian Science above the aim of the archer. You have girded your armor more securely in hours of severe tests of your faith and understanding; and the hungry and thirsty wanderers in the desert of human belief, to whom you have given the bread and the water of life, now unite with you in gratitude to God for the precious gift of Christian Science, and for this temple, in which to continue to worship the Father in spirit and in truth, and to demonstrate the healing power of Truth and Love.

Beloved brethren, continue your Christly mission, bring in the sick, the sinning, and the sorrowing, and prove to them that Christ heals to-day, as effectually as he did centuries ago.

Our revered Leader says in *Science and Health*, page 54: "All must sooner or later plant themselves

in Christ, the true idea of God." And again, page 222: "We must destroy the false belief that life and intelligence are in matter, and plant ourselves upon what is pure and perfect."

Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation.

Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established (Exodus xv., 13, 17).

The promise is that God will "bring them in, and plant them in the mountain" of His inheritance. Let us plant our feet more firmly in Christ. Love is the victor over all sin, disease, and death. This church owes a great debt of gratitude to the wise and efficient Board of Trustees, some of whom have been fifteen and some twenty years in office. Since entering upon their sacred duties, they have consecrated their ability, their time, and their money to the service of God, to the Cause of Christian Science, and to the interests of this church. They are assured of the heartfelt appreciation of the members of this body; and they must have heard the voice of the invisible Christ, whispering, "Well done, thou good and faithful servant." Our faithful treasurer, Mr. Joseph B. Whitney, through whose hands this large amount of money has passed, has served in this capacity for eleven years. During all these years he has given an account of every penny entrusted to his charge. The watchful care, sound judgment, and high integrity of the Building Committee, are evidenced in the success

of their labors. The members of this church appreciate the faithful work that has been performed by our ushers, during the past years, in seating the large audiences which have attended our services. The position is an arduous one, requiring wisdom, patience, and prompt action. The church is gratefully mindful of the satisfactory services rendered by this competent corps, upon whom it depends for seating the people.

The beauty of our interior decoration we owe to one of our young members, Mr. Charles H. Cottrell, who has worked most faithfully and intelligently with our able architects, Messrs. Carrère and Hastings. Led by divine Love, we have all labored toward the fulfilment of this work, as we held the sword in one hand and the trowel in the other.

Our happy choir, the sweet singers of Israel, have oft inspired us with hope and courage, until we joined with them in the Hallelujah Chorus, and forgot all care, and knew that our burden was light.

You all remember how often we have been refreshed by the dear little Sunday School children, whose sweet, innocent faces were illumined with the light of Love, as our Leader's words, "Shepherd, show me how to go" moved their hearts and voices into sweetest song. As their affections were inspired by the power of those love-filled words, many were healed, and have testified to this fact. These little ones are indeed our Leader's lambs. These are the words of one of their songs:

"Love doth bid us shine for our Leader dear,  
Who as God's reflector, makes our way so clear.  
She has taught us how to love, taught us how to shine,  
You in your small corner, and I in mine."

## TRIBUTE

We children of a larger growth unite with the little ones in chanting anthems to God for her who has taught us how to love; how to find our relation to Him, whose omnipotence we may reflect, until the potency of Love casts out all sin and sickness, and reveals man as the perfect idea of a perfect God.

During nineteen years, this beloved Leader and Teacher, the Reverend Mary Baker Eddy, has watched with unfailing love, tireless patience, sublime faith and hope that I, as her student, whom she appointed to this work, might rise from the human into the divine consciousness, and possess the Mind which was also in Christ Jesus, which heals the sick, reforms, transforms, and redeems sick, sinning, and suffering humanity. Her wisdom has guided this people, who have followed her teachings, and have striven to emulate her Christly selflessness, meekness, and tender love. Her firm hand-clasp with the infinite, inspired conception which revealed this temple, or church militant—type and symbol of the church triumphant.

Her precious Mother-love has cheered and revived our faltering faith and courage, during seventeen years, since we came to this city (in 1886) to preach the gospel of Christian Science, and to heal the sick by her metaphysical method. It was the inspiration of her autograph letter to me which was sent to be placed in the corner-stone that has quickened my endeavor when beset by fearful odds, and assailed by foes and fears within and without. Hers were the inspiring words which enabled us to finish this church, which we now offer as a tribute of love and gratitude to our Leader and Teacher, the Reverend Mary Baker Eddy,

Discoverer and Founder of Christian Science, and author of its text-book, *Science and Health with Key to the Scriptures*.

In the concluding words of that letter, "I leave my name with thine in unity and love,"<sup>1</sup> we have the promise of her continued guidance, as we rise from height to height of health, happiness, and holiness.

While we have come to what seems to be a final demonstration of a resting-place by the way, yet we must rise to higher realization of the limitless affluence of our Father-Mother God—and reveal the church triumphant.

"From glory unto glory," with no limit and no veil,  
With wings that cannot weary and hearts that cannot fail;  
Within, without, no hindrance, no barrier as we soar;  
And never interruption to the endless "more and more!"<sup>2</sup>

### AFTERGLOW

Since the demonstration of the church militant, or temple which Mrs. Eddy describes as "a material superstructure, where mortals congregate for worship" (*Science and Health*, p. 595), we have been called by our Leader, Mrs. Eddy, "to build higher" to "begin on a wholly spiritual foundation, than which there is no other" (*Christian Science Sentinel*, Jan. 16, 1909), which will reveal the church triumphant which is the temple of the living God, the house not made with hands, eternal in Mind, "the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (*Science and Health*, p. 595).

In regard to emergence from material organization

<sup>1</sup> See letter, pages 34, 529.

<sup>2</sup> Frances Ridley Havergal.

to a higher spiritual consciousness, Mrs. Eddy says, *Retrospection and Introspection*, page 45:

Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off,—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy.

From careful observation and experience came my clue to the uses and abuses of organization.

Upon the occasion of the dedication of the new edifice of First Church of Christ, Scientist, New York City, November 29, 1903, the following letter was received by the Church from Mrs. Eddy, and was read at each service.—*Christian Science Journal*, vol., xxi, p. 585.

#### FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY.

*Beloved Brethren:*—Carlyle writes, "Give a thing time; if it succeeds, it is a right thing." Here I aver that you have grasped time and labor—taking the first by the forelock, and the last by love. In this lofty temple, dedicated to God and humanity, may the prophecy of Isaiah be fulfilled: "Fear not, for I have called thee by thy name; thou art Mine." Within its sacred walls may song and sermon generate only such as Christianity writes in broad facts over great continents—sermons that fell forests and remove mountains—songs of joy and gladness.

The letter of your work dies, as do all things material, but the spirit thereof is immortal. Remember that a temple but foreshadows the idea of God—the "house not made with hands, eternal in the heavens," while a silent grand man or woman healing sickness and destroying sin



builds a heaven-reacher. Only that group of men and women gain greatness who gain themselves, in a complete subordination of self.

The tender memorial engraven on your grand edifice stands for human self lost in divine light—melted into the radiance of His likeness: it stands for meekness and might, for Truth as attested by the Founder of your denomination, and emblazoned on the fair escutcheon of your church.

Lovingly yours in Christ,

PLEASANT VIEW, CONCORD, N. H., MARY BAKER G. EDDY.

November 28, 1903.

### THANKSGIVING TESTIMONY<sup>\*</sup>

If I were to attempt to express my thanks and gratitude to our Father-Mother God for the manifold blessings which have come to me during the year, language would fail to impart them. If I should endeavor to convey my gratitude and love to my beloved Leader and Teacher, Mrs. Eddy, for her loving watch-care, wise counsel, and holy example, words would again prove inadequate. For twenty-three years I have been journeying through the wilderness of sense towards the understanding of Soul, ever listening for the voice of my revered Leader as she bids me follow Christ, and leads me in the way which reveals eternal Life.

This glad occasion on which we are called to unite in the one Mind, to give thanks for Christ's dear love, reminds me of the Thanksgiving days of yore, when families gathered in the old home from far and near to sit at a table spread by love. That table was bounti-

<sup>\*</sup> Extemporaneous testimony given in First Church of Christ, Scientist, New York City, on Thanksgiving Day, November, 1908, and taken down by a stenographer without the author's knowledge.

fully supplied with that which ministered to the *material* appetite and satisfied the demands of the *mortal* man. To-day we are called to unite with one voice in the grand Thanksgiving Anthem, which all Christians will sing, in response to the request of the President of our United States.

We, as Christian Scientists, convene to partake of the bread that cometh down from heaven, and to drink of the cup of our Lord, whom we meet in this bright morning hour. Love has prepared a table in the wilderness, whose arid wastes are (through the reflection of Truth and Love operating in human hearts) beginning to bud and blossom as Sharon's rose. When, with his disciples of yore, Christ asked: "Children, have ye any meat?" To-day at his *second* appearing, he again asks: "Children, have ye any meat?" Have ye *here* any meat? Do we understand that Mind is substance, and that there is but *one* Mind, one substance—God—whose children we are? Are we striving to gain the Mind of Christ, and demonstrating Truth and Love by healing the sick and aiding the sinner to reform? Are we endeavoring to behold God's image and likeness in our brother and sister? Does our reflection of Love unite us all in the unity of good and the bonds of love? Are we casting out error in ourselves and aiding to cast it out of others, thus rendering evil powerless to harm, or to separate us from Christ and from each other as members of his body? Are we partaking of the meat which our Master declared sustained him, when he said, "I have meat to eat that ye know not of," and again, "He that eateth of this bread shall live forever"? This is the substance of good, and are we realizing its satisfying, supporting presence?

As we are called to this feast of Soul, where our "bread . . . cometh down from heaven," are we breaking it and giving it to each other? Does Love move our thought (spiritual power) to convey this bread to the hungry, and are we joyfully passing the cup of cold water to each other and to all who thirst for living water? Does Love find in each of us an avenue through which She can reflect Her presence, and satisfy the immortal cravings of those who hunger and thirst after righteousness? We give thanks, and meekly bow before the dear Christ, whose *second* appearing is to-day joyfully recognized by thousands who no longer sing the Lord's song in minor key, but who chant, with the invisible choir, the song of peace on earth, health, wholeness, and immortality.

The definition of "CHURCH" is found on page 583, of *Science and Health*:

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.

This church represents a happy united family, each member of which is striving to fulfil the law of Love. As we sit together at the Thanksgiving table of our Lord, let us re-consecrate ourselves to aid our dear Leader, Mrs. Eddy, in establishing the kingdom of God in the hearts of men. This *spiritual* feast will not be followed by mesmeric stupor, nor indigestion, which results from feeding the *material* senses, but we shall rise to give thanks for increased strength and peace. Paul tells us that the Spirit quickens these mortal bodies. Surely we are learning that "Man shall not

live by bread alone, but by every word that proceedeth out of the mouth of God."

Are we giving thanks for God's grace which has sustained us during the past year, and enabled us to realize that the severance of fleshly ties unites us more tenderly to the real? Are we grateful for the Truth that shattered our idols, and revealed the substance-idea—the living, loving child of God—who never lived in matter; never suffered nor died? Are we grateful for Christian Science, which has taught us how God feeds us as He feeds the birds of the air—how He clothes us as He clothes the lilies? Are we grateful for our homes—each a type of one of the many mansions which Jesus said he was going to prepare for his followers?

Christ has come again, as he promised, and is leading us to the place which he has prepared for us—spiritual consciousness.

We are grateful to the dear Mother Church—the Vine, of which we are a branch, and for all who have ministered to the support of this church—the Trustees, ushers, Sunday School teachers, organist, singers, practitioners who are healing the sick and awaking the sinner, and church members whose service of time and money has been a work of love.

To Christian Scientists, this Thanksgiving day service is the spiritual meeting with Christ. Our revered Leader tells us in *Science and Health*, page 35: "Our church is built on the divine Principle, Love." We partake of the bread and wine which cometh down from heaven, of which, if a man eat and drink, he shall never die. The cup must be filled with love, and the law of Love must be fulfilled. Let us kiss the cross, drink the contents of the cup filled with

royal wine, the inspiration of Love, and eat of the bread, Truth, until our immortal cravings are satisfied, and we awake in the likeness of God.

Thanksgiving, and glory, and honor to God who gave us being, and to Christ who demonstrated the way to eternal Life. Honor and praise to our revered Leader, Mrs. Eddy, for her priceless gift to the world—*Science and Health with Key to the Scriptures*—which points the way to the “Home, Sweet Home” of Soul—Mother, home, and heaven.

To Thy table richly laden,  
     Mother mine,  
 I have heard the invitation  
     Come and dine!

Feed Thou my immortal cravings,  
     Father mine,  
 Break for me the bread of heaven,  
     Love divine.  
 Let Thy substance full and deep  
 O'er my famished heartstrings sweep,  
 'Til my hunger Thou dost feed  
 With the living bread I need.

From Thy table richly laden,  
     Mother mine,  
 With th' eternal bread of God  
     And royal wine,  
 Let me look to Thee alone,  
 Give me bread, remove the stone,  
 Thus by Thee, O Father, fed,  
 Give me ever substance-bread.

Living, pure, reviving waters,  
    Mother mine,  
Flow from Thee, Thou source immortal,  
    Mind divine.  
Can I thirst when Thou art near,  
Can I hunger, can I fear?  
No! I find my all in Thee,  
And Thy love hath made me free.

So I, joyous, daily journey,  
    On "the way,"  
Watch, and work, and wait, and sing,  
    And love and pray.  
By Thine affluence daily fed,  
By Thy love-light ever led,  
I shall safe in Thee abide,  
Rest in Thee—be satisfied.

A. E. S.

## CHAPTER III

### LETTERS TO MRS. EDDY

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.—Joshua v., 15.

Again, without a correct sense of its highest visible idea, we can never understand the divine Principle.—*Science and Health*, p. 560.

### THE CANARY'S GREETING TO MOTHER<sup>\*</sup>

If a little bird may say  
What is in his heart to-day,  
I would say, "A song of glee  
Motherhood of God for thee."

If you ask "Why come you here?"  
I will say, "Your home to cheer,  
Life, Love, Truth, the whole day long  
Is the burden of my song."

At the early morning dawn  
I will sing, "Our Christ is born."  
And when dawn fades from our sight,  
I will sing "Let there be light."

<sup>\*</sup> Verses sent with caged canary to Mrs. Eddy.

## Letters to Mrs. Eddy

As the light appears to men  
I will sing "Amen! Amen!"  
When the full-orbed sun appears  
I will sing "Love cheers! Love cheers!"

And as Love appears to me  
I will sing, "Truth sets me free!"  
Loud I'll sing, "God is the power  
Moving me from hour to hour."

If you ask, "Who told you so?"  
I will sing, "You know, you know  
Who has taught the world to see  
God's idea, in man and me,

"Turned us from the finite sense  
To the infinite immense,  
From the human flesh-veiled view,  
To the spiritual and true."

I will sing a tend'rer song  
And its glad refrain prolong,  
I will trill, Life, Truth, and Love,  
Echoing the choirs above.

As the sun sinks in the West  
I will sing "Beloved, rest."  
When the twilight hour draws near  
I will softly sing "Good cheer."

And when shadows chase the light  
I will sing "There is no night,"  
Then will darkness flee away  
As I sing "Behold God's day."

If I listen, I shall hear,  
"Birdie, you are God's idea,



Sent to chant your merry lay:  
Lovingly to cheer my way."

Then how blithely I will sing  
Praises to our Saviour King,  
Join with you the matin song,  
Sing with you the whole day long—  
"God is Love, and God is good,  
Birdie, and God's motherhood."  
Hymn of gratitude repeat  
As I rest in Love's retreat.

AUGUSTA E. STETSON.

### THE REPLY

I did send your birdie back,  
But your song stayed in my heart,  
To repeat its strain above,  
Wakened by your friendly art.

I have loved and lost—Ah! What—  
Many a joy, but once a bird  
Who did love me—and he died  
Of my sorrow sad, unheard.

I have never told my grief,  
Yet can never love another,  
But your bird-prayer God may grant  
Who has given you bird and "Mother."

So sweet nestling sing to her  
Whom I love, and must not lose,  
Tell her I have kept her heart,  
Ask her if I may not choose?

MARY BAKER G. EDDY.

THE CAGED CANARY. A GIFT SENT TO  
MRS. EDDY

July 10, 1888.

*Precious Mother:—*

The bird returned yesterday, with the beautiful booklet—your sweet poem, which to *me*, is a title to a mansion in my Father's house, a deed to my home in the City of our God, when "the blast of the terrible ones" is hushed—"my strong habitation, whereunto I may continually resort" (Ps. lxxi., 3)—an eternal promise that my prayer, "Set me as a seal upon thine heart, as a seal upon thine arm" (Canticles viii., 6) is answered, in the promise "Behold, I have graven thee upon the palms of my hands" (Isa. xlix., 16).

The canary seems to regret, for he does not sing, that his desire to make you happy opened and caused to bleed anew an old wound. He has told me that you have "*kept my heart.*" It has been yours since I sat at the feet of Christ and heard, "Thou shalt love the Lord thy God with all thine heart." May its meditations and the words of my mouth be always acceptable in thy sight. "Let my *heart* be sound in Thy statutes" (Ps. cxix., 80). "Lest any hurt it. . . keep it night and day" (Isa. xxvii., 3). Keep it, Holy One. I have your promise that you *will*, and peace descends upon me like showers that water the parched earth.

I do not longer fear that the misrepresentations of the foe will separate me from you. The bird performed its dual mission. He carried the *Te Deum* of Love to *you*, and to-night brought back to me your message. He will be to me a most precious symbol, and your poem will "Hold up my goings in Thy paths, that my footsteps slip not" (Ps. xvii., 5), and "when my heart

is overwhelmed" its blessed inspiration will "lead me to the rock that is higher than I" (Ps. lxi., 2).

Ever in tender devotion and obedient love, I am,

Your child,

AUGUSTA.

## THE DREAM

WINTER HILL, MASS., July 10, 1895.

*My precious Leader and Teacher:—*

I received these two letters some days ago, which I enclose to you. Deception and falsity have at last been uncovered in this student. My prayers, tears, and advice, my watchful care and forbearance during these attacks of mental aberration, idiosyncrasies, and weakness—which according to so-called material law were inherited from a mother who had been mentally unbalanced for seven years before this patient's birth, and eight years after—all my efforts seemed of no avail. The fear that his acts would injure the Cause—for he is quite irresponsible when these attacks are upon him—has caused me intense suffering. One night I felt that I could not endure another hour of such mental agony. At this point I laid my head upon my pillow and went to sleep with this prayer: "Father-Mother God, I can do no more for this student. Thou knowest that I have tried to be faithful and true according to my understanding. I leave all with Thee, I turn from this dream *forever*. Do with me as Thou wilt, only let Spirit be manifest in me as I kiss the rod and carry the cross." Then I dreamed this:

That you had sent for me. I was shown into a large square room with one window, and one door which opened on a lawn. In the room was a very large bed.

I shall return to my field of love's labor after a season of constant prayer and self-examination, study and work, to renew my efforts to destroy in self all that is unlike Christ, and with sufficient divine love and compassion to suffer all things, hope all things, endure all things. I shall not open my lips but to express love and bless all. Error must destroy itself. I have done my work as far as it is a teacher's duty to do. God will do the work in this student's life when he yields his human will to the will of God.

Your loving child,

AUGUSTA.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
October 28, 1899.

To our beloved Leader and Mother, who first taught us to lisp the language of Spirit, and led us to apprehend the power of infinite Love.\*

In this hour of the crucial conflict of Truth against all that opposes its Divine manifestation, we desire to express our continued, unfaltering, and devoted loyalty, and our deep appreciation of your wise, dauntless, and perfect leadership.

Our gratitude is voiceless, as we recall your tender Mother-love, which has so patiently borne all the assaults of evil, that your faithful children may follow you "past the hill-crest, home unto the Plains of Peace!"

We wish to assure you that all that has been said or written by revilers, whisperers, or false witnesses, the mouthpieces of anti-Christ, but strengthens our faith and confidence in the infallible Truth, and deepens our love for you.

\* *Christian Science Sentinel*, vol. ii., p. 156.

Day by day we sing, with greater realization, your own words, which now come to us with the force of an oath of allegiance:

"I will follow and rejoice  
All the rugged way."

Your loving children,

*First Reader*, AUGUSTA E. STETSON, C.S.D.

*Second Reader*, EDWIN F. HATFIELD, C.S.

*Trustees*;

MRS. SUSANNE SCHOOLEY THOMAS,

GEORGE W. DE LANO, *Clerk*,

JAMES E. LEES,

STEUART C. ROWBOTHAM,

ISABEL COLTON DAM,

ETHELINDA DIETZ,

ADOLPH RUSCH,

JOSEPH B. WHITNEY, *Treasurer*.

Representing First Church of Christ, Scientist, of New York City.

Accompanying the above was the following poem:

Oh! heart of the motherhood,  
Brooding above,  
Soft voicing Thy message  
Through Love's chosen love,  
Hear gratitude voiceless  
And prayers without speech,  
Which soar like the dove  
Heaven's portals to reach.  
Oh! fill us with meekness  
To sit at her feet,  
Who teaches the pathway  
To Love's blest retrea

Who leads Israel's army  
 In paths Jesus trod,  
 The highway of holiness,  
 Leading to God.

AUGUSTA E. STETSON.

### THE REPLY \*

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY.

*My Beloved Brethren:*—Your Soul-full words, and song, repeat my legacies in blossom. Such elements of friendship, faith, and hope, re-possess us of Heaven. I thank you out of a full heart. Even the crown of thorns that mocked the bleeding brow of our blessed Lord, was over-crowned with a diadem of duties done. So let us meekly meet, mercifully forgive, wisely ponder, and lovingly scan the convulsions of the distempered mortal mind—that its sudden sallies may even help us, not to a start, but to a tenure to unprecious joy. Rich hope have I in him who saith in his heart:—

I will listen for Thy voice,  
 Lest my footsteps stray;  
 I will follow and rejoice  
 All the rugged way.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H.,  
 November 2, 1899.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
 143 WEST 48TH STREET, September 20, 1900.

*My precious Mother:*—

This morning the New York *Sun* published the enclosed article<sup>2</sup>—I believe it is the worst attack that

\* *Christian Science Sentinel*, vol. ii., p. 156.

<sup>2</sup> The article referred to stated that I was endeavoring to secure

M. A. M. through your disloyal student ever made upon me, and is her revenge for the efforts I made to prevent her name from going into the *New York World* in the same article with you, as you requested me to do. It is false, false, false from beginning to end. This church to my knowledge never entertained *one* thought of rivalry toward the Second Church. I am loving and kind to them all and so are my people.

I wrote Mrs. L. . . from the depths of my heart, and all this commotion is the work of malicious animal magnetism. We are quiet and do our own work in our church, and whoever could have given such erroneous ideas, I cannot conceive. If I do not know *myself*, have no idea of my thoughts and motives and purposes—then God has forsaken me, and I am useless to the Cause.

But I *do* believe that I am sincere and honest and loving and generous, or at least I strive every moment to be so. This is a wicked attack upon me. Not knowing anything of our purpose, our plans or work of selection—they place us in this position to the city. But God reigns. I shall meet this with love, as I have heretofore met all malicious attacks. This may have been necessary to drive me nearer to Christ. I have not heard from Mrs. L. . . in answer to my letter, nor has Mr. H. . . , but they perhaps felt that no recognition was necessary. Shall I reply to this? I cannot hear from you in time; and will do the best I can, asking Love to guide me.

Your loving child,

AUGUSTA.

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Mrs. Eddy's place and lead the Christian Science Field, including the churches in New York City.

I WEST 96TH STREET, NEW YORK CITY,  
November 17, 1903.

*My precious Leader and Teacher:—*

*Laus Deo!* We are ready at last to dedicate the church edifice which our love and gratitude have erected as a tribute to you. It is not necessary for me to tell you what this means to me—you know it all—the long and perilous passage, the fears and foes within and without, and the opposition of envy and all evil. Since the laying of the corner-stone four years ago, on Thanksgiving Day, I have seen the necessity of working alone with God and for Him, not seeking the approval of any man, not even the brethren, but the approval only of God. I have known all these years that my work must be justified or condemned by God and my wise and ever-loving Teacher, and I knew the judgment would be just.

We shall dedicate without any debt. Our money is all in. The church is attracting a great deal of attention on account of its unique and refined architecture and decoration. The convention of architects now assembled in New York has requested permission to visit it next Friday afternoon. The request has been granted by our Trustees. The edifice is only a type, I know, but a better symbol than the old church, for the love that through us has laid in the outstretched hands of God one million two hundred and fifty thousand dollars proves that much of self-love and trust in money has been destroyed, and that heavy baggage has been left behind, as the members of this church have climbed the hill of Christian Science.

We shall have a very quiet, very impersonal, dignified service, but consistent with the demands of our environment, and the expressed wishes of the church



members. The press has been clamoring for weeks to get matter for publication concerning us, but our doors have been vigilantly guarded, and we shall give them only what is proper for them to know. We shall not announce the date until next Saturday. From now until the dedication is over, I pray for grace and strength to stand against the argument of the enemy of good in aggressive mental suggestion. I know in whom I trust. This could not have been made possible but for your watchful, loving, protecting, and wise guidance.

Ever your loving child,

AUGUSTA E. STETSON.

The church edifice was dedicated on Sunday, November 29, 1903.

1 WEST 96TH STREET, NEW YORK CITY,  
October 19, 1904.

*My beloved Leader and Teacher:—*

I am moved to write you in regard to a case to which I was recently called, that, during two years, had been diagnosed by thirteen physicians, and treated as malignant cancer. At the time I took the case, the patient was under the care of a physician and two trained nurses, and had been confined to her bed ten weeks, the disease being in its last stages, and the lady had taken leave of her family. I informed them that I would take the case if the doctor would give it up and not interfere with my treatment, although I was willing he should watch my work. He was unwilling to do this, and was discharged.

I then began treatment. I at once learned that the two trained nurses, who had been in charge for many weeks, would not remain unless a physician was in attendance and would protect them in their profession. I saw the reasonableness of their request and

the necessity of their personal attendance, and care of the effects of this dread disease, and I asked that a reputable physician be engaged, one who would be willing to watch the case, and allow me to treat the disease mentally according to Christian Science. I said that if I failed to relieve the pain, which only hypodermics of morphine had done, I would retire and leave the work to him.

A prominent physician was engaged, who was willing to work under these conditions, and after diagnosing the case, he told me and the patient's family that the disease was malignant cancer, in its last stages, and that the patient was beyond medical aid, and could not survive, but that he would permit me to do what I could, and would take the case if I failed to relieve her. Under these conditions I resumed the work, knowing that with God all things are possible. I began regular treatment on Wednesday evening at eleven o'clock, and continued the mental work all night. At seven in the morning, my patient awoke refreshed, as from a quiet sleep, and exclaimed, "What has come to me? I feel such rest and peace: I am healed. God came to me in the night, and I know that I am healed." This condition of mind and body continued for three days, during which time the terrible pain which necessitated the hypodermics had not returned. The lady was buoyant, and confident that she was healed, and the husband, physician, nurses, and brothers and sisters who had come from their respective homes to be with her, at the last, were convinced that God was in their midst, manifesting His mighty power and tender love in casting out fear and destroying pain. . . . Then came the first chemicalization—the conflict

between the human and the divine mind. She had learned in those three days much of the letter of Christian Science from what had been told her, and what had been read to her from your book, *Science and Health with Key to the Scriptures*. Day and night she had had constant attendance during these hours of respite. When the pain returned, she met it with truth, and with her little understanding of Christian Science this brave, noble woman resisted and wrestled with the agony which attends this disease, and for sixteen hours held out against the demand for the drug, until the nurses' faith was tested beyond endurance, and they declared they could not witness such suffering. They urged her to accept the relief which the drug offered, and she yielded, but not without a keen sense of grief that she was unable to meet the test. I met this trial of her faith with compassion, and destroyed the effect with truth and love, and assured her that she would not have another return of pain, which was true. She never required another drug. This painful feature of the disease disappeared.

The healing went on, and the cancer passed off gradually day by day as painlessly and as freely as if removed by a surgeon's knife, until in two weeks there was no evidence of the disease except the after effects, weakness and a clearing away of attending symptoms, and gradual building up of the body. In all the trial of her faith she never once doubted that she was healed of that claim.

On the eighth day after her declaration that she was healed, another chemical occurred which seemed like a relapse, although there was no recurrence of old symptoms—only a collapse and sinking, which I knew was only another test or chemical. The family being

alarmed, the doctor was called, who having seen such proofs of the power of Christian Science was willing to watch the result, although he declared she was in a dying condition.

His kindly, honest Christian acknowledgment of the good results he had witnessed of Christian Science was most helpful to me in my efforts, and gave the family a sense of trust and security which helped the work, and for which we were all deeply grateful. Such noble men will aid Christian Scientists, and Christian Science will bless them and lead them to the true Physician, "Who healeth all thy [our] diseases."

From this seeming relapse, which lasted a few days, she recovered, and was again rejoicing in return of normal conditions, when, about the end of the second week, she had a third chemical, which came suddenly. I was called in the night to find her struggling for breath, and the family greatly agitated. The doctor was sent for, and pronounced it pneumonia. I knew it was *fear*, and I also knew that the same power that had removed the effects of the so-called disease, cancer, and had brought this dear sufferer into a knowledge of God and her relation to Him, and had raised her from two attacks, would not fail in the third. I also knew that "this kind goeth not out but by prayer and fasting" (Matt. xvii., 21).

The faith of the family, and the awakened interest of the physician, and nurse, for by this time she required but one, left the case in God's hands, and the struggle continued. The lungs filled, the breathing ceased, and the end came. All had been done that could be realized, and we had only to cling to the ever-present Christ, and know that there was no death, no power nor presence but God and His idea, and that Christ

was manifest. For sixteen hours the patient was unconscious and pulseless, the nurse and family remaining in waiting and the doctor coming in occasionally. Slowly she revived and returned as one rising from the dead. This final struggle for existence, and victory over the last enemy, death, has convinced many, including the physician who has carefully watched this case, that God is coming to His people, and that Christian Science is the power of Christ, which needs only to be accepted and understood to save mankind from sin, sickness, and death.

I am glad to have had this experience and test of my faith and understanding. After long hours of fasting and prayer, which have raised me to see God's allness and ever-presence, as never before, I leave this case with a perfect assurance that the patient is healed of a so-called cancer, which has entirely disappeared. She is fast gaining strength, is moving about the house, seeing her friends, and is acquiring a knowledge of her oneness with God and her dominion over all things. This has been all effected in five weeks.

I write this, my dear Teacher, because I am deeply grateful to you for teaching me how to find God, and to carry His message to the sufferer. Your holy example and life, if followed by us, your students, would convince the world of the truth of your teachings in *Science and Health*. I pray to be more worthy of your instructions.

I have written this in detail, as the case was unique, the chemicalization so severe, and the cure so satisfactory and convincing to all who have witnessed the power of Christian Science Mind-healing in the cure of a disease which no human aid can destroy. Surely your words have been verified in this instance: "Divine

Love always has met and always will meet every human need" (*Science and Health*, p. 494).

I am ever,

Lovingly and faithfully,

Your student,

AUGUSTA.

The foregoing is believed in fully, and subscribed to by the husband, two sisters, two brothers, two friends, the physician, and trained nurse, whose signatures are attached to this letter and can be seen at any time on application to me.

NEW YORK, November 4, 1904.

Reverend MARY BAKER G. EDDY,

Pleasant View, Concord, N. H.

We, the members of the Students' Association of the New York City Christian Science Institute in annual meeting assembled, send to you, our beloved Leader and Teacher, our love and assurance of increasing appreciation of your wisdom and untiring guidance. We reconsecrate ourselves that we may demonstrate the spiritual coöperation which is the unity to which your wise leadership calls us. Our earnest aim is to reach your exalted ideals of purity and power.

AUGUSTA E. STETSON, *For the Members.*

Mrs. Eddy's cordial and cheering reply follows [Editor]:—

CONCORD, N. H., November 7, 1904.

Mrs. AUGUSTA E. STETSON, C. S. D., and

Students' Association, of the New York City  
Christian Science Institute.

Accept my thanks and loving congratulation. Jesus said, "My sheep hear my voice and I know them, and they follow me."

MARY BAKER EDDY.

*Christian Science Sentinel*. November 12, 1904.

1 WEST 96TH STREET, NEW YORK CITY,  
September 8, 1905.

*My precious Leader:—*

Never so *precious* as now, when to *think* of you as a manifestation of Truth and Love, and to behold your wonderful demonstrations of the omnipotence of God, good, in the midst of the claim of lies and hatred, revenge and envy, lust and hypocrisy, which claims *seem* to deceive the very elect, give me courage and strength to press forward in the race for an indestructible, endless life.

But for your holy example, I could never endure such "contradiction of sinners" (Heb. xii., 3), and the efforts of the accusers of our brethren. Evil-doers, evil thinkers, and evil speakers seem ripe for the harvest. Impersonal evil seems to find willing victims, and only by constant watching, working, and prayer can we hold fast to our faith. It may be that the coming together of the National Christian Scientist Association in this city is agitating the waters, for the arguments of malicious mental malpractitioners are almost overwhelming, but through the noise of the disturbing elements, and above the swelling of Jordan, I hear the voice of divine Love through *you*, my beloved—chosen of the Father—anoointed and sent to lead us, speaking these words, "Fear thou not; for I am with thee" (Isa. xli., 10). "No weapon that is formed against thee shall prosper" (Isa. liv., 17), and again, "I will deliver thee . . . and thou shalt not be given into the hand of the men of whom thou art afraid" (Jer. xxxix., 17). So, as I tread on serpents and scorpions, I sing praises to God for His goodness in giving me my Leader and Guide. Love is depriving the vipers of their sting; they fail to overcome me; they cannot forever disturb, and are even now *powerless* to

rob me of my health and courage, or to prevent me from following you up the hill of Christian Science.

I have never had such health and strength, such love and gratitude for you, dearest; never a stronger faith and determination to demonstrate the power and presence of divine Love. I never had stronger evidence of the all-protecting power of our Father, in the prosperity of our church, yet I grieve when I see that some of the dear ones have to turn back and walk a while longer with their idols. Paul said, "The more abundantly I love you, the less I be loved" (2 Cor. xii., 15). Love is a mighty power to separate the true from the false, the dross from the gold; but She will consume the dross, and reveal the gold. Some few are entering the crucible.

The white heat of the furnace will reveal their Christ, and some day they will lose both the dross and the gold of human belief, and stand forth in Love's image and likeness. It is a marvel that among so many, so few are found who are able to run the race *continuously*. If you have anything you would like me to do at the meeting of the Association of Teachers, please tell me. We have no idea where they intend to meet in our city, but God is guiding, and He will put His children in the right place. It is not so much a matter of consequence what environment they will have, as whether we meet in love and unity and spiritual coöperation. May I be worthy to wash the feet of the disciples.

With devoted love and gratitude, and loyal obedience,

I am,

Your loving child,

AUGUSTA.

The meeting of the National Christian Scientist Association of Teachers was held in First Church of Christ, Scientist, New York City.



TELEGRAMS

NEW YORK, November 2, 1905.

Rev. MARY BAKER EDDY,

Pleasant View, Concord, N. H.

The Association of my students, in annual reunion, unite with me in expressing to you, our beloved Leader and Teacher, our obedience, our loyal love, and our grateful recognition of your continued guidance of mankind to the realization of eternal Love.

AUGUSTA E. STETSON.

MRS. EDDY'S REPLY

CONCORD, N. H., November 4, 1905.

Mrs. AUGUSTA E. STETSON, C. S. D.,

1 West 96th Street, New York City.

Thanks to you and your association for telegram and your grand glorious work for humanity. This reply delayed by mistake.

Lovingly yours,

MARY BAKER EDDY.

*Christian Science Sentinel*, vol. viii., p. 169.

1 WEST 96TH STREET, NEW YORK CITY,  
December 6, 1905.

*My precious Leader:—*

I am writing just to tell you of my ever-increasing love for you, and of my constant efforts to follow and obey you and your teachings. I am trying to demonstrate Christian Science and praying for grace and love to endure to the end. Our church is most prosperous in Truth. The healing is being demonstrated, and many are rejoicing in the health and peace which they find in the study of *Science and Health*. Grateful and loving disciples call you blessed, and thank God. On Thanksgiving Day we contributed twenty-two

thousand dollars to The Mother Church Extension. It has all been paid in, I believe, and will be sent to Mr. Chase. This makes eighty-four thousand dollars which our church has contributed, and we want to make it one hundred thousand.\* We have not more than four men in our large membership who can be called rich. All give all that they can, and rejoice in the privilege and the sacrifice which test their faith and trust in infinite Love. It is joy to give to the Cause, and particularly to the dear Mother Vine. I long to do more for you and to be more worthy of your dear love.

Ever your faithful, obedient child,

AUGUSTA E. STETSON.

*Christian Science Sentinel*, vol. viii., p. 266.

#### A HELPFUL LETTER

[We are glad to publish the following letter to Mrs. Eddy from one of her students whose work in Christian Science has done much for the advancement of our Cause. This letter expresses such appreciation of our Leader's work, such gratitude for it, and such a desire to be of service to her, that it will be read with pleasure by Christian Scientists. —EDITOR.]

1 WEST 96TH STREET, NEW YORK CITY, N. Y.,

July 20, 1906.

*My precious Leader and Teacher:—*

My heart is overflowing with grateful love for your dear letter and its sweet contents. Had ever any people so wise, unselfed and vigilant a Leader as we, your students; and who is so great a God as He who has given you to us to lead us to His Christ?

I am ever searching my inmost consciousness and praying earnestly and continually for God to open my spiritual eyes that I may behold wondrous things,

\* \$118,000 were finally contributed to The Mother Church Extension.

as you, His chosen messenger, reveal His law of unfailing Love.

When I realize what loving obedience has brought to me and to all your obedient students, I could shed tears of pity for those students who tarried by the way in the past, and listened to the voice of personal sense, until they ceased to hear your loving tones, and lost the pathway.

I thank God for His tender care, which has enabled me and your faithful and loyal students to watch and pray, work, and wait, through the cloud and tempest, till this harvest hour. Love's labor is *never* lost. The tireless watcher does not sleep on his sword.

As I behold this First Church of Christ, Scientist, of New York City, a tribute of love and gratitude to you, beloved, our prayer in Concord granite, which my students and members of this church have reared to you, I praise God for this evidence of His love.

Every day I see proofs of your unselfed watch-care and love for your students, including me and mine. How often during the church services I wish you could see the great congregation, and hear the testimonies of the people, of wonderful deliverance from sin, sickness, sorrow, and death, and their appreciation of your great work, and of your book, *Science and Health*; and could hear your words in your hymns ring out from hundreds of voices, which fill the lofty dome, until the music seems to blend with the unseen angel choir and the great organ of eternity swells its diapason in *Te Deums* of praise to God for your ministry to mankind.

Had I been more spiritually minded and quicker to catch your messages from God, you would have moved me to greater demonstrations of His mighty

power. I love the church solo, "Hear ye, Israel! O, hadst thou heeded my commandments!" I always hear your gentle rebuke in these words, and my heart responds, O, *had* we heeded, how much holier would be our peace and greater our power. Then I watch more vigilantly and gird on my armor more securely and go forward more dauntlessly to wield the sword of Truth and Love.

You thank me for getting you wearing apparel and feel indebted to me for the favor. If you think you are *indebted to me*, suppose, my beloved Leader, you and I compare accounts. I am indebted to *you* for perfect physical health and almost unlimited strength, for a large body of loving, loyal students and church members, for a large church edifice which shelters multitudes who come to learn through Christian Science the way to eternal Life.

I am indebted to *you* for the understanding of God's power to heal through man, which recently enabled me to destroy a cancer in the mouth and throat in one treatment—all evidence having disappeared after the second treatment. This was nine weeks ago. This gentleman, Mr. E. . . C. . . S. . . ,<sup>\*</sup> is a very reliable man, who has occupied a responsible position in one of our largest dry goods stores for thirty-one consecutive years.

I have found brothers and sisters, houses and lands, according to the promises in the Scriptures. No good thing has been withholden from me.

Ever your loving student,

AUGUSTA E. STETSON.

*Christian Science Sentinel*, vol. viii., p. 812.

<sup>\*</sup> A letter from Mr. E. . . C. . . S. . . which I have in my possession confirms the above and can be seen at any time upon application.

1 WEST 96TH STREET, NEW YORK CITY, N. Y.,

November 1, 1906.

To the Rev. MARY BAKER G. EDDY,

Pleasant View, Concord, N. H.

*Beloved and Revered Leader:—*

My students, assembled to-day at the annual meeting of their Association, unite with me in conveying to you our loyal love. We re-affirm our instant, constant allegiance. We are individually watching and working with you, realizing that we also rise with you in proportion to our understanding and demonstration of your teaching, by precept and example, of the eternal law which governs and controls all created things. Because, in this sacred hour, from your cloistered communion in the secret place of the Most High, *you* are demonstrating the immortality of Life manifest in individual man, *we* look for the appearing of the ideal man, made in God's image and likeness, never to disappear,—reflecting forever the presence, power, and peace of the eternal Mind.

AUGUSTA E. STETSON.

President of the Students' Association  
of the New York City Christian  
Science Institute.

First published incorrectly in the *Christian Science Sentinel*, Nov. 10, 1906, vol. ix., p. 180, and corrected in vol. ix., p. 197, Nov. 17, 1906.

1 WEST 96TH STREET, NEW YORK CITY,

December 22, 1906.

*My precious Leader, Teacher, Guide and Mother in Israel:—*

My gratitude fails to find expression in language. I am overwhelmed with conflicting emotions. I wonder if it is really true that this magnificent jeweled heart,

right from God's holy messenger, Love's chosen love, is mine, or if I am dreaming. I find myself questioning if I am worthy of this symbol of your priceless love, or if it were sent to encourage me to press on, and to remind me that Mother would continue to manifest her presence and watch-care during my trials and temptations in the wilderness. If I am faithful I shall hear your "Well done, thou good and faithful." This exquisite heart, with its precious stones, symbolizes the gold of human character. The purity of the diamond is the type of spiritual light and the rubies suggest that "wisdom is better than rubies." This heart will be a constant inspiration to me to listen for your voice, to emulate your Christly example, to honor God and His anointed by demonstrating the power of divine Love over sin, disease, and death, and by following and obeying Christ all the way to the realm of Spirit.

The treasure is most exquisite, but the dearest of all the world to me, far above and outweighing anything the world can give, is the picture of the dear Mother and Leader within the heart. The face is so pure and Christly that I stand *mute* before it. I know that you stand on the Horeb height of love, but as I gaze on your face I cry out, "Mother, reach down, hold my hand," and "through the night, lead to the light, thy child."

I shall always wear this treasure as a reminder of the long years of your tireless care, your patient forbearance and love, your prayers and tears and toils for humanity, and for me as I have striven to follow Christ. I will *some day* be found *worthy*, for He is faithful that has promised, and I am persuaded that nothing shall separate me from my beloved Leader.

So with God's help you will prove that love's labor is *not* lost. I would thank you again and again for your lovely gift, but works not words must attest my genuine appreciation of all you are, and have been, and ever will continue to be, as Leader, Teacher, Guide, Mother—God manifest to me and mine, and to all mankind.

Ever your loving child,

AUGUSTA.

1 WEST 96TH STREET, NEW YORK CITY, N. Y.,  
February 7, 1907.

Mrs. MARY BAKER G. EDDY,  
Concord, N. H.

*My Precious Leader and Teacher:—*

It is evident in your last edition of *Science and Health* that you have been impelled by divine Love to sweep your hand across "the harp of a thousand strings," once again attuning it to the Science of being. The effect of your last edition of our text-book has been to quicken our spiritual sense and to increase our faith. The pages of this edition radiate more brightly than ever the light and might of intelligence, revealing Christ, the quickening Spirit, as ever-present, compelling mankind to repeat the query of prophet and seer, "Will God in very deed dwell with men on the earth?" Through your discovery of the power, presence, and allness of Truth, which Jesus understood and demonstrated, all who are ready to receive Christ at his second appearing are being emancipated from bondage to time-honored erroneous theories of life and intelligence in matter. You have continually communed with God, or you could never have established the rule and demonstration of scientific Mind-healing, as

you have done. You have gone before us, and marked the way which Jesus trod, and have patiently, meekly borne with the slow progress of a doubting world and dull disciples.

I rejoice to be found worthy to be called a Christian Scientist. While you, immortal scribe and Revelator, were busy transcribing the deep things of God, as you worked on page after page of your book, *Science and Health*,<sup>\*</sup> your inspired thought stirred human consciousness, dead in trespasses and sins, drowned in the belief of pain and pleasure in matter. This carnal mind resisted resuscitation, and struck the hand which was reviving it to grasp the realities of life in God. You have demonstrated the power of divine Mind over all evil, and have proclaimed "liberty to the captive, and recovery of sight to the blind."

With ever-increasing love and gratitude, I am,

Your student,

AUGUSTA E. STETSON.

*Christian Science Sentinel*, vol. ix., p. 458.

1 WEST 96TH STREET, NEW YORK CITY,  
April 7, 1907.

*My precious Leader, Teacher, and Guide:*—

I long every day to tell you of my love and gratitude, and of how much I appreciate your wisdom and your Christly example, but I cannot intrude upon your valuable time and must be content to strive to imitate your unselfed love, and prove the truth of your teachings.

I send you to-day the documents which explain the Peace Congress, to be held in this city next week,

<sup>\*</sup> Great chemicalization in universal and individual consciousness followed the revision of *Science and Health*.



beginning Monday, April 15th. The Executive Committee has asked this church, and all other churches of New York City, to hold a service on Sunday, April 14th, to familiarize their people with the aim and purpose of the Congress. The same letter requests that each church be represented in the Congress by one or more of its members. If it is right for us to have our church members informed of the purpose of the Congress by holding a service in the *afternoon* of the 14th, which would not interfere with our services morning and evening, would it not be well to invite Baron D'Estournelles to be present, and to explain the purpose of the Association for International Conciliation?

I have seen the letter which Mr. . . is sending you, explaining his, D'Estournelles', action, in preventing adverse legislation against Christian Science by the French Parliament last year. If it is proper for our congregation to be represented in the body of the Congress, one or more of our members could be selected to be present at the sessions of the Congress. This morning Mr. . . read to me your beautiful letter. As this Peace Congress is one fruit of your efforts, it seems to me, that having this service in our church is the proper way of letting the wise understand this fact, and that the reading of your letter would be your introduction of Baron D'Estournelles to your people, and would prove your capacity to take part in the important events of the day.

I am grateful to God in this hour, when the world's eyes are fixed upon this city in the effort to establish peace, that we have everything necessary in the way of representative church edifices, homes, and representative people for taking such part in these events as

you may deem wise and proper. We are awaiting your word, and are "minute men" at your service.

With deepest gratitude, I am ever your loving child,

AUGUSTA.

7 WEST 96TH STREET, NEW YORK CITY,

April 10, 1907.

*My precious Leader:—*

I have just received an advance copy of the *Broadway Magazine* which has published our history of Christian Science in New York City,<sup>\*</sup> which they requested our Publication Committee, Mr. S. . . , to furnish them. Mr. S. . . , at first declined to do this without authority from Mr. F. . . . The *Broadway Magazine* then wrote to Mr. F. . . , who in turn requested Mr. S. . . to aid them, in giving them data to publish the history of Christian Science in New York City. Each church was asked to answer questions which the Committee prepared in the form of a circular letter. They all responded, and the history now appears, commencing on page 107.

It is practically a verbatim statement of the information furnished by them. In addition to this, the *Broadway* has written about Christian Science in New York, for which their material was gathered by their own representative who visited the churches and had interviews, first with Dr. P. . . , our opponent, who has written a book against Christian Science, then with Mr. C. . . K. . . , Mrs. L. . . , myself, and many others. We are not pleased with this story, because it says too much in praise of *our* church and of me, and for this reason we do not think it wise to

<sup>\*</sup> Mrs. Eddy afterwards had this history of Christian Science in New York City, which appeared in the *Broadway Magazine*, published in the *Christian Science Sentinel* of May 4, 1907.

circulate it. I am sending you to-night under separate cover, a copy of the *Broadway Magazine*.

I now feel that I should tell you of something which has come to me to-day. One of the most distinguished editors in New York City sent a representative to Boston to get the names of prominent Christian Scientists to contribute an article for one of the magazines with which he is connected. He mentioned my name as one whom he was going to ask to write an article. He was told that I had no standing in the Field as a Christian Scientist; that if I wrote for this magazine no Christian Scientist would buy or read it; that an article was about to appear in the *Broadway Magazine* which had been prepared by our First Church Committee on Publication, but that they were not going to circulate it, as the statements in it were untrue. When this man returned to his associate and reported these things, the editor was furious, and said that although he had been half inclined to believe that Christian Science was true, that he now saw that it was no better than the old religion, and that he was going to publish the whole story.

Your loving child,

AUGUSTA.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, May 6, 1907.

*My precious Leader:—*

I enclose clippings and telegrams<sup>\*</sup> just received. Am making no reply to anything, and am refusing to be interviewed by reporters. If you have any suggestions to guide me, I shall act upon them immediately.

God governs, and will vindicate me through His

<sup>\*</sup> The attack made in these extracts was similar to those referred to previously.

anointed and appointed, who knows my heart and my deep unswerving love and loyal gratitude to God and to the Cause of Christian Science.

I thank God for you, dearest.

Lovingly your child,

AUGUSTA.

1 WEST 96TH STREET, NEW YORK CITY,  
May 12, 1907.

*My precious Leader:—*

I enclose some clippings from the New York *Sun* and Brooklyn *Eagle*. The other papers give some of my students' letters, but not all. Mrs M. . . B. . . W. . . is one of my dear students and a practitioner in our Reading Room. She and Mrs. A. . . B. . . H. . . D. . . are among my prominent and intellectual students, and both have come out in print on this question. To-day the American consul and his wife, from Bombay, India, were at church, and after service visited me in my home. (Once I was the guest of an American consul at Bombay, for several months.) To-day at both services the auditorium and the overflow were filled to their utmost seating capacity, except a few seats out of sight behind the large columns. Never was there such appreciation of *you*, dearest; never such recognition of your wonderful message to the world, and never, oh, never, such love and loyalty as we feel for you, our beloved, our precious Guide to eternal Life, as to-day. If I can do anything for you, dearest, will you let me know?

I am working and watching and praying, and demonstrating the healing power of Christian Science. Last Sunday a boy nine years of age was attended by a consulting physician, who declared that but one thing more could be done, and that was an operation.

which was most serious. I was called to calm the mother, who was nearly beside herself. I went into the room in the absence of the nurse, and spoke audibly to the child. Then I realized for myself just a few moments, that Love filled the room, and I went out and to church. In an hour the surgeons came with the doctors, when they were amazed to find the boy in a nearly normal condition. This was the end of the disease. The boy quickly improved and is the wonder of all interested. To have normal temperature restored in two hours has puzzled the physicians, who will learn later that Truth sets free, and that Christian Science teaches the way to health, harmony, and peace.

I send you more love than tongue or pen can convey.

Forever and ever,

Your loving child,

AUGUSTA E. STETSON.

*Christian Science Sentinel*, vol. ix., p. 763.

HOTEL TOURAINE, BOSTON, MASS.,

June 9, 1907.

*My precious Leader:—*

I am glad I know that I am in the hands of God, not of men. These reports are only the revival of a lie which I have not heard for a long time. It is a renewed attack upon me and my loyal students, to turn me from following in the footsteps of Christ, by making another attempt to dishearten me, and make me weary of the struggle to demonstrate my trust in God to deliver me from the "accuser of our brethren." It is a diabolical attempt to separate me from you, as my Leader and Teacher, and thus deprive you of your faithful student and her faithful students, who are living, as far as they can demonstrate, according to

your teachings in *Science and Health*. We are striving to emulate your holy life, and to trust in God, as you do, in every hour of sorrow or joy.

My disloyal students and others are determined to destroy me and my work. Their efforts to prevent me from loving and obeying you, as Leader and Teacher, are futile to terrify me. I shall follow your example of trust in God, so far as I can, and God will never forsake me, nor any who puts his trust in Him.

Oh, dearest, it is such a lie! No one who knows us can believe this. It is vicarious atonement. Has the enemy no more argument to use, that it has to go back to this? It is exhausting its resources and I hope the end is near. You know my love for you, beloved; and my students love you as their Leader and Teacher; they follow your teachings and lean on the "sustaining infinite." They put their trust in God, and recognize you as the messenger who brings to them the message of salvation from sin, sickness, and death, through making their atonement with the creator, the one God, who is the source and supply of every need.

They who refuse to accept you as God's messenger, or ignore the message which you bring, will not get up by some other way, but will come short of salvation. I see the subtle suggestion of the enemy and am not afraid. My trust is in God. I know, and my students know that we must work out our own problems as you work out yours—but we shall follow your teachings and strive to emulate your example, and love you as our Leader. *Your Father is our Father*. He will protect *us* as He *has* and *ever will* protect *you*. We have much to do to stand in this hour, but we trust in God.

Dearly beloved, we are not ascending out of sense

as fast as we desire, but we are trusting in God and are putting off false mentality and putting on the Mind of Christ. This lie cannot disturb you nor me. I love you, my students love you, and we never send out such thoughts as are mentioned.

Your loving child,

AUGUSTA.

*Christian Science Sentinel*, vol. ix., p. 811.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY.

CENTRAL PARK WEST AND 96TH STREET,

July 15, 1907.

*My precious Leader and Teacher:—*

Your loving letter reached me just as I was going to Communion service. As I read your wonderful words, symbols seemed to disappear. Even the material edifice, type of the church triumphant, appeared to dissolve, and I saw that divine Love was lifting me to behold, as never before, the living Christ, Immanuel, or God with us. I rose into newness of life with the baptism which came from your loving words and watch-care. I have taken another step towards the goal of spiritual vision. I thank God every day, and my gratitude for your teachings constantly increases and enables me to see the allness of Mind and the nothingness of matter.

Love is omnipotent and ever-present. Evil is a false claim and is fast consuming itself. The breath of divine Love will blow its ashes to nothingness. The warring in human hearts will cease. Love reflected in love will reveal a universe in which is no sorrow, sin, nor death. I shall continue my earnest endeavor to follow and obey the "Star of Concord," whom I have loved and followed so long; and I shall pray that the nations which have accepted the symbol will rise

to grasp the Truth which will end wars. I find your prophetic words apply to this hour: "Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity" (*Science and Health*, p. 502).

I find that I need more and more the Mind of Christ to enable me to demonstrate over the higher and subtler claims of error expressed in the mental and physical diseases of patients. The law of Love must be fulfilled in me if I am to continue to be a worthy disciple of my Leader and Teacher. Love alone will deliver from malice, hatred, and envy, which seem to-day to be aroused to destroy the Christian Science soldier.

If all the faithful will keep their eyes fixed on Christ, the strong deliverer, and will trust Truth, there will be no witness for a claim called evil; there will be no one to see, hear, voice or feel error, and its pretense to power and presence will be heard no more forever. I am strong in faith that I shall endure unto the end of the belief of a power opposed to good.

Already I can say, "Father, forgive them," and my hands are always extended to lift the fallen and to help the wandering to find the path that leads to heavenly harmony. I sometimes feel that I am the least of all the flock, but I know in whom I believe, and I stand firmly clasping my Father's hand, trustingly awaiting divine guidance in hours which seem darkest. A rift in the cloud always reveals my faithful Leader and Teacher beckoning me to come up higher, and I follow her loving call.

I shall not faint in the race, dearest. I am singing as I go, and I am rejoicing in this hour of sure victory



over the false claim calling itself mortal mind and its matter body. With unfaltering faith in Love and Her chosen messenger, I am, as ever,

Your grateful, loving child,

AUGUSTA.

P.S.—When I had finished my letter to you, I asked God to speak to me. I opened my Bible to 2d Thessalonians, 3d Chapter, and my eye rested on the 3d verse. I read to the end of the 5th verse, and was comforted: I then opened *Science and Health*, and repeated the same request. The page was 404, line 9, and I read to line 14.

Dearest, I am following on to know more of Christ.

A.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, July 18, 1907.

*My precious Leader:—*

I cannot understand why I should have worded my letter as I did. When I received your loving warning and rebuke to error I was *aroused*, and had the nations been a unit in demanding a peace flag\* to be presented by me, or take the consequences of universal war, I should have said, "Go and destroy yourselves." I was *awakened*. No more peace flag presentations for me. I want no symbols. Why should I longer give symbols? Let the dead bury their dead.

I shall follow my faithful Leader as she follows Christ. "Christian Science reveals a necessity for overcoming the world, the flesh, and evil, and thus

\* Mrs. Eddy pointed out that I had presented a sufficient number of peace flags, or symbols; and that it was time to discontinue giving symbols, and reflect the spiritual substance which gives true peace to the world.

destroying all error" (*Science and Health*, p. 10). Thank you, beloved, for referring me to this. I am not going to justify myself for consenting to present these last flags, nor argue the confusion and the seeming pressure of the hour. Love comes nearer to us in the hour of trial, and so I should have been fortified and have escaped the snare.

However, I am awake, and will profit by the reproof and rise above type and symbolism. God will keep me and reveal to me substance-Mind. "Fed by Thy love divine we live, For Love alone is Life," are your inspiring words. Material symbols must be changed for the true consciousness and its effects; the substance which cometh down from heaven. This is my work to-day, to follow Christ, eat of his bread and live. Again I thank you, dearest.

Ever your loving child,

AUGUSTA.

#### TELEGRAM<sup>1</sup>

1 WEST 96TH STREET, NEW YORK, N. Y.,  
August 22, 1907.

Mrs. MARY BAKER G. EDDY,

Pleasant View, Concord, N. H.

Love is enthroned. Love has fulfilled Her law. My heart's deepest love to you, my beloved Leader and Teacher.

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 25, 1907.

*My precious Leader and Teacher:—*

I have just opened another new edition of *Science and Health with Key to the Scriptures*. I cannot

<sup>1</sup> Telegram sent to Mrs. Eddy at conclusion of "Next Friends" suit.

express my exceeding great joy as I beheld within its covers your dear face, radiant with reflected light, spiritual strength, and the might and meekness of divine Love. I was touched with a sense of your immediate presence and impersonal guidance as never before, and I realized that I was meeting you in the dawn of a higher and more spiritual sense. It seemed to me that you had passed the supreme test of your faith and understanding; had demonstrated, alone with God, the power of divine, unselfed love—had fulfilled the law of God, "Thou shalt have no other gods before Me," "Love thy neighbor as thyself," and had come forth from the chaos and gloom of persecution, ingratitude, and personal indignities, crowned with immortal dominion, which God gives to man, who is found in His likeness. Your example and demonstration is our rich inheritance, if we, like you, fulfil the commandments. While contemplating the meaning of this edition of our text-book, this further proof of your faithful guidance of your flock, "over the which the Holy Ghost hath made you" overseer, going before and leading us to the impersonal Christ, I seemed to hear you speak, in tones tremulous with tenderness, "Children, have ye any meat?" Like a moving picture, the many years of your patient, long-suffering watch-care of your people passed before me.

I recalled the wilderness journey through which we have travelled, always striving to obey your teachings and to pattern your Christly life, as far as our faith and limited understanding enabled us—at times almost fainting under the effort to overcome material sense, that we might gain the spiritual sense. How longingly we, your children, have listened for your loving voice far beyond us, on the rugged height!

As you sounded the mountain horn, you have tarried on the steep ascent, until the sweet pressure of prayer for your dull disciples drew us higher, and you caught our feeble responses—then you pressed on, until divine Love planted your bleeding feet on the Horeb heights. Your dear hands have been often pierced for humanity, as you removed from human consciousness the thorns of malice, envy, and fear. Gratitude is so deep it is voiceless, but it is heard by the Father. Prayers without speech reach the ear of the infinite, and must be manifested in deeds. Your fidelity to God, to man, and to your followers is seen and acknowledged by the world. As I wrote some time ago these lines, let me repeat them to-day:

Oh! fill us with meekness, to sit at her feet,  
Who teaches the pathway to Love's blest retreat,  
Who leads Israel's army in paths Jesus trod,  
The highway of holiness, leading to God.

History truly resembles itself. The life of Christ Jesus has been repeated. Again let me quote my lines:

Alone with God  
Our Master trod  
Gethsemane;  
Nor turned a while,  
To gain the smile  
Of Pharisee,

Shall we forsooth  
Forsake our Truth,  
When foes appear?  
God mighty is,  
And we are His;  
Love has no fear.

Love, like the light,  
Puts hate to flight,  
    And envy's darts;  
She wings Her own,  
Doth joy enthrone  
    In humble hearts.

The Nazarene  
Of humble mien  
    Won victory's crown;  
Love's labors blest,  
He found sweet rest,  
    Beyond hate's frown.

All praise to God  
For her who trod  
    The winepress, lone;  
Whose cup of woe  
Did overflow,  
    Sin to atone.

Let anthems tell,  
Let chimes of bell  
    Proclaim the Bride!  
Love, robed in light,  
Is radiant, white,  
    And "satisfied."

I thank the dear Christ for leading me to your side, and more than all, for his great mercy in giving you wisdom and divine love to watch with me, in every hour of temptation, until now, as your thought goes forth to teach all nations the way to eternal Life, through the Bible and *Science and Health*, I may bring my sheaves and lay them at your feet, asking that I may continue to have your prayers and counsel as I go into the world, preaching the Gospel and

healing the sick—ever trusting Truth to enable me to fulfil the law of Love.

Ever your loving child,

AUGUSTA.

1 WEST 96TH STREET, NEW YORK, N. Y.,  
April 8, 1908.

*My Precious Leader and Teacher:—*

Since you have moved into your new home, I have greatly desired to send you an expression of my love, but I have been unable to find anything which I thought would be pure and perfect enough to offer to my precious Leader. Nothing I ever could get would express my deep love and loyalty, and my ever-increasing gratitude to you, so I ceased my search, and settled upon this flower holder, which I send to you, dearest, as a reminder of my affection for you, and of nearly twenty-four years of your patient, unselfed watch-care of me. I trust it will speak to you of my constant appreciation of your Christly love for me, and mine, and all mankind, and of my earnest endeavor to continue to follow and obey your consecrated life and sublime teachings. My heart is overflowing with gratitude to God for such a Leader, and Teacher, and Guide to eternal Life.

Ever your loving child,

AUGUSTA E. STETSON.

MRS. EDDY'S REPLY

*My Beloved Student:—*

Your gift to me—a “flower holder”—is a dream of beauty. I thank you. God give you and your students the beauty of love in the highest, peace and good will to men.

Lovingly,

MARY B. G. EDDY.

*Christian Science Sentinel*, vol. x., p. 651.

HOTEL TOURAINE, BOSTON, MASS.,  
June 13, 1908.

*My precious Leader:*—

I have just read your message, "A Word to the Wise." Its glorious import sweeps over my waiting heart like the diapason of the great organ of eternity pealing forth its pæans of praise to our Father-Mother Love, whose everlasting arms encircle you, my beloved Leader and Guide to eternal Life. I indeed rejoice and am unspeakably grateful that the impersonal idea, through your teachings, has brought us to this hour. Your assurance that already, through the sweet pressure of prayer, faith, and understanding, we have advanced from the material to a more spiritual communion, inspires us to rise to loftier heights of spiritual sense, and to diviner views of God, man, and the universe. In following your example of leaving "drugs for the power of God" (*Science and Health*, p. 146), we have proved the power of divine Love to redeem our bodies from disease. Abiding in divine Mind, the activities of Spirit will cast out material sense and reveal our lives as "hid with Christ in God."

Looking back for a moment to the long years of your untiring watch-care of your disciples, myself, perhaps, the dullest of all, I recall your sublime patience during my slow progress Spirit-ward, your tender admonitions, your loving rebukes in the past to my ignorance of mental attacks of impersonal error, through personalities, your timely warnings of hidden danger-chasms before me, and of how to handle malicious animal magnetism with the word of Truth and Love—in fact, your constant efforts to help those whom God has given you, that they might be one with the Father, even as you are. All these evidences of fidelity to Truth and Love prove that you came forth

from God to lead humanity in this age back to our Father-Mother Love, home and heaven.

As I ponder this boundless, omnipotent, eternal love in reflection, I bow in speechless adoration before the impersonal idea, and pray that I may continue to follow and obey the law of divine Love.

Beloved, the "purpose of your requests" has always been "sacred." You have ever striven to turn us from the contemplation of *finite* personality to the worship of one God and the *spiritual* personality or divine individuality.

We sing with the spirit and with the understanding also, "Lead, kindly light." Once blind in material sense, we have been led by the Way-shower, Christ Jesus, who has revealed man as co-existent and co-eternal with God, good. You, dearest, following him and directing us to the Way-shower, have lighted the paths of peace which we knew not. Henceforth we may walk in the light. You discerned these paths of health, holiness, and immortality, and called us from darkness into light. All must sooner or later walk in this light which dispels belief of life and substance in matter, and sets free from the false claim of sin, disease, and death. Love, through divine Science, is revealing the smile of God in the face of our brother man. Human concepts are dissolving under the fervent heat of divine Love. Oh! beloved Leader, may there be no undestroyed belief of a power, a quality, or a presence unlike Truth and Love, to prevent me from beholding your real self, God's ideal, His image and likeness. For my fidelity to Principle, for my love to God and to all mankind, and for my efforts to aid in establishing the kingdom of God on earth and in the hearts of man, I am responsible.



I will listen for Thy voice,  
Lest my footsteps stray.

(*Miscellaneous Writings*, p. 398.) I will trust the promise, "These things will I do unto them, and not forsake them."

Your loving child,  
AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
CENTRAL PARK WEST AND 96TH STREET.  
December 14, 1908.

*My precious Leader:—*

Lest you may have seen the reports of the New York press in regard to the contemplated new branch of your Church—The First Church of Christ, Scientist, Boston, Massachusetts—which was to have been formed from an overflow of First Church of Christ, Scientist, New York City. I am writing you a true statement of facts as they occurred.

In our church for two years we have discussed the overflow, and continued to accommodate the people in our Reading Room; but when the By-Law appeared (Art. xvii., Sect. 4): "A Church of Christ, Scientist, shall not hold two or more Sunday services at the same hour," the question of an edifice was taken up. As is natural among a body of Christian Scientists united in the bonds of Truth and Love, and therefore loyal to you, our beloved and revered Leader, we spoke freely among ourselves and were happy in the anticipation of contributing another loyal branch to the Mother Vine in Boston. No definite action as yet had been taken to separate and form this new branch, although Trustees or Committees, and the place of holding service, had been discussed. While

in this early stage of conception, one of the most desirable building sites for a church in this city was brought to my notice. I reported it at once to the Trustees. Immediate action had to be taken, as other parties were going to examine the property the next day with a view to purchase. Through the kindness of individual Christian Scientists, money was provided to obtain an option on this property, in order to have sufficient time to put the question legally before the people. Authority was granted by the church to purchase and hold this site for the new church. In due time all would have been arranged, according to law and order, which have always characterized our church.

The press, however, took up the transaction, and, evidently through faith in the possibilities of Christian Scientists, drew on its imagination, and pictured and published a church edifice which should outrival all church architecture now extant, although we had not even considered what the structure would be, our attention having been directed entirely to securing the plot. Still, we knew the edifice would have been worthy of our Cause and its Leader. I do not doubt the press meant to be kind, and we are glad it is beginning to apprehend the power and possibilities of man when governed by the Christ-mind, but the misunderstandings and misrepresentations which this occasioned decided our people not to consummate the purchase. It was not deemed wise to proceed further in this hour. The contract or option was disposed of without loss, and the money which poured in freely, has been returned to the contributors. We shall wait on God. Christ will command the waves. The "Peace, be still" will be heard and understood;

then the children of Israel, with diviner conceptions gained through this experience, will hear the voice of Love, will go forward to reveal the "church triumphant," in the beauty, outline, form, color and substance of divine Mind.<sup>1</sup> I recall your words in *Miscellaneous Writings*, page 145—"the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and substance." The words of the poet come to my mind right here:

Build thee more stately mansions, O my Soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!<sup>2</sup>

Following your teachings in Christian Science, our spiritual sense is revealing phenomena, which are based on Principle. When Christian Science is not understood, phenomena are misinterpreted, and false beliefs and finite personal sense behold their own conceptions. Physical eye hath not seen, nor hath physical ear heard, the phenomena of Soul. You, dearest, are opening our spiritual eyes to behold man and the universe—one God from whom all phenomena

<sup>1</sup> Later it was revealed to us, that we had made a final demonstration of a material or church militant, and that we must, in response to Mrs. Eddy's request, begin to build on "a wholly spiritual foundation" which reveals the church triumphant.

<sup>2</sup> Oliver Wendell Holmes.

proceed, and who is expressed in spiritual man and the spiritual universe. Spiritual sense is revealing the divine possibilities of man and heaven here on earth. The false forms of personal sense or material phenomena are fast fading under the searchlight of Truth and the radium of divine Love. Your patient waiting on God, until humanity awakes from the dream of mortal mind, is an example for all your true followers. Truth can afford to wait: "The eternal years of God are hers." The changing phenomena which progress unfolds reveal Christian Science moving on the face of the waters, forming divine concepts, radiating spiritual phenomena. Love reveals Her presence to all who obey Her laws. You, beloved of the Father, have demonstrated Love's power, Love's affluence, Love's wisdom, and Her eternal justice and mercy.

When I recall the experiences of twenty-five years of listening for your voice, "Lest my footsteps stray" (*Miscellaneous Writings*, p. 398), and contemplate your loving watch-care of me and mine, and of all mankind,—when I realize that you are still continuing your tireless vigil over Israel's army—I cry aloud my gratitude to God for His great gift to humanity, our precious Leader; then I press on in this line of light and love which you have opened for the world, having yourself traveled every step of its rugged way, until you stand on the summit of holiness, and call from the heights of eternal Love.

May we and all your faithful followers press onward to demonstrate the capacities of immortal Mind, which is "God with us," manifesting omnipotent, omniscient, and omnipresent Love.

Your loving child,

AUGUSTA.

1 WEST 96TH STREET, NEW YORK CITY.  
March 12, 1909.

*My precious Leader:—*

I think it is needless to tell you that during the twenty-three years of my work in this city, I have never attended places of amusement nor participated in social functions. During this time I have heard one opera, witnessed two theatrical performances, twenty years ago, and have attended several oratorios and symphony concerts. While I never attend the theatre, I am much interested and pleased to note the efforts of the playwrights to elevate the stage and to attain to higher ideals.

To the many invitations which I receive, I reply that I have not sufficient time in which to do the work demanded by our Cause. I feel that I have realized the meaning of the words of our Master: "If any man love the [material] world [with its dream-shadows or false concepts, its false images and falser claims to life, substance, and intelligence in them], the love of the Father is not in him."

I was recently invited by a dear student—a composer of music, to attend a private rehearsal of his orchestra, which consisted of eighty fine musicians. Christian Science found this student demonstrating harmony in music; and to-day he is working faithfully to attain higher standards, and to be a consistent Christian Scientist in his field of labor. I accepted his invitation to the rehearsal and spent a most profitable hour. I was greatly impressed with the object lesson and its application to Christian Scientists; and may I tell you, dearest, how I read it? If I am trespassing on your time, just forgive me and put this letter out of mind.

As I entered the hall, the musicians were engaged in tuning their instruments. Eighty men were intent

upon securing the pitch A. The scraping of the bows over violins, violas, violoncellos, bass viols, and all stringed instruments; the tooting and twanging of flutes, harps, clarinets, cornets, French and English horns, kettledrums, bassoons, etc., were confusion worse confounded. Each man seemed unconscious of the other, and intent only upon getting his own instrument up to the standard pitch A. The din of it all gave rise to wonder as to how they could get the key in such a bedlam of noises. Then the pitch was given by the oboe, and all united in working for the true tone and key.

I noticed that there was one musician in authority over the violinists, who was called concert master; also, over each class of instruments there was one who seemed responsible for the musicians in his care. Each attended to his own department, and no one appeared to be aware of the presence of any but his own men. I noticed the discipline and obedience of each body of men, and their recognition of authority and acceptance of correction. Above them all stood the leader or conductor of the orchestra. He gave the word. Each instrument in perfect tune, each player intent only upon his own work and closely watching every movement of the leader, furnished a lesson which confirmed my conviction of the necessity of obedience to law, and the observance of order and discipline, which I have always felt were indispensable to the success of Christian Science, as in every other undertaking.

As the music proceeded, the leader, with a keen sense of harmony, quickly detected discord. Then all work was suspended while harmony was being restored in some particular instrument. This was

frequently repeated when a discordant note or error was discovered, until all became one harmonious whole. I observed that while all were guided by the leader of the orchestra, the head of each class of musicians took care that his own men were obedient to the leader.

The tuning-fork is always correct pitch, and is the only instrument which is perfectly independent of climatic influences. Neither heat nor cold ever affects the true tone of the tuning-fork. I saw in this the principle of music, as we see in Christian Science the Principle of being, which is never affected by the opinions or traditions of men. Always Life, Truth, and Love, it cannot be influenced by the illusion called mortal mind, and its embodiment, mortal man—so-called. Governed by Principle, and recognizing and obeying its highest manifestation, we are held in spiritual law and order. This brings us into harmony with God, who *is* law, the creator and governor of all that is real and eternal. The *manifestation* of God, Christ, His idea, voices and expresses the beauty of creative Mind, the immutable and perfect man and universe.

All this ran through my mind as I listened. After patient drilling, corrections, instructions, and reproofs, unity was attained, the grand melody burst forth, and the orchestra seemed like one individual, with every quality of harmony pouring forth the sweet symphony of Soul—type and symbol of the great organ and universal orchestra or universe, the expression of God, and each idea a member of the body of Christ. I recognized the value of the leader; whose superior knowledge of music was guiding and training the members of his orchestra. I noted the obedience of the men, and their readiness and willingness to

admit and correct a mistake. Then your words came to my mind (*Science and Health*, p. 213): "Mental melodies and strains of sweetest music supersede conscious sound;" and from *Miscellaneous Writings*, page 106: "Music is the harmony of being; but the music of Soul affords the only strains that thrill the chords of feeling and awaken the heart's harpstrings;" and also on page 116:

Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes? As *crescendo* and *diminuendo* accent music, so the varied strains of human chords express life's loss or gain,—loss of the pleasures and pains and pride of life: gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law.

As I continued to interpret the lesson, I saw you, beloved, in your early days in Christian Science. As your hand swept over the human heartstrings, the tuning must have produced for a time great discord. You have graphically described this in *Science and Health*, page 559: "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.'" As your divine hand sweeps over the many instruments, or human thoughts, each must catch the chord of Christ, the true pitch—love, and attune himself to the harmony of divine Mind. Each must respond to the law of Spirit until perfect melody and harmony are attained. This work is going on under your divine direction, through your true students, each of whom, looking faithfully to you, obeys your counsel as expressed in the *Manual of The Mother Church*, 1909 (Art. xxvi., Sect. 2, in regard to teachers):



A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES as a help thereto.

Thus listening to the voice of wisdom, through you, their hearts are attuned to the unity of good and spiritual love. Thus Love, through Her chosen One, is touching and compelling into action each individual with whom error seems to have place or power. May we, your true students, recognize you as God's messenger, and respond to your application of the law of Love, and may each student who has taken upon himself or herself the solemn responsibility of teacher, follow your unselfed example of "patient obedience to a patient God" (*Science and Health*, p. 242), by line upon line and precept upon precept, that we may aid *our* students to escape the evil that is in the material world, and that we may bring them at last to the Great Shepherd.

Let me continue to follow, and obey and adore the white Christ, fall at the feet of Love, and leave behind me all that is false and unreal. So may I stand in these latter days, invulnerable to the arrows of the adversary. The triumphal song of victory over all evil will be sung by all who "came out of great tribulation, and have washed their robes, and made them white." These are *thee* and thine, beloved. The kingdom of our God and the power of His Christ *is* come, and

throughout the universe shall be heard the never ending and harmonious song of Life, Truth, and Love, sung in the presence of the King by the Prince of Peace and righteousness.

Your loving child,

AUGUSTA.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, May 23, 1909.

Reverend MARY BAKER EDDY,  
Chestnut Hill, Brookline, Mass.

*My precious Leader:—*

I have read with deep appreciation your amended By-Law, Article xxiii, Section 10, and am moved to write you my understanding of democratic government as applied to the Church of Christ, Scientist.

Christ being the Head of the Church, "the government shall be upon his shoulder." "But the body is of Christ" and "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii., 19), "for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (*Science and Health*, page 565).

The definition of the word "People," as given by the Standard Dictionary, is "All the human beings under the same government, speaking the same language, or being of the same blood." Webster defines democracy as "A form of government in which the supreme power is in the hands of the people and directly exercised by them." Christ being the "supreme power" works through every member of his body, "For it is God which worketh in you" (Phil

ii., 13). The highest visible manifestation of Christ governs in the temporal realm.

Again quoting Webster's definition: "A form of government in which the supreme power [Christ] is in the hands of the people." For "Know ye not that ye are the temple of God?" (1 Cor. iii., 16.) Thus every member of the body moves in accord with the power which resides in the whole, for Christ and his church is one. In Acts xvii., 26, we read that he "hath made of one blood all nations of men for to dwell on all the face of the earth." Created by the one Mind, every member of the body is one blood—life. They speak the same "language" and manifest the unity of the Spirit, the glory of God. The following Scriptural passages confirm this:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (1 Cor. xii., 12, 13).

Also from *Science and Health*, page 125: "Reflecting God's government, man is self-governed."

Under the true democratic government which your teachings have established, the Church of Christ, Scientist, must continually increase in spiritual power and "never-ending success" (*Christian Science Sentinel*, vol. xi., p. 390). The adversary cannot prevail against it, "And there shall in no wise enter into it [this wholly spiritual consciousness or church triumphant] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. xxi., 27).

In the light of this, your latest amendment, the path becomes brighter and brighter unto the perfect day. The same divine right by which you have exercised the spiritual autocracy, the wisdom and power of God, enables us, as your followers, to exemplify the divine democracy, wherein all men are equal in the sight of God.

In this particular branch of The Mother Church, we have had many special proofs of your wise leadership and protecting care, and we may say with Paul that "if the root be holy, so are the branches" (Romans xi., 16). For twenty consecutive years we have never had a divided vote nor a dissenting voice at any of our annual or church meetings. Certainly this unity is a fulfilment of the ideal democracy, in which the understanding or "power resides ultimately in the whole [healed] people." Recognizing you, our beloved Leader, as the head of the Church, may we further quote the words of Paul. Now we "are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. xii., 27, 28). Thus we discern the "Adorable One" whose name is forever hallowed, and whose kingdom is come.

Let me, dearest, close with your inspiring words:

Fed by Thy love divine we live,  
For Love alone is Life.\*

Ever and forever,  
Your grateful, loving child,

AUGUSTA.

\* *Miscellaneous Writings*, p. 388.

1 WEST 96TH STREET, NEW YORK CITY,  
July 10, 1909.

*My precious Leader:—*

I have just this morning received these letters and the box from twenty-five practitioners in our church Reading Room. They were a great surprise to me, and were written hurriedly at the suggestion of one student. No one knew what the others had written. I have had Mr. H. . . copy these letters and the students have signed them. Thus you may read them more readily. They make a letter which you will appreciate as demonstration of the one Mind; all of "one accord in one place." They were sent to me as expressions of loving gratitude the day before our Communion service. I feel they belong to you, dearest, and are your fruit; for without your divine instruction and Christly guidance I should not have had them, so I send this copy of the dear letters to you, with the type of the gold of human character which is fast melting into spiritual understanding in each of these students.

You asked me years ago this question, "Augusta, lovest thou me?" I answered, "Yes, beloved Leader, I love you." Again you repeated the query, "Lovest thou me?" and again I replied, "Yes, I love you, my Leader, Teacher, and Guide to eternal Life." Then you said, "Feed my sheep." I have earnestly and prayerfully endeavored to do this. These are thine, Holy One; I trust they are all strong in Christ, and are armored with spiritual understanding and love to meet the tests that are before them in this crucial hour. They are daily going forth to battle with the beast and the false prophet, confident that Christ goes before them to destroy the claim of lust and hypocrisy, and to reveal God and His body—the spiritual universe.

May none fall away! They desire to honor you, our great forever Leader; they have come up out of great tribulation, and have washed their robes.

I feel that my prayers and my alms are come up before God. We are observing your advice in the *Manual*, Article xxx., Section 7, and are rejoicing that "the devils are subject unto us through thy name." These are evidences of the preparation made in the "large upper room," where the last supper may be eaten, when we are ready to receive the ascended One coming to his-her own never to depart.

During our Communion service to-morrow we shall look for the "reappearing" of our Lord, and shall silently "commune with the divine Principle, Love" (*Science and Health*, p. 35).

Precious Leader, my love for you is inexpressible. God grant my constant prayer that I may be worthy to be called

Your faithful, obedient, loving child,

AUGUSTA.

### THE COMPOSITE LETTER AND ITS SPIRITUAL SIGNIFICANCE

Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.—2 Corinthians v., 16.

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick.—*Science and Health*, pp. 476, 477.

The following letters were written by the students from their spiritual concept of me and of all mankind, in response to Mrs. Eddy's request to begin "to build . . . on a wholly spiritual foundation" (*Christian Science*

*Sentinel*, vol. xi., p. 390) which is that man was, is, and eternally will be immortal,—that the so-called mortal or fleshly man is not the man of God's creating, therefore is to be regarded as a myth, dust to dust, nothingness. To read these letters through the lens of so-called mortal mind, sinning mortal man appears. Read through the lens of divine Science, man is revealed as God's own likeness. Christian Scientists to-day rejoice in the light which unveils the perfect man where once, to the unillumined sense, sinning mortal man appeared. When Christian Scientists arrive at this point of spiritual development and their divinity appears real, they will perceive the spiritual facts of being, and will understandingly argue from the basis of absolute Christian Science, viz.: "that man *is*, not *shall be*, perfect and immortal" (*Science and Health*, p. 428).

They will not contend for their mortal concept of man, but will follow Christ Jesus who "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." Then they will begin "to build . . . on a wholly spiritual foundation," and will be ready to meet the antagonism of the materially minded who always oppose the appearing of the spiritual idea. They will rejoice in the destruction of the false senses, and will gain spiritual illumination which reveals man as immortal here and now, never in nor of materiality.

The Directors exhibited a letter at this time from Mrs. Eddy in which she said: "Act, and act quickly. Handle these letters according to Science and Health, and The Mother Church Manual." When Jesus's hour of exaltation or further development of spiritual power came, he used about the same language: "That thou doest, do quickly."

The "handling" of these letters, written from the standpoint of absolute Christian Science, tested the spiritual understanding of the Directors of The Mother Church. They agreed that my interpretation of *Science and Health* and The Mother Church Manual was incorrect; and published it as "pretended" Christian Science and not in accord with Mrs. Eddy's teachings. My authority to teach and practise Christian Science was revoked and my name was dropped from The Mother Church, and my emergence from material organization was scientifically accomplished.

The excerpts marked "A" are the portions of the letters which appeared in the Editorial in the *Christian Science Sentinel*, volume xi., page 950.

I publish only ten letters from which the extracts were taken.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, July 10, 1909.

Mrs. AUGUSTA E. STETSON, C. S. D.,  
1 West 96th Street, New York City.

*Beloved Teacher:—*

In grateful acknowledgment of your example and teaching, we, as members of your body [student-body], desire to offer this evidence of our intelligent loyalty. For many years you have been fitting us to fill our respective places in our Leader's (Christ's) Body, and during the past six months you have daily fed us with the bread of heaven and the wine of inspiration which you have inherited from your Teacher, Mrs. Eddy.

We bring you our first-fruits in this joyous harvest hour, knowing that, as we bring our tithes into the storehouse, God will pour out His unlimited blessing. As the children of Israel stood; staff in hand, ready for their journey out of Egypt, on the paschal night, so we have been prepared



and equipped through your discipline and instruction for the final journey out of the house of bondage of material sense into the promised Land of spiritual freedom.

A. In grateful acknowledgment of your example and teaching, we, as members of your body, desire to offer this evidence of our intelligent loyalty.

You have led us to heights of spiritual understanding where, as our beloved Leader tells us, "the mortal concept . . . is obliterated" (*Message*, 1902). May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us, while, with Mary of old I cry, Rabboni—Teacher.

A. May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us, while, with Mary of old I cry, Rabboni—Teacher.

Your unselfish life, fast approaching the perfect idea of Love, is to my hungry sense for Truth, "the bread of heaven and the water of Life." Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood. Loving obedience to your guiding thought as my teacher has given me our precious Leader, the forever presence of the living God. In this I have found my life "with Christ in God," as a whole member of His Body. My gratitude to you is the burning lamp I lovingly and joyfully tend.

A. Your unselfish life, fast approaching the perfect idea of Love, is to my hungry sense for Truth, "the bread of heaven and the water of Life." Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood.

In this hour of revelation, the life of Truth and Love, which you have reflected to us, has so illumined our consciousness that "the real heaven and the real earth" are appearing. We behold our beloved Leader, Mary Baker Eddy, revealed to our waking thought as eternal Life, and you, our blessed teacher, as the manifestation of Truth. We behold each other "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," even the "'male and female' of God's creating" (*S. & H.*, p. 249), and the whole universe as the compound idea of Spirit, each individual member partaking of the whole nature of God, "in which passion has no part" (*S. & H.*, p. 64). "Old things are passed away: behold, all things are become new." Our hearts are filled with gratitude and awe as we see, in you, Christian Science demonstrated. "This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart" (*S. & H.*, p. 33).

A. And you, our blessed teacher, as the manifestation of Truth. . . . Our hearts are filled with gratitude and awe as we see, in you, Christianity demonstrated.

Here, "with the upper chambers of thought prepared for the reception of Truth" (Mary Baker Eddy), the voice of the Father-Mother God is ever speaking through you. Every one that is of the Truth heareth and answereth with increasing joy and gratitude. Thus the light of Life, Truth, and Love illumines not only us but the entire universe, unto the perfect day of Christ, "of the increase of his [whose] government and peace there shall be no end." Thus is fulfilled the prophecy and promise of our beloved Leader—"never ending success" in demonstration of Emmanuel.

A. The voice of the Father-Mother God is ever speaking through you.

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Ever on upward wing, your flight in supernal order has been so far above all touch of the finite, that I hear the echo of response through the invisible choir singing, "Well done, good and faithful" teacher; "enter thou into the joy" prepared by our Leader for you,—a patient, steadfast watcher, "watching out."

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A. Ever on upward wing, your flight in supernal order has been so far above all touch of the finite, etc., etc.

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Your teaching, demonstrated by us, your body, [student-body], constitutes the true furnishing of the "upper room," at this paschal meal, in "the dawn of a new light" (*S. & H.* p. 35),—the appearing of the masculine and feminine of God's creating,—the spiritual idea, the perfect man.

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A. Your teaching, demonstrated by us, your body, constitutes the true furnishing of the "upper room," at this paschal meal, in "the dawn of a new light" (*S. & H.*, p. 35),—the appearing of the masculine and feminine of God's creating,—the spiritual idea, the perfect man.

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You are known to us, our beloved teacher, by words which make "our hearts burn within us," and we, your body [student-body], quickly and gratefully respond. In the words of our beloved Leader, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love" (*S. & H.*, p. 45).

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A. You are known to us, our beloved teacher, by words which make "our hearts burn within us," and we, your body, quickly and gratefully respond.

## Letters to Mrs. Eddy

Dear teacher, your teaching has revealed to me that, to be a true Christian Scientist, is to so purify my own thought that I can be subject to the Head of the Body of God, as reflected by you. Gratitude is expressed only as we become instantaneous in our response to your mental touch. "God spake, and it was done."

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A. Dear teacher, your teaching has revealed to me that, to be a true Christian Scientist, is to so purify my own thought that I can be subject to the Head of the Body of God, as reflected by you. Gratitude is expressed only as we become instantaneous in our response to your mental touch. "God spake, and it was done."

In the unity of Love, as children of the one Father, members of the one spiritual Body, we recognize the wealth of inspiration that you have imparted to us from the highest plane of consecration and discernment of Truth, the radiation of the "Sun of righteousness." Nothing can measure the sublime importance of the real, the contact with "the deep things of God," the understanding of Man's relation with the divine Principle. You bear always the standard of Christian Science aloft, and urging our advance into more light and greater attainment, so following our Leader as she follows Christ. Our sincere appreciation of your grand work of self-sacrifice and devotion, steadfast courage and power is slightly expressed in the accompanying offering which we ask you to accept with our warmest love and loyalty.

EDWIN F. HATFIELD.

*Chairman of Board of Trustees, First Church of Christ, Scientist, New York City, and Mrs. Stetson's student for twenty-one years.*

A. We recognize the wealth of inspiration that you have imparted to us from the highest plane of consecration

and discernment of Truth, the radiation of the "Sun of righteousness."

All except six of these students whose letters were sent to Mrs. Eddy adhered to absolute Christian Science, and were ready to begin to build on a "wholly spiritual foundation,"—to suffer persecution, ostracism, and contumely that they might follow Christ, emerge from material organization, and win the crown of immortality. Nineteen stoutly defended absolute Christian Science in response to Mrs. Eddy's invitation to begin to build on a "wholly spiritual foundation," and at this hour stand immovable on the rock, Christ.

BOX G, BROOKLINE, MASS.,

July 12, 1909.

MRS. AUGUSTA E. STETSON,<sup>1</sup>

NEW YORK CITY.

*Beloved Student:*—I have just finished reading your interesting letter. I thank you for acknowledging me as your Leader, and I know that every true follower of Christian Science abides by the definite rules which demonstrate the true following of their Leader; therefore, if you are sincere in your protestations and are doing as you say you are, you will be blessed in your obedience.

The Scriptures say, "Watch and pray, that ye enter not into temptation." You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

You have been duly informed by me that, however much I desire to read all that you send to me, I have not the time to do so. The Christian Science Publishing Society will settle the question whether or not they shall

<sup>1</sup> *Christian Science Journal*, vol. xxvii., p. 313.

publish your poems. It is part of their duties to relieve me of so much labor.

I thank you for the money you send me which was given you by your students. I shall devote it to a worthy and charitable purpose.

Mr. Adam Dickey is my secretary, through whom all my business is transacted.

Give my best wishes and love to your dear students and church.

Lovingly your teacher and Leader,

MARY BAKER EDDY.

BROOKLINE, MASS.,

July 23, 1909.

*My dear Student:—*<sup>1</sup>

Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately.

As ever, lovingly your teacher,

MARY BAKER EDDY.

I replied immediately in the following letter:

7 WEST 96TH STREET, NEW YORK CITY,

July 24, 1909.

Reverend MARY BAKER EDDY,

Chestnut Hill, Brookline, Mass.

*My precious Leader:—*

Your dear letter of to-day is before me. I thank you for your continued watch-care during this perilous passage (through material sense to Soul) from the will of the flesh, or human energy, which embodies itself in physical personality, to the will of God, or divine

<sup>1</sup> *Christian Science Sentinel*, vol. xii., p. 130.

energy, which dissolves finite personality together with all the phenomena of the carnal mind, and reveals Spirit, God, as the only creator, and man as His image and likeness, the compound idea or divine personality, the reflection of the infinite Person.

In your *Message to The Mother Church for 1901*, page 41, I read:

Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially—by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat—self-extinction, and to the final manifestation of the real spiritual man and universe. We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness: therefore man reflects Spirit, not matter.

I have always tried to teach my students to differentiate between finite and infinite personality, between the physical personality, which is the image of the beast or so-called mortal mind, specifically named animal magnetism, and the divine personality, which is the image of God—the spiritual idea or Christ. By failing to discern this difference some of my students in the past have lost "the way." "Jesus demonstrated Christ" (*Science and Health*, p. 332). He showed the way by which humanity could escape from the bondage of fleshly personality; he designated the Christ as "the way" when he said, "No man cometh unto the Father, but by me," and "He that hath seen me [the spiritual idea or my individuality] hath seen the Father."

The sensuous world refused, and continues to refuse, to follow and obey the impersonal Christ which Jesus and you, my beloved Leader, have declared. They

held him in the bonds of personal sense. The wise see you to-day as the Messiah, or the Anointed of God to this age, fulfilling the law of Love. They do not deify your *human* personality, but will not lose sight of your *spiritual individuality*, or God with us. Although all of my students have been taught this, doubtless some have not assimilated it.

In your letter to me, which was published in the *Sentinel* of July 17th, you thanked me for acknowledging you as my Leader. I have always delighted to revere, follow, and obey you as my Leader, to whom I pay loving, loyal allegiance. I am abiding by the divine rules laid down in your writings, and am following your Christly example so far as Love reflected in love illumines the way. This sincere endeavor to possess the Mind of Christ must bring its blessing. Your comforting assurance that I am "aware that animal magnetism is the opposite of divine Science" (*Christian Science Journal*, vol. xxvii., p. 313) gives me renewed courage to wield the two-edged sword of Truth and Love with intent to decapitate this opponent, the beast and false prophet; for the lie, lust, and hypocrisy, which contend against innocence and truth—the Lamb of Love, shall not continue to engender and develop, for God worketh with us.

Precious Leader, I am watching and praying that "the enemy of good" cannot "separate"<sup>1</sup> me from you, my Leader and Teacher. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord"—and Mary Baker Eddy, my beloved Leader, "and best earthly friend."<sup>2</sup>

<sup>1</sup> See Mrs. Eddy's letter, page 223.



I have always taught my students to love and reverence you as the one whom God has appointed to voice His word to this age.

My students know that I am endeavoring to obey your teaching and demonstrate Christ, and for this reason they, in turn, have confidence in me as a teacher and demonstrator of Christian Science. For twenty-five years, "the enemy of good" has been using every subtle suggestion to separate me from the Christ which you represent, and are demonstrating, but it has signally and utterly failed. If my students have shown more zeal than wisdom in expressing their love for their Leader, and for their teacher, I will try still further to warn them of the danger of deifying *physical* personality. I believe, however, that they are clear on the fact that "none is good, save one, that is, God," and His idea, and that "I can of mine own self [material self] do nothing," "But the Father that dwelleth in me [in my spiritual individuality], He doeth the works."

As you continue to demonstrate the "infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (*Miscellaneous Writings*, p. 22), may wisdom enable me to maintain, through you, God's idea, the consciousness of my unity with Him. This I believe I have always done in the letter, and in an ever increasing degree in the spirit. I have taught my students to look straight at and through the brazen serpent of *false* personality, and to behold the immortal idea, man, where the mortal seems to be. Malicious animal magnetism still persists in its efforts, by its indiscriminate denunciation of personality in general, to slay the spiritual idea, Christian Science, to which you have given birth. I understand your teachings

to mean that we must judge righteous judgment, and discern between the false and the true, so that, when bidden by the Lord of the harvest, we may bind the tares into bundles to be burned, while we gather the wheat into the garner. No man can serve two masters; but every man must serve one master, Christ.

The Scriptures show us that in every age God has spoken through a person. Abraham, Moses, Samuel, David, Jesus, and Mary Baker Eddy, are some of the human names by which God's chosen representatives have been known in history. You refer to this fact in *Miscellaneous Writings*, page 308, "personal revelators will take their proper place in history, but will not be deified."

Beloved Leader, you are ever speaking to my heart, "Awake!" and I reply,

I will listen for Thy voice,  
Lest my footsteps stray;  
I will follow and rejoice  
All the rugged way.<sup>1</sup>

Your loving child,  
AUGUSTA.

TELEGRAM

7 WEST 96TH STREET, NEW YORK CITY,  
September 26, 1909.

*My precious Leader:—*

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord"—and Mary Baker Eddy, my "best earthly friend."<sup>2</sup>

<sup>1</sup> *Miscellaneous Writings*, p. 398.

<sup>2</sup> *Christian Science Journal*, vol. xxvii., p. 313.

With ever increasing love, and unspeakable gratitude  
for your precious gift of Christian Science, I am,

Your child,

AUGUSTA.

7 WEST 96TH STREET, NEW YORK CITY,

October 2, 1909.

*My precious Leader:*—<sup>1</sup>

The words of your sweet poem are a comfort to me  
in this hour:

O make me glad for every scalding tear,  
For hope deferred, ingratitude, disdain!  
Wait, and love more for every hate, and fear  
No ill,—since God is good, and loss is gain.

Beneath the shadow of His mighty wing;  
In that sweet secret of the narrow way,  
Seeking and finding, with the angels sing:  
“Lo, I am with you alway,”—watch and pray.

Love will fulfil Her perfect work in me and mine,  
and nothing can *separate* me from my Leader and  
“best earthly friend.” I love you beyond the power of  
pen or tongue to express, and “I *know* whom I have  
believed.”

Precious Leader, I am strong, and a peace that  
passeth understanding convinces me that I am under  
the shadow of Love’s mighty wing, safe in the arms  
of my Father-Mother God. Earth’s shadows cannot  
hide me from you, beloved, nor will I lose sight of  
my guide to eternal Life—my Leader and Teacher.

With forever love,

Your child,

AUGUSTA.

<sup>1</sup> This letter was written and sent to Mrs. Eddy during the “trial”  
incidental to my radical stand for absolute Christian Science.

7 WEST 96TH STREET, NEW YORK CITY,  
October 16, 1909.

*My precious Leader, Teacher, and Guide:—*

I have heard your dear voice in your letter which appeared in the *Sentinel* of October 16th. I shall withdraw from *personal* participation in my church management, for the present.

In carrying out this decision, I am to-day sending in my resignation as a member of the Board of Trustees of First Church of Christ, Scientist, New York City. I am also notifying the Secretary of my Students' Association that I shall not attend the approaching Annual Meeting. I am requesting the Secretary to notify my students that I desire them to assemble as usual, in accordance with the By-Law, Article xxvi., Section 6, as published in the *Sentinel* of October 16th, and to be governed thereby.

I shall strictly not oppose the orders of the Board of Directors of The First Church of Christ, Scientist, in Boston, Mass., as officially communicated to me by the Secretary of that Board on September 25th, 1909.

I am apprehending more and more the meaning of "wholly spiritual" (*Christian Science Sentinel*, vol. xi., p. 390) building, which you enjoined upon me and my church in your letter in the *Sentinel* of January 16th. Thus I shall be able to draw nearer to you spiritually, and rise with you to the demonstration of immortal consciousness—my oneness with infinite Love, "And I, if I be lifted up . . . will draw all" whom the Father giveth me.

It is your wisdom and love expressed in your words following:

Love looseth thee, and lifteth me,  
Ayont hate's thrall:  
There Life is light, and wisdom might,  
And God is All.

My gratitude and love for my precious Leader are beyond all that human language can express.

Your faithful child,

AUGUSTA.

7 WEST 96TH STREET, NEW YORK CITY,  
Saturday, Midnight, October 16, 1909.

*My precious Leader:—*

Since writing you my letter of this morning, and before mailing the letter addressed to the Secretary of my Students' Association, I received a communication from the Board of Directors of The Mother Church.

In view of this, I will not mail the letter originally written to the Secretary, but I will simply notify her that I will not convene nor attend the approaching annual meeting of my Students' Association.

Lovingly, faithfully your child,

AUGUSTA.

7 WEST 96TH STREET, NEW YORK CITY,  
November 13, 1909.

*My precious Leader:—*

Just a few lines of devoted love to you, beloved. I opened my Bible just now, and my eyes rested upon the tenth verse of the sixth chapter of Ephesians:

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against

\* This letter was written two days before my "trial" in Boston in November, 1909.

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

I read to the twentieth verse, and from *Science and Health*, page 426: "The struggle for Truth makes one strong instead of weak, resting instead of wearying one." And on page 540:

In Isaiah we read: "I make peace, and create evil. I the Lord do all these things;" but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness . . . but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.

I send my forever and forever love to my "Leader and best earthly friend."

Your child,

AUGUSTA.

## CHAPTER IV

### LETTERS OF ENCOURAGEMENT TO STUDENTS

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Joshua i., 9.

Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven.—*Miscellaneous Writings*, p. 113.

40 DARTMOUTH STREET, WINTER HILL, MASS.,  
August 14, 1892.

*My dear B. . . :—*

Does the sun shine brightly for you to-day? Are you saying, "Though He slay me, yet will I trust in Him"? Have you perceived the silver lining to the cloud? Do you *know* that you "*cannot* drift beyond His love and care"? All these experiences, while at the time they seem *not* joyous but grievous, bring forth the peaceful harmony which comes from absolute reliance upon divine Mind, our Father and Mother, *God*.

If we will only *trust*, dearest, not human help, nor sympathy, but the unseen spiritual power of all-creative Mind, much would vanish that now seems real. Remember that our God is Love, and that Love sustains Her ideas.

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“He who clothes the lilies  
And notes the sparrow’s fall  
Will tenderly care for His little one,  
For He loves and leads us all.  
And so when weary and burdened  
And I know not which way to go  
I know that He lovingly leads me  
And ’t is all that I need to know.”

This should be our song every hour through this tempestuous dream. Be no trembler, for error has no power. The true light will dawn, and the dove of peace will sing in *my* heart when my dear B. . . can see the smile of our Father again. S. . . will be your strong help, dear. She is gold with little dross.

My tender love to you and all your family.  
Faithfully yours,  
AUGUSTA E. STETSON.

96 FIFTH AVENUE, NEW YORK CITY,  
June 6, 1895.

*Dear and faithful F. . . :—*

I am getting away from close office work, and am trying to brush off the mental dust which has accumulated during the weeks when patients did their best to impress me with the reality of disease. We have risen above all the arguments of the adversary, so far, and error will have to work to devise new wiles and methods to entrap us. We are in our house, spiritual thought, with locked doors, and evil cannot enter. False suggestions clamor outside and sometimes make us tremble with undestroyed fear, lest the door of our thought is not sufficiently barricaded to resist them. When we find that God is our sure defense, this understanding destroys the fear—illusion—and we see that



## Letters of Encouragement to Students 235

it was only our *belief* of a power opposed to God that gave us apprehension.

Give my love to A. . . and G. . . and the little one, and with love untold and eternal,

Ever yours,  
AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,  
June 12, 1901.

*My beloved Students:—*

I see you standing firm at your post of duty. Then with the eye of faith I look further and see you all at rest in the home of the redeemed, no longer in battle array, but wearing the royal robes of victory, clad and resting from turmoil and strife. We must, *shall* see this hour, and all fears and beliefs will have forever passed from our consciousness. I rest in this hope. Never did I see so clearly that only those "who have washed their robes white in obedience and suffering" (*Science and Health*, p. 572) will free themselves from false material sense, and gain the spiritual sense, in which is no discord or disease. The end cannot be far off: the night is far spent. Prophecy is fast being fulfilled, "God shall help her [us], and that right early." Error is wild and must soon consume itself in its own malice and revenge. Be strong and of good cheer. We shall win our crown of immortal consciousness.

My gratitude to you and to dear Mrs. B. . . is inexpressible. Please give her my tender love. I have had much to meet here, and you and every one in the Rooms have helped me to carry the cross. I shall soon be at home with you.

With faithful love,  
Your teacher,  
AUGUSTA E. STETSON.

## 236 Letters of Encouragement to Students

143 WEST 48TH STREET, NEW YORK CITY,  
June 8, 1902.

*My dear D. . . :—*

I have been to your apartment and told them to send your machine to the American Express Office. I then went there myself and found a man who could crate it ready for shipment, Monday morning, to Pleasant View, Concord, New Hampshire.

I am so glad that you are appreciating the great privilege of serving our beloved Leader and Mother in Israel, and I pray that you will keep in the one Mind, that she may be helped in her wardrobe, which should be perfect, comfortable, and harmonious, the expression of spiritual thought. I am sure you will give her your whole attention, and will be careful that your thoughts are right, that you may not disturb her with a discordant tone. We are all so earthy, and she is so heavenly. She is so patient and loving with us, else we could not stand.

I know that you will get time to read and commune with God, and handle every suggestion of error that would take you into chaos. I have taught you by precept and example to conquer error, and to love all. You have had a wonderful blessing in going to Mother and her household. I know you will strive to be worthy.

Give my love to dear C. . . , L. . . , and P. . . , my beloved sisters, and to dear Mr. F. . . , who is one of the best men on earth to-day, because he has guarded our darling Leader all these years. Remember me kindly to Mr. M. . . and his wife.

I do not send love to Mother, for I would not ask you to trouble her, and I am now writing her. She knows that I love her better than all the world, and there is nothing that I would not do for her, but

## Letters of Encouragement to Students 237

I do not ask the dear ones to trouble her with a message.

Now dear, dear D. . . , watch and work and pray. Do all carefully, and be sure that you make everything comfortable for our dear Leader. Make all to suit her. She knows what she wants, and if you study to please her, you can.

Love to you, dear. Now *know* that you can make everything exactly as she wants it; there is no power but Mind, and Mind governs you. Love will help you.

Ever lovingly,

Always yours,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,

July 15, 1903.

*Dearly Beloved:—*

“Stem the tide; walk triumphant on the shores of immortal consciousness, and rest beside the still waters on the ‘Plains of Peace.’” These words I saw mentally last night, and as the letters came out and I spelled them, I took them as a promise and send them to you. You have nothing to do but reflect Truth and Love. All power is of God.

Give my love to my dear student, Mr. H . . . , and tell him to ponder this vision. It is of God, and for each of my faithful students. Give much love to the dear ones in the Reading Room. I cannot write more to-day; I must detach myself from home cares and rise to a more exalted comprehension of the eternal real. Take care of the lambs. Let each love more and be more Christly meek. This will make them mighty, and reflect omnipotent Love, which destroys all sin.

Lovingly ever, yours,

AUGUSTA E. STETSON.

## 238 Letters of Encouragement to Students

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, November 1, 1903.

*My beloved Students:—*

Last evening you must have had a baptism of the Spirit. I was with you, uniting my thought with yours in prayer and song, and the dear ones here all united for one hour in *your* prayer and praise. It was a season of impersonal unity, and I know the voices were heard by the dear *Love* as they were wafted to heaven's portals. You are growing like the flowers of spring, and the dews of divine Love fall on you, distilling their perfume and power as you rise to your spiritual consciousness, and feel and taste the life which is eternal, and the love which is bliss and affluence, beauty and harmony. Do not falter in your upward flight, but soar and sing, and drown the noise of battle, which is only the death of the false material senses. Love has chosen each of you, and shown you that you are immortal. Then act and speak as possessing authority, and manifest the Christ in every word and deed. You are true and faithful, and all things will be yours, when the clouds roll by.

You have been learning to find me in Mind, and the impersonal presence is leading you. My love is ever with you all. The false claim, malicious animal magnetism, has no power to disturb our harmony.

Our new church edifice is finished. It has always been an idea in divine Mind. We are only now beginning to reveal it and must see it unfold into the church triumphant.

Love to you all,

Faithfully yours,

AUGUSTA E. STETSON.

## Letters of Encouragement to Students 239

1 WEST 96TH STREET, NEW YORK CITY,  
May 1, 1904.

*My dear Student:—*

In reply to the question in your letter regarding my recent case of healing, I am glad to confirm the report. I have just sent an account of this case, with a box containing the gall-stone,<sup>2</sup> to our Leader, Mrs. Eddy. Several physicians, to whom I have shown this, say that the removal of this stone without the surgeon's knife and with no rupture attending it, is beyond their understanding. But they admit the fact and have requested me to give them the stone. This I cannot do.

I shall convince many of the healing power of Truth by exhibiting this objectified material thought, typifying hardness, obstruction, belief, etc., which Truth and Love expelled. I will give you the measurements of the gall-stone which I trust will not deceive *you* as to its seeming reality.

Faithfully, lovingly your teacher,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
June 28, 1904.

*My beloved Students:—*

You are learning to see and hear God's voice in *nightly* dreams as well as in the *day* dreams. The visions of Daniel and others came in dreams, and you can often trust the nightly visitants to convey the messages from good. I send out every moment thoughts which I find floating in the mental spiritual

<sup>2</sup> Measurements of gall-stone:

Greater circumference— $5\frac{1}{2}$  inches.

Lesser circumference — $3\frac{3}{8}$  "

Greater diameter —2 "

Lesser diameter — $1\frac{1}{8}$  "

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atmosphere, when Spirit forces its messages to me, and lifts me out of sense into Soul.

I am sure that you and my precious lambs all hear and feel my mental influence, or reflection of Love and Truth. There is much to be done to divest ourselves of self, but there is enough of self dissolved already to give us glorious glimpses of our eternal oneness with omnipotent Love. I can see the work to be done to open the windows of heaven. I am striving for victory over self, and my efforts are as much for those I love as for myself.

God is good. We must be more grateful for our beloved Leader, Mrs. Eddy, and love her more and more while we thank God for her. Keep close to God, and follow the teachings and example of Christ Jesus and our Leader. This will keep us close together in the bonds of Love—loving each other and blessing all by our reflection of Love.

Faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, July 24, 1904.

*My beloved Students:—*

I am overwhelmed with the abundance of joy and peace which seem to flow to me like a river. I must write you a few lines, because I feel that you are appealing mentally to me, and I am conscious of your presence. I believe that God has a message for you to-day which I must convey to you. Oh! the wisdom and the riches of this knowledge of our God and His Christ. Oh! the deep love and boundless gratitude which we feel for our beloved Leader, Teacher, and Mother, Mrs. Eddy, who has saved us from belief,

## Letters of Encouragement to Students 241

and led us to "Immanuel, or *God with us*" (*Science and Health*, p. 34). Surely, all who profess to be her followers have not caught the chord of Christ, or they would be on wings, whenever she bids them to a spiritual, or communion feast. They would make the welkin ring with hosannas whenever she appears, and the stones would cry out if they did not proclaim her as the one chosen of God in this age to save men, and to lead them to eternal Life in the Christ-mind.

We have only to love God more, and love and obey our beloved Leader, to destroy all false sense, and be found in eternal Life—in our true consciousness—home—heaven. We must not count our bleeding footsteps as we climb the rugged hill of Christian Science, but we must rejoice to know that *error* is dying, and *we live*. Nothing that ever lives can die. We have always lived, because *God is our Life*. Divine Love is sure to cast out all fear. We do not live in matter. Unity and power are not in an atom, nor in dust, the dust image. Man is immortal consciousness. "Strength is in man, not in muscles" (*Christian Science Journal*, vol. xxii., p. 259). We win our victories by meekness and love, and we are safe as members of the body of Christ, God's manifestation.

I am always striving to reflect Truth and Love to you. You are *now* perfect and eternal ideas of God, harmonious substance-ideas. You are not material, there is no matter. Do not listen to error which argues for itself and for substance in matter which is not man, nor you.

Love untold to you both,

Fondly and faithfully thine,

AUGUSTA E. STETSON.

## 242 Letters of Encouragement to Students

1 WEST 96TH STREET, NEW YORK CITY,  
December 24, 1904.

*My beloved Students:—*

I have little time to write you, my many duties are so pressing, but I will steal a few moments, and send you a loving greeting. My heart is always throbbing in unison with the great heart of Christ, for there is no other presence and we are consciously moved by the divine impulse, and recognize the reflection of Love. God is good to us, is He not? He is never good *and* evil, but always *good*. I am working as usual with self. The warfare is grand, and I see daily evidence of the destruction of the human and the revealing of my real, divine selfhood.

If I only could see you and dear M. . . I could tell you much which I cannot take time to write. I am very happy to know that you are having such educational advantages and that you will be useful to our Cause, and will serve our Leader so much more effectually as you develop in the true mental. God has guided you, and His love is protecting you. You are covered with His feathers, and you have only to lean more trustingly on the infinite. Make your demands on your Father-Mother God, dearest, and know that error cannot prevent you from getting your dominion over all false thoughts—if you cling to Christ, and abide by the Golden Rule. We have nothing to fear. There is no defeat for a true Christian Scientist.

Mark Twain remarked at a dinner last week, that in the near future Christian Science would be the only religion, and so it will. Watch and pray and love and demonstrate your Science, and God will do the rest.

I love you, dear, and I know that you are rising in the Truth and will have a happy year. It rejoices



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me to hear from Dr. L. . . of your good work in your school.

I must close and write a few lines to dear M. . . Remember, Love is flowing to you always from Her infinite source.

God be with you every moment and bless you in all your Christian Science efforts to be true to Principle and idea.

Ever lovingly and faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
June 3, 1905.

*My beloved Student:*—<sup>\*</sup>

I am not with you in person to-day, but I enfold you in my heart, and feel that I am not separated from you. There is no space in Mind, and there is no division of Love's ideas, so, dear heart, you are with us, and only a *belief* is taking a trip in belief, while Love keeps us close together, singing Her sweet songs of joy and gladness as we soar and soar beyond the dream and the dreamer, holding sweet converse with God and with each other.

We are both developing in Truth, which will finally set us free from the fetters of the fleshly mind. We shall reveal the eternal verities of our individuality, until having dissolved this "too solid flesh" of belief of substance-matter, we shall awake in God's likeness—ever-present and eternal man. To our real individuality there is no separation. You have much to anticipate of pleasure and profit this summer, and with your Science you can enjoy the sweet promise which nature and the material universe afford—a foretaste of the new heaven and the new earth which your

<sup>\*</sup> Steamer letter to a student.

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spiritual sense will reveal. God will keep you on upward wing, my dear student. Love will cover you with Her feathers and bring you Her blessings as fast as you make yourself ready to receive them. Now be happy, dearest, and return to us in possession of more wisdom, grace, and goodness gained from travel and experience. With many loving thoughts for you and dear R. . . and our precious jewel, Miss D. . . ,

I am ever yours in bonds of divine love,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
September 8, 1905.

### *My precious Student:—*

Your dear letter gave me peace and joy. I am glad you are having such a restful, quiet time. I know that you must feel like a mariner who has sailed the seas over, outridden the storm, passed the breakers and the hidden reefs, and anchored in the peaceful haven, strong and rich with experience, and ready to advise others of the dangers of the deep, and to mark out for them the lighthouse stations, the bell buoys, and the magnetic currents which must be known for the safety of the ship of Christian Science and its passengers, en route for the haven of immortality.

You will do great work this season. We are all unfolding in meekness and divine love, and these are the forces which destroy error. We are all rising gradually but surely "unto a perfect man, unto the measure of the stature of the fulness of Christ." We are assimilating ourselves to Truth and Love, therefore we arouse the carnal within and without, but we know that our Christ will set us free. Love never fails. Anything that calls itself love, and fails, is not, never was, and never can be love.

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I am learning to lean more confidently on God, and I find I need to feed my lambs with meat, since many of them are rising spiritually and are able to digest it. I send you inexpressible love, dear one, and never cease to pray for you. Please remember me to your brother.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
September 12, 1905.

*My beloved Student:—*

Just a few words which are, I am sure, all that is necessary. Love is casting out self, and sense material; in us all, and it means suffering mentally or physically or both. We shall some day get into our "holy habitation" (wholly spiritual consciousness), and our thoughts will blend with Life, Truth, and Love. Then the irresistible conflict between the Christ and the carnal will have forever ceased, and our peace will flow like a river. The battle is on—the meeting of the Teachers' Association is approaching, and all the army of Israel must be in "the secret place of the most High" for the blessing which must follow this meeting of our Leader's soldiers. I am sure that all will be refreshed by this opportunity to get into their books and hold silent communion with Love. I am clinging to Christ against mental arguments which would deafen me if possible, but can never convince me that evil is real. I know in whom I trust, and that He is able to protect and deliver me and mine from the jaws of the lion, and the fiery furnace.

Give my dearest love to M. . . . I love you both with a love beyond the human, and which will never fail.

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Please pardon haste—if I do not get this off now I shall perhaps not soon get another chance to write you.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
January 7, 1906.

*My beloved Students:—*

Such love as I bear to you can never find expression in tongue nor pen. The gratitude I feel to my Father for giving me the priceless treasure of your steadfast loyalty to Principle, to our holy Mother in Israel, and to me, her student, can never be conveyed in words. I bow before our God, and sit in silent, voiceless prayer, asking for more divine love, that I may reflect to you the power which will aid you and all my dear ones to arise and show forth more and more the glory of Omnipotence.

Our precious Leader's resurrection must also be ours. As she rises, we who are watching with her will rise also. We must hear her voice, and follow and obey her example and teachings, which will make us heirs of the inheritance which she has revealed to us, and bids us redeem. I am always praying for those whom God has given me; and that prayer is to realize my oneness with God, and to manifest the potency of my spiritual thought—the Christ-mind, which is but reflecting the one and only cause or Mind. This force must reach each dear member of my student-body, and quicken thought and increase his earnest endeavor to put off the old material sense, and to put on the Christ-mind, which is God manifest in idea. We are kings and heirs of God, possessing authority

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to speak for God, and having spiritual power to destroy all that is opposed to eternal Life, Love, and Truth. Let us go on to final victory over the material world, the flesh, and the claim of evil, and awake in His likeness. We are united in the bonds of divine Love, and are inseparable from our God and His anointed, Mary Baker Eddy. This we know, and to *know* this is eternal Life.

Ever devotedly, faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, February 28, 1906.

*My beloved Students:—*

The eternal flow of love which I send you as I think of your faithful service in Christian Science during the many years since you enlisted as soldiers of Christ; "to lessen evil, disease, and death" (*Science and Health*, p. 450), cannot be expressed in words. The language at my command can never convey my heart's deep love and appreciation of your fidelity to Principle, to our holy Leader, Mrs. Eddy, to me, and the brethren who labor with us for the establishment of the kingdom of God, good, on earth. You all have indeed been faithful over a few things. You will be made rulers over many things, if you continue to the end, steadfast, brave and untiring in the service of Truth. A closer link has bound us, and we clasp hands more firmly as we sacrifice, for each other and for humanity, our time, our labors, our personal ease, to benefit, or cheer, or encourage. If we open our hearts and become channels for Love and Truth, God will use us to convey His manifold benefits to His children. And who gains

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most from the river of Life and Love that courses through the heart? Surely, there must be a "purification of sense and self" (*Science and Health*, p. 324), and the action of Spirit-force must widen the channel until it offers no resistance, and all is Love and Love's ideas composing the body of Christ. The "material pigment" (*Retrospection and Introspection*, p. 79), must dissolve, and leave the substance-idea.

I am keeping my eyes to the heaven of Soul and my face to the material blast, as I meet the claims of error; but, like the bird on the topmost branch of the tree that sways and bends to the angry tempest, so I sing and rejoice and fear nothing, knowing that I can soar on the wings of faith, understanding, and divine love, when the branch bends and rebounds. So, dearly beloved, let us stand in the bonds of love and gradually merge into the real and eternal,—the Mind of Christ. Error has no place, no power, no presence where the true consciousness is understood, and we are awake to the Truth which sets us free from any claim to an opposite mind.

Your unselfed love is manifest in the symbol of the mansion my Father is revealing to me, of the many His dear Son promised those who would worship Him in spirit and in truth. The unity of my students has been so blended in their gifts that their love-light will be reflected in color, form and utility. It is all the gift of our heavenly Father, through His anointed, Mary Baker Eddy, whose Christly mental influence found avenues in you, her faithful followers, "to prepare a place for" me where I could work more efficiently for God and for His own.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

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FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, March 1, 1906.

*My beloved Students:—*

Truly has it been said, "They that sow in tears shall reap in joy." I have sown the seed in the soil of your honest hearts, and labored to water that seed. Sometimes my eyes were filled with tears of discouragement as I counted the lambs who had strayed on the mountain beyond my teacher-voice, and again tears of joy welled up as I found the faithful ones gazing steadfastly on the goal, nor counting their weary footsteps as they scaled the rugged heights of Christian Science towards the haven of Truth and Love.

Often I have heard the lone mountain lambs' piteous cry as they were pierced by many a thorn, and I have sought for them, to carry them in my arms back to the fold.

This is the sowing, but never has one of you caused me one moment of grief.

I love to recall your faithful adherence to Principle, your loyal devotion to our beloved Leader, Mrs Eddy, your Christly characters, and your firm, unfaltering step as you journey "On the way there," with your eyes to the goal and your faces to the contending forces.

You have encountered many a storm on the tempestuous ocean of false belief. Hidden reefs and roaring breakers threatened to wreck your barque, but you have been brave and dauntless mariners. You stood at the helm, and heeded not the dashing wave, nor the tempest's mad roar.

Your great Leader, Mary Baker Eddy, has launched you upon the waters, and given you the chart, *Science and Health with Key to the Scriptures*, with which to

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work your passage through the trackless, treacherous sea of mortal mind.

You are nearing the shore of eternal consciousness. You already hear the sweet voice of our Father-Mother God, welcoming you home. You will soon cast anchor in the haven of ever-conscious Love.

God will make a short time of it "for the elect's sake." He is faithful to His promise. He keeps His tryst with His own, and the harvest hour is *now*.

Rich and rare are the garnerers prepared for those who have borne the heat and burden of the day. Sweetest songs ring out from the grape gatherers, as they bring in the rich clusters of love, and peace, and joy,—the fruits of spiritual achievement.

The wise virgins have their lamps (consciousness) filled with oil (understanding). They await the call of the bridegroom. The fine linen robes (spiritual thoughts) of the righteous are appearing, and the gold of human character is fast dissolving under the solvent of Love which reveals the real man of God's creating.

It is the white heat of divine Love which is separating the dross, and leaving only the pure substance mentality. This is our glad harvest hour. Our holy Mother in Israel, Mrs. Eddy, is revealing the church triumphant, and will finally gather in the faithful to the heavenly fold. Those having ears will hear her, and will feel her sweet presence, as the power of her mighty love rests upon the waiting hearts which will meet in that sacred sanctuary of Truth and Love.

I am rejoicing in a bountiful harvest, spiritual understanding. My dear students walk beside me towards the goal of immortal consciousness. Their dear love and tender care of my temporal necessities



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are comforting. I recall their long and faithful march side by side, heart to heart with me during many years.

My love is beyond the power of tongue or pen to express, dearly beloved. You will know it by the influence it sheds, for it is the reflection of divine Love.

You will soon see the home into which you are already built. Your love will brighten it, and thus the different students will speak from ceiling to floor.

I am deeply grateful for your loving remembrance of me, and I pray for you from a heart overflowing with grateful love.

Tenderly yours,  
AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 2, 1906.

*My dear Friend:—*<sup>1</sup>

You say that fear makes it difficult for you to sing. You can sing without fear. Mind is the source of music. There is but one Mind. That Mind is pure harmony; it is unlimited in range and power. It sustains *itself*, for it is omnipotence and omnipresence. It has its instruments, its agents or reflectors. Pure Mind keeps its representative always attuned. Any other theory than this is a suppositional god or belief, which we know has no influence over Mind or Mind's ideas.

You know that you live because you manifest existence. You know that you voice harmonious being, and have perfect ability to express melody. You cannot be touched by any fear, nor do you admit another power than the one harmonious Father-Mother God.

<sup>1</sup> To a professional singer.

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Love gives tone and color to thought. Be not afraid of *fear*. There is no such claim in God and God and His idea is all. Love is supreme, and you, as an individual idea, are Love's voice. You do not depend upon God's idea to give you support in your church work; you rely upon Principle. I feel that it is time for you to try your wings, and W. . . is better away than with you, since there may be danger of personal contagion—her fears for you which influence you to fear. Trust Truth to give you the wisdom which is necessary to carry on the work. We cannot tarry too long in one state of realization and demonstration, but we must progress, and this means struggle to rise higher.

Now, dear, sing as you should. You can never fail while you know that pure Mind governs your throat. When you know this, it will not seem hard to sing, it will be a joy. The same Mind governs you that governs the song-birds. Like them "soar and sing."

The thought back of the composition can only be a God-thought, because there is only one Mind. Let Spirit govern your every thought, and Love will give richness to your tones.

Faithfully yours,

AUGUSTA E. STETSON.

OSWEGO, N. Y.,

June 18, 1906.

*My beloved Student:—*

I have had to demonstrate, since we arrived here Saturday at ten o'clock in the evening, that *all* of me is here. You have become such a factor in the Oswego vacation that I miss you. However, I feel your mental presence, your real, incorporeal self, and heart beats to heart in the reciprocity which testifies to our divine

individuality. You are a tender child, faithful and intelligently obedient to Principle, and your spiritual intuitions guide you to follow and rejoice "All the rugged way." You must be gaining a glorious experience from the Word which went forth at our Communion. Love is a mighty solvent, and already has begun to melt and purify even the gold of human character. Soon the dross will disappear, and the ideal substance-man will stand forth clothed in the might and glory of celestial being. Our beloved Leader is in the light, whose radiance must dispel all darkness or mortal concepts. She is approaching the third stage, as defined in "Pond and Purpose" (*Miscellaneous Writings*, p. 205)—how near to the "omnipotent act" which "drops the curtain" no one knows, nor should we contemplate it, but she will some day solve the problem of material sense and reveal herself as did our Master, Christ Jesus. We must watch with her, and listen more intently for her voice, if we would learn its tone, and recognize the spiritual ideal woman whose mental touch is unmistakable, and whose guidance will be throughout eternity. I am going to work here in this lovely quiet home, and prepare for the future, when I shall need much truth, and faith, and divine love to stand and work out my own salvation, helping my dear students to work out theirs. It is peacefully sweet here. We all speak of you often, and wish you were here. N. . . has made a good demonstration, and was so happy to see her daughter. I am gratified that our young girls are unfolding spiritual qualities. There are enough in my church to evangelize the city if they continue to rise spiritually. I shall find much help in them in the future, in their reflection of omnipotent Mind, the Christ-mind which destroys evil.

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Give my dear love to your mother and to every one  
in your family, and with deepest love to you I am,

Ever faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
CENTRAL PARK WEST AND 96TH STREET,

July 26, 1906.

*My beloved Student:—*

You are learning, my dear student, a salutary lesson, viz., that you cannot lean on an earthly staff. You had arrived, when you were in New York City, at a point in your experience where you were called to choose. I was quite sure that you were trusting to an earthly arm. Had Mr. A. . . been a Christian Scientist and taken his stand, he would not have left New York. God is here, as well as there, and he would have found Him here.

The dear man may wander till error punishes him so severely that he will cry out to his Father-Mother God who will hear and answer him. Oh, why do some have to be so severely punished by error before they turn to God? God is so good. He supplies His children so bountifully. His love feeds and fills the famished affections and supplies every human need. Why did we ever listen to false arguments? Why did we love ease, and rest in silly peace in material environments?

When shall we all awake and be individual, doing our own work in healing, and trust in Truth to provide for our few temporal needs? When we do, Love will fill our treasure-house, and no good thing shall we miss. I know that you will see this lesson, dear S. . . You will know in whom to trust, and that you cannot do another's work. Our Leader says, "We lose a percentage due to our activity when doing the work that

belongs to another" (*Message to The Mother Church*, 1900, p. 26). I am not at all surprised, but I am sorry for dear Mr. A. . . He will find God as *we* have. He should call while here. I would be glad to help him.

God will show you the way, dearest, and out of the gloom will come the glory. You have not lost the chord of Christ. For a moment error seems to keep you on minor key, but Love will finally attune your harp to Her perfect harmonious will, and cause you to praise His Holy Name, for this leading. I love you. God will lead you. Do not turn to physical personality but cling to Principle and its idea, and let God furnish His own avenues, spiritual individualities, to bless and cheer you. Love will never forsake you. *You* may forget or divide your worship, Love never will. Give my affectionate regards to Mr. A. . . and dear little H. . . and with much love to you, my dear S. . . , I am,

Ever faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 31, 1906.

*My beloved N. . . , M. . . , and W. . . :—*

I have just written to the other three children, who are wandering in foreign lands, and I must not *repeat* my letters as I write you, but I must put in what you all need as you read each other's letters.

The moments of silent communion with God find me breathing a prayer for you all, and this is so tangible to me, that I feel I am with you.

The weather has been very warm and very humid. It seems to be the aroused consciousness of animal natures. We are meeting and mastering these lies, which have no right to declare their presence, since

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they do not exist in God's universe, and are unreal to all who have spiritual understanding of the unreality of belief. We are rising daily to see that Mind is God, and that there is but one Mind. We reflect this Mind. Every so-called mortal thought, every carnal sense or desire must yield to Truth. Our consciousness must know only Life, Love, and Truth. Then we *live*, we love; we are unchangeable in Truth, always substance-idea, forever reflecting our Principle. This true spiritual consciousness is our divinity. It is our Christ-mind, and our power over sin, disease, and death. I long for the *fulness* of Love which fulfils the law of Spirit.

You must know that our beloved Leader is making her great demonstration. It seems like the latter days. She will break the bonds of sin and death, and all the faithful will rise with her into the light of spiritual consciousness. *Her* resurrection will be our resurrection. We shall have part in the *first* resurrection, and over us the second death will have no power. We who have suffered with her will reign with her. All who have struggled to overcome physical sense, and, through spiritual sense have wrestled with mortal mind to destroy it, will never fear the suggestion of death. Disease has lost its power over us. We have God's promises, and they can never fail.

I have only heard from Mr. T. . . once, but I feel sure that he is all right, since Mr. O. . . writes he is fine in Christian Science.

I am convinced, N. . . dear, that you will gain much growth in the impersonal by this temporary separation. You will find each other in the spiritual mental, and will not be losing, but gaining your true individual selfhood.

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I send much love to M. . . . She is, I trust, making you all happy by forgetting personal self and thus blessing you and others.

If we had only known in the past the secret of living, loving unselfishly and doing for others who are worthy and truly needy, how great would be our spiritual power and how much stronger we should be to-day to heal the sick and sinful.

I am going to meet you at the steamer when you arrive here unless some call prevents me. Watch and pray without ceasing, for you know not when your Leader, the impersonal Christ-idea, will come mentally to you, and you must not be found in the mortal thought, asleep in the material senses.

Love untold to you all.

Ever yours,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,

June 13, 1907.

*My beloved Student:—*

I have felt it was hardly necessary to write you. Spiritual thought is a mighty power. We should strive to gain this divine impersonal impress as fast as possible and abandon material methods of conveying our mental messages or thoughts. I hope you are realizing the powerlessness of error to limit you; to keep away your patients, or to prevent God's word from healing through your reflection of Truth and Love. You know no fear. You are the expressed image of intelligence and Life, and no subtle so-called mortal mind argument can come as a cloud between you and Principle, which is your affluence.

Know that error is but a cloud—a dream. Hold tenaciously to the real and eternal in Truth. You

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must work and break the mesmeric efforts of mortal minds to shut off your supply. The sinner and the sufferer will come to you to be healed. As you handle error in yourself and for others, you will not be a channel for discouragement or fear. God fills all space, and you are in Him.

I shall soon be with you. Oh! may I be free next season from the constant demands of so many upon my time, who keep me from more important work. Yet I feel that God will use me as He desires.

Lovingly,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
July 11, 1907.

*My beloved Student:—*

I know that I need not write you to assure you of my steadfast love for you, and my constant labors that I may so rise in the spiritual as to help you and all my lambkins to exalt the Christ-consciousness in themselves. I am penning a few lines only because I feel that you may hear me perhaps a little clearer if I give you ocular evidence of my close proximity. You may say, I do not need material evidence of pen and paper. If so, I am glad.

The spiritual mental telephone must some time replace the old outgrown and cumbersome method of conveying thought. If we sit at a telephone, but cannot hear the message, the instrument is of no use to us. Let us then study, practise and demonstrate the spiritual mentality or mental telephone which will reveal ever-present Love and Her ideas, and over which no false mortal thought can be sent.

In Truth there is no mortal mind, therefore there is no mortal, matter body. There is a *seeming* terrestrial



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body, which is not substance, and which the light of Truth is fast dissolving. The celestial body, or the body of spiritual sense, is eternal substance, and this, through faith and understanding, we are discerning. Some day the scales will fall from our flesh-veiled eyes, and we shall see face to face. Let us run with patience the race that is set before us, looking to Christ, who will demonstrate to our longing sense the male and female of God's creating,—the ideal man, who has always existed in the bosom of Life, Love, and Truth.

You are experiencing just what you need to exalt you Christ-ward, dear M. . . . God is good. He sent His angels, and they ministered to your necessities. I have had more true happiness from this than you can conceive, and no one will receive as much reward as the angel friends who obeyed the voice of Love and gave you the cup of cold water in Christ's name. Thus He gives His angels charge concerning us.

My love to you and the dear ones whom God is blessing.

All send much love.

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
July 17, 1907.

*My dear Student:—*

I have made several ineffectual attempts to write you since you left, but this morning I am up before the others have awakened, and shall get this letter off to-day.

There is nothing new to write you. The "same subject continued," would express it all. What more is necessary than to pray without ceasing, to watch, and to work for the Mind that was in Christ Jesus?

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This will work out our salvation, and free us from the claim of sin and physical self. I long to burst the fetters of finite sense, and feel the wings of faith and understanding lifting me to conscious power over error, and oneness with the Father. I want the "dominion . . . over all the earth" which God has promised to His children, and which must be the result of the Christ-mind.

Jesus demonstrated his mental might over the false carnal senses, and he said, "That they may be one [with the Father], as we are." Let us strive for the perfect model, and listen to our Way-shower who bids us be "perfect, even as your [our] Father which is in heaven is perfect." It is a warfare with the fleshly mind, but we are sure of victory, and some day we will be able to say, "I have overcome the world" (the material senses). Then we will rejoice in "dominion" over all error.

The dear church is as strong as the Rock of Ages. The "gates of hell" cannot prevail against it. Love is lifting us all above the fear and error of this Adam-dream, into the freedom of the sons and daughters of God. I rejoice daily that I see a marked change in every student, in the line of spiritual development. It is the hour when the law of Love must be fulfilled. We must never sink into the night of sensualism and lose our light. "They that sleep sleep in the night." *We* "are of the day"—therefore we must put off the things of the flesh—the old man (mortal thoughts), and put on the Christ.

I am glad that you are with your family. It is good to renew the old ties and take sweet counsel with those who are looking to Christ, and following on to know God. You need not limit your visit. There is not the slightest need to do so.

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My three maids are the same good girls, and my chauffeur and house man are improving. H. . . and C. . . leave to-morrow. I shall miss them—they are such dear, happy children. We are all as usual, very happy and rejoicing in the work of unselfed love.

Please remember me to your family, and with much love to you, dear M. . . , I am,

Ever yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
September 15, 1907.

*My dear S. . . :—*

Your letter must be answered immediately, or I shall not get time to tell you how happy I was to read your strong words of scientific heart-to-heart communion. I was particularly pleased with your recognition of my relation to dear H. . . in whose thought I had sown the seed of Truth and Love—literally turned up the fallow ground, and planted the true substance, which ever lives by its own vitality. You, dear one, have carefully weeded and watered the garden, and you and I will see the fruit of our labors, our tears, toils, and prayers. H. . . will develop into the ideal man, for God is claiming His people and our beloved Leader is drawing us God-ward—away from material sense into the spiritual.

The material manna has fed us long on our wilderness journey. Our fathers ate of it, and are dead. We must rise and follow Christ in the regeneration, and find the Word of God—the bread that cometh down from heaven—the substance which alone feeds and satisfies the immortal cravings. To-day the call of our Leader is "Choose ye." I am striving to find my Christ-thought or mind sufficient for every need. I

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cannot tell you, dear S. . . , the joy and peace which are mine, nor can I tell you the necessity I see before me to "put off the old man" (mortal mind) and put on the new. I desire no longer to "eat and drink with the drunken," but to partake of the bread of God, of which if a man eat he shall live forever. As mortals require material food and drink, so do immortals demand immortal food—love, peace, joy—the fruits of which are eternal life.

Are we willing "to leave the false landmarks"? (*Science and Health*, p. 324.) Do we experience joy as we "see them disappear"? The work before us is apparent. God demands our entire obedience to the law of Spirit. Are we beginning to eat of the heavenly manna?

I am hoping that you may visit New York during the Association. You have always a loving welcome. The password is love—unselfed, and loyal to God, to our holy Leader, Mrs. Eddy, and to her loving loyal followers who labor for unity in the bonds of the Spirit. I know that your dear boy will be a man and stand for his Christ, in the school at Exeter.

Deepest love to you, my dear S. . .

Faithfully yours ever,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 27, 1907.

*My beloved Student:—*

Because I hear from you so frequently through A. . . I almost feel that you are with us, and so delay writing. You are always with me in these hours of your growth in grace. I am sure that you must feel the love which I reflect to you and dear Mr. E. . . This test of your

## Letters of Encouragement to Students 263

faith and understanding is lifting you to demonstrate the mighty power and presence of Truth.

I know that the God whom you serve continually will lead you safely, and will draw you into such close, tender oneness with Himself, that you will some day rejoice that you were so blessed as to meet the sorrowful experiences which exalt you. Love comes so near, and is so dear when the claims of error attack and crucify us. Then God delivers us. Evil tortures us until we rise into spiritual power, which casts out error and leaves us free as birds, to soar, and sing of God's goodness and love.

After each victory, the lying senses have less of the carnal or mortal. This process must continue until material sense gives place to spiritual concepts, and we see God in man and the universe. The process of destruction is not agreeable. While Truth and Love are reconstructing the body, we shrink from the chisel and the hammer, which the great Maker and Builder uses in making us fit temples for the Holy Spirit. I, like Paul, have learned to rejoice in persecutions and in infirmities.

I trust that dear Mr. E. . . is rejoicing in the death of a false sense. I am sure he knows the nothingness of the belief, and does not fear it. All disease and discord are from the false material senses, which are dreams and illusions. We must awake and come forth, and (when we have suffered awhile) Christ will give us light. "If we suffer [with Christ], we shall also reign with him." Let us stand firm as an anvil when beaten upon, and Love will lift us above all the illusions called mental and physical discord. God is omnipotent. There is no other power, no other presence. Keep your eyes fixed on the goal of im-

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mortality, and sing as you journey on, knowing that you will "reap, if we [you] faint not."

My love is always going out to you. I know that you are strong in Christ. Give my affectionate regards to Mr. E. . . . Tell him to hold steadfastly to Truth and demand and finally redeem his birthright—perfect health, holiness, and immortal manhood.

With my dearest love to you and to H. . . . , I am,  
Ever faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 13, 1907.

*Dearly Beloved, My Joy and Crown of Rejoicing:—*<sup>1</sup>

If love and gratitude could be measured, mine would outweigh the universe. . . . Indeed, it would fill all space, and embrace you in the heaven and earth of Spirit—entirely separate from, beyond and above the jarring elements of finite conception. There, close nestled in the arms of Love, in the sweet secret of the Most High, I would listen for your response to the pulsations of the great Heart, our Father-Mother Mind. There would I lead you and there we would tarry. There we would see face to face. There would we hear the voice and see the substance-image of our beloved Leader, Mrs. Eddy. There we would partake of the feast which Love has prepared for us, and our hungry longings for substance, Truth, would be satisfied with living bread. There we would rejoice in boundless bliss, and chant praises to God, our creator and King, throughout endless cycles of eternal unfoldment.

Shall we press forward shoulder to shoulder, heart responding to heart, reciprocally strengthened, as we

<sup>1</sup>To my Student-body Association.

## Letters of Encouragement to Students 265

soar above earth's illusions, into the pure atmosphere of spiritual consciousness? There is but one reply. Then, beloved of the Father, let us gird on the armor of love more securely, as we press toward the mark of the prize—perfect spiritual being, reflecting our Principle, Love and Truth.

God bless you until your cup of blessings overflows, and you exclaim, "I am satisfied, my 'life is hid with Christ in God.' "

Ever your faithful, loving teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
February 5, 1908.

*My beloved Students:—*

I am again reminded of your continued fidelity to Principle, to our beloved Leader, and to me, your teacher, in this latest expression of your loyal love.

You are standing firmly at your posts, guarding the citadel of your thoughts, and it goes without saying that you admit no one who has not the password—divine Love. No disloyal mental waif can pass the guard and find lodgment in the temple of God—your spiritual thought. This is evidenced by frequent tests of your faith. You have been steadfast soldiers of Christian Science walking with me while I have, as teacher and under-shepherd, led you to the Great Shepherd—Christ. The enemy has always found you clad in invincible armor. To-day I rejoice in your abiding faith and wisdom, which assure me of your growth in grace, and in the demonstration of the Mind of Christ.

I love to think of you all as lilies unfolding in the garden of Love. My heart goes out to you unceasingly, that you may rise to spiritual understanding and

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dominion over all error. Love must and will fulfil  
Her law in you and in me.

Faithfully yours,

AUGUSTA E. STETSON.

### TELEGRAMS<sup>1</sup>

NEW YORK, N. Y., 5-18-08.

There is but one union, God and man. Good governs every moment, and compels obedience to the law of Love. There is no power opposed to Love. Handle the belief of opposition to God, and His idea. Prove your Principle. Letter en route.

A. E. S.

NEW YORK, N. Y., 5-21-08.

Right will prevail. Justice is omnipotent. The one Mind decides all questions. God and man co-exist and coöperate. The law of Spirit is the only law. Error never had a voice nor a presence. Truth and Love fill all space.

A. E. S.

NEW YORK, N. Y., 5-22-08.

You reflect eternal Life, and are panoplied in Love's invincible armor. There is no power opposed to you. Reflect omnipotence—Christ, Truth, and anarchy will flee before God's idea—your spiritual self.

A. E. S.

7 WEST 96TH STREET, NEW YORK CITY,  
May 18, 1908.

*My dear Student:—*

Union with God is the only union. In Christian Science, Spirit governs, and there is no other presence, nor power. Error may *seem* to have power, but Christ

<sup>1</sup> To a business man, during a strike.



is there, and you reflect him. You do not doubt your Principle. You *know* that the false claim malicious animal magnetism, the carnal qualities of the human mind, is stirred by Truth in this hour, and you also know that you have the opportunity to prove your sword, the Word of God. He works with, and through you, and you will see the mighty power of God, as He manifests His ever presence to you, His representative, as you labor to uplift that type of consciousness. Do not give malicious animal magnetism—evil—the lie—any power. This condition is not real. It is error destroying itself. It must go out under the power which God reflects through man. You have dominion as God's idea.

I am strong in the battle for the unity of good. It is God who demands that we rise in realization to make null and void the seeming claim to another power and presence. "The dragon cannot war" with us (*Science and Health*, p. 567). He is already "stung to death by his own malice" (*Science and Health*, p. 569), and of course his angels must be destroyed with him, for Michael and his angels must prevail against the false claim called the dragon.

Love alone will fulfil the law. Love is omnipotent. Every man in that field is God's child. Every lie and every liar is impersonal evil and its personification, and "is neither person, place, nor thing," says our Leader (*Science and Health*, p. 71). This condition of anarchy is not real. Greed, avarice, and resistance to God's law never were true. No one ever *believed* that he was opposed to right—to law and order—because Life, Love, and Truth are all. I am with you in spirit. God will surely deliver you. Never doubt this. God and you are one as divine Mind and Mind's manifestation.

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This will work out all right, and will prove how great is our God, who governs, by His perfect law of Truth and Love, the universe, including man. Rest in infinite Love and see the effect of trusting Truth, and having no other trust.

Affectionately, faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, May 29, 1908.

*My beloved Student:—*

The claim of witchcraft and rebellion has no power. Anarchy is uncovered, and when seen as a false claim can be destroyed by our reflection of Truth and Love.

God reigns, and He will deliver you from all these avenues for the belief of evil. If you make so-called evil unreal, Truth and Love will soon drive out the evil-doers and in their places you will discern the real man. Evil-doers will cease to trouble you when you learn that mortal so-called mind and matter are illusions. Such lawlessness is short-lived. God reigns.

Give my love to all. Handle the claim of witchcraft, rebellion, and anarchy,—the separating thought,—with your reflection of the Word of God. Love will deliver you. Work to free all from error. Untold love to J. . . and M. . . and yourself.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
October 12, 1908.

*My beloved Student:—*<sup>1</sup>

I am glad to hear from you, and to know that you are appreciating the opportunity to pioneer in that

<sup>1</sup> Written to a student who was working among the coal miners.

plane of belief. Some beliefs are better than others. I often realize that I am entering a slum mentality, while sense testimony declares for refinement, and money covers corporeality with purple and fine linen, gold and precious stones. But all the same it is a slum consciousness, though on Fifth Avenue, and needs to be cleansed of its impurity.

I am sure that you can do much for others there, but far more for yourself, beloved, if you can, with Christian Science, and through the lens of Love, behold the idea of God in those people. This experience will exalt you, and will teach you what my pioneer work taught me—to see the utter falsity and unreality of mortal man and the material universe; to be glad to destroy false material concepts, and to labor to find the image of Life, Love, and Truth in my brother and sister.

Do not be deceived by the evidence of the material senses. God and His universe and man are everywhere, and through spiritual sense you can pierce the veil and find the true man. The earth and its riches must be revealed. It is all mental. Look for the treasures in Mind, and your spiritual thought will evolve the true object.

The thought of the people, as it is elevated and turned to good, will change the place, and the people, and the earth, in that location.

I am sure, my dear student, that you will be more grateful for all the comforts you enjoy when you share the hardships of self-sacrifice and deprivations which dear Mr. G. . . has undergone to provide comforts and luxuries for you and his family. You and he will get rich reward for your kindness to me.

When you get home I want to read to you some letters of our Leader, that you may see what your

## 270 Letters of Encouragement to Students

reward will be for having been the reflector of God to me during the days when the enemy was determined to crush me with the burden of the cross.

I know that you will be here for the Association. I have met and risen above a claim in the past few days, and I am now ready to lift my student-body higher.

Judge Hanna lectured here last evening. It was a fine lecture, and three thousand people are said to have heard it. Every inch of space was covered. Extra seats were put in, and those who stood were perfectly quiet, and seemed not to mind standing.

I must close now, dear. I am so pressed with work and for lack of time I am not able to accomplish all I would. Give my kindest regards to dear Mr. G. . . , and tell him I am always striving to aid him in his work of revealing and taking possession of the earth of God's creating. I am sure you know how fast I am writing to get this off before the next patient, or *impatient* appears.

Love untold to you, dearest.

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

June 3, 1909.

*My beloved Student:—*

You, as God's idea, are reflecting the power and presence of Principle, Truth, and Love, and all must obey the word of the Christ-man, as God gives it to His idea, His image, and likeness. There can be no opposition to the divine man, who is God's glory and who reflects His will, and there is no other man. To *understand* the oneness of God and His idea, the

spiritual universe—generic man—reveals His individual ideas, the members of His body.

Understanding and possessing God-qualities, we find that we are in our place and are governed by the mighty power of creative Mind, before which beliefs and the false claims of life and intelligence in mortal mind and its corporeal body must disappear. Here is the secret of the power of God's child, and he thus compels recognition and demonstrates divine Mind. Light dispels darkness. When one's eye is single the whole body is full of light.

The knowledge of God's allness is the eye which is single, and your whole body is full of light so that beliefs disappear before the white Christ who is the man in God's image. You will lighten the load of error for every one and will reveal the ideal man when your spiritual sense dispels the illusions in your business. When you realize the spiritual origin of man, you will see your employees as your brothers, and spiritual sense will destroy your false concept of them. Then unity of action and prosperity in Truth will follow. Love is the fulfilling of the law.

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
June 6, 1909.

*My beloved N. . . :—*

Doubtless you are rejoicing in happy anticipation of the meeting, in person, with your dear husband and the reunion of the family, which will be a sweet reward for your long separation. The Truth of being declares there is but one Mind, one universe—generic man—that we are individual members of the body of Christ,

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and that we are never separated. "Let God be true, but every [material] man a liar" (*Science and Health*, p. 471). We must hush this lie of personal sense, and escape from the bondage and limitations of belief, if we would reflect and manifest the man to whom God gave dominion over all things.

We are fast bursting the bonds of belief, and are exercising man's prerogative—the power and presence of infinite Mind. Wisdom and intelligence will find expression in us when our spiritual sense dominates belief. Light disperses darkness. Arise then, beloved, and let your light shine. The glory of the Lord is His idea, and His arm is encircling you, His child, and is bestowing upon each individual idea blessings infinite. The dark shadows of corporeal sense, finite belief and illusions, are fast fading before the Christ-idea, who is God manifest.

I long to catch a glimpse of the real and eternal universe and man, and to *tarry* in my divine selfhood until I can grasp, and *retain* the divine image. This vision which must finally come will give energy to endeavor. No longer will we be deceived by the delusive senses, nor sigh over idols and the images of Adam's generation—sin and sickness, sorrow and death.

In this divine consciousness to which we journey there is only ever-present Life, Love, and Truth. God's dear children each reflect the fatherhood and motherhood of Love. Each is *whole*, reflecting the compound idea, the male and female of Life and Love. Thus we are *whole*, not half. In this compound spiritual consciousness we have dominion. God is reflected, and our oneness is made with our Father, the Principle of being. I am constantly occupied with work, but

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I never forget you, dear. My love flows to you continually.

Faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, August 11, 1909.

*My dear Student:—*

There is deliverance for dear Mrs. H. . . Put your trust in God. Christ will never fail in his promise, "Lo, I am with you alway, even unto the end." The test of our faith in divine Love and Truth, our heavenly Father, as the only presence and power, must come to all, sooner or later, and we pray that we may always be ready to meet the demands of Truth.

The material world, the phenomena of the will of the flesh, must not deceive us. The will of God must be recognized and obeyed, if we would escape the ills to which flesh is heir.

All must sooner or later plant themselves on the rock, Christ, and the sufferings of the flesh will finally turn all to divine Love. Either through suffering or Science, or both, we must learn the utter nothingness of matter and material phenomena, the aliveness of God and our relation to Him and the phenomena of Spirit. We cannot admit, and dwell in thought on the reality of matter, and expect Spirit to form our spiritual concept.

Let us be true to Principle, follow our beloved Leader out of matter into Mind, and thus behold the real substance-idea, or the reality of our dear ones, who are tarrying in belief, till, awakened by suffering, they, like us, seek the Truth which sets free from material illusions.

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You can help dear Mrs. H. . . only as you deny material sense testimony, and declare for her oneness with God. I am sure that you are meeting your *own* problem in this experience, and you will rise according to your adherence to Truth. That "All flesh [mortal mind and its material embodiment] is grass" (Isa. xl., 6) seems true to *me*. Mind is substance,—individuality. The material body is a mirror reflecting what mortal mind impresses upon it. Let the Christ now be manifest on the flesh. Keep the true image ever before you, and thus help her, and free yourself from false mental pictures. We must be true to Christ in our thought. Keep your mind filled with Truth and Love. I am writing just a line to Mrs. H. . . for you to give her when she is permitted to hear from her friends. God is with you. This lesson will exalt you. There is no room for earth's idols. God and His ideas alone are real.

Ever your affectionate, faithful teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 22, 1909.

*My beloved Students:—*

"God is our refuge and strength" (Psalm xlvii., 1). I am in the "secret place of the most High" working, watching and praying to rise to the demands of Truth and Love, in this hour. The dross is being consumed and the gold appears. I see that only by the experiences of the refining furnace can the fleshly mind be consumed. The conflict with material mentalities, through which I have recently passed, has burned out much of the human self.

I shall work, watch, and pray alone with God and for Him, till I rise to do the work of healing the sick



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and sinful as true Christian Scientists should heal, instantaneously in *every* case, by destroying sin, the cause of all disease. I am following our Leader, Mrs. Eddy, and shall stand in the power of God, until purified as by fire. I like to feel that I am strong in faith to meet all that Love sends me. Love to you both, dear ones, and to your parents.

Faithfully yours ever,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 10, 1910.

*My beloved Student:—*

God is good. I am rejoicing in the peace which only spiritual sense can give. The hour is momentous. Only faith and spiritual understanding can meet it. Truth and Love will deliver all who put their trust in divine Mind. Never have I had such a firm grasp of my Father's hand, nor such love for our beloved Leader, Mrs. Eddy. I am on the rock, Christ, and I pray that you and dear M. . . are there also, forever. Love untold to you all. I cannot come in person but am with you in spirit. "God is sifting out the hearts of men before His judgment seat."

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
June 15, 1910.

*Beloved Students:—*

"Wait, and love more" (*Miscellaneous Writings*, p. 389) with our beloved Leader, and you will reap the reward of loving, and working alone with God and for Him. The light is shining in our hearts, and the way is luminous with life and love. I see the demon-

## 276 Letters of Encouragement to Students

stration of divine Science more clearly every moment. Self-immolation reveals the ever-present ideal man and universe. Who can stand the test? Only they who discern and demonstrate Truth.

I never believed that I should be teaching universal consciousness, as I am doing to-day by proving to the world the power of spiritual understanding to annul the false claim of malicious animal magnetism to destroy me mentally and physically. Yet this is God's way, and the silent influence of spiritual love reaches untold numbers, and uplifts me and mine **and all** who are ready to rise Spirit-ward.

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 31, 1910.

*My beloved Student:—*

Just a few lines to tell you that I appreciate our blessed Leader's words, "Love is reflected in love" (*Science and Health*, p. 17), and that you are one of Love's love to me. Your thorough work in character building, and efforts to build on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390) will, if you continue to stand in Truth, and *endure to the end* of all beliefs in a physical self, crown your life with success.

When any one struggles for the Mind of Christ, and strives to bring every thought into obedience to Truth, he is building the "house [consciousness] not made with hands." It will be "eternal in the heavens" (harmony). I think of you often. S. . . writes that you are so brave and strong, and have done so much for our Cause. She says, "K. . . C. . . is a *rock*,

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in steadfast allegiance to Truth and such a student is worth teaching and working for. She will be and is a strong support to you as you come to be known for what you are." I endorse what she says.

Stand firm in Truth and Love. Be faithful to our beloved Leader, Mrs. Eddy, and you will be true to yourself, to me, and to ~~all~~.

Please give my love to dear Miss J. . .

Lovingly ever,

Your faithful teacher,

AUGUSTA E. STETSON.

## CHAPTER V

### LETTERS TO PATIENTS

For the kingdom of God is not in word, but in power.

I Corinthians iv., 20.

Truth is as "the still, small voice," which comes to our recognition only as our natures are changed by its silent influence.

*No and Yes*, Introduction.

96 FIFTH AVENUE, NEW YORK CITY,  
April 21, 1896.

*My dear E. . . ;—*

I am sure that if you knew how often I send you strong, loving thoughts to make unreal to you your *seeming* false condition, you would know how faithful is my love, and how much I have to meet in sharing this experience with you. I know the hour will come when you will see that all things work together to wean us from the objects of material sense, and you will rise to your Christ-consciousness with purer desires for that which is immortal. I do not believe that we can enter the kingdom of spiritual consciousness until we have been made ready through self-abnegation, suffering, and the purifying process of the destruction of material sense and sin, or the belief of matter as sentient substance.

Let the beasts (human beliefs) roar; they only devour and destroy themselves, and leave the pure Christ—our immortal being. You know, dear one, that

shadows are not substance. You know that mortal thoughts are but the false and fleeting, and not the reality. Then they do not deceive you, nor make you suffer. Your divine self is ever denying material sense testimony. God is ever with you, and Love is holding you in tender embrace above all that would cause you to falter. Lean more trustingly upon Him. Nestle more closely to Principle and, so far as you can, reflect divine Love upon your dear husband, who appears to your finite sense to be suffering. God is good and good is all.

Ever yours lovingly,

AUGUSTA E. STETSON.

40 DARTMOUTH STREET, WINTER HILL, MASS.,

July 2, 1896.

*My dear Mr. H. . . .* :—

Your letter is most welcome. I am glad to learn that you understand that all material evidence is false, that it is only the "old man" trying to assert himself, and claiming to possess life and intelligence. "The blood, heart, lungs, brain, etc., have nothing to do with Life" (*Science and Health*, p. 151). Your life is in Mind. You are *not* material, and mortal mind, with its mortal phenomenon, matter body, is but a shadow. It cannot be either sick or well. It is but a belief.

The Spirit, Truth, and Love, are moving upon the face of the waters of false sense, purifying you and dispelling the illusions which have so long held you in bondage. You possess the courage born of understanding, which God imparts, and which nothing can destroy. Exercise it. Belief is not power. It is not real and is but a dream. You know that you are

awaking from the protracted nightmare of fear, to learn that you have always been the image and likeness of God,—your only creator or Principle, whom you represent. Before ever the false sense obtained, as a false claim, you existed in Mind, and, when all material sense has vanished, and the remembrance of the dream has departed, you will still continue to manifest omnipotence—intelligence—God, and exist in Life, Love and Truth, which evolve health, joy, peace, and immortality.

Do you not see the utter falsity of this claim as able to overcome omnipotent Mind, or its idea? Mind is your refuge. Spirit heals by expelling the lie that mortal sense can create or destroy. Jesus said, “‘Destroy this temple [body], and in three days I [Spirit] will raise it up’” (*Science and Health*, p. 27). So may we, when we understand more, and possess more of Truth which reconstructs the body by removing the belief that any organ can be inflamed, ache or disappear. And why? Because matter has no sensation, no intelligence, no life, no substance, and this understanding of Truth will conquer the falsehood, which is the foe. Fear is to be overcome by Love. Love is All and ever-present, filling all space; therefore there is no room for fear. There is no one to fear, for you are God’s image and likeness, and so are all. Substance is Mind, and you are substance-idea. Love and Truth are substance, and are everywhere manifested in objects. You cannot lose your God, and your God cannot lose you. God cannot lose a member of His (Christ’s) body, and you are indissolubly connected with God and His Christ—an individual member of the body of Christ.

There is no power opposed to God. He is the only cause and creator. We are in His beautiful world

*now*. We are His loving, perfect children *now*. John says: "Now are we the sons of God." He is the only God, and beside Him, I acknowledge none other. There is no mortal man; matter is a myth. Let us enter so far into this consciousness that we lose our fear of what mortal sense claims it can do. Then we shall gain our victory over error. We may as well do it *here*. The struggle for the supremacy of Mind over matter must go on until Truth, here or hereafter, casts out all material thoughts which are manifest in disease, discord, and death.

I am writing with my paper on a book, as I sit on the porch, with the wind blowing hard, so you must pardon the writing. I am determined to finish this before any one interrupts me. I am trying to get rid of the echo of disturbed mortals, and *you* are the only patient I carry to-day. I know that you have gained sufficient understanding to realize that you are *not* sick, nor ever were. A dream has been broken; an hallucination is being overcome, and you will prove that Truth sets you free from illusions.

I do not charge you anything. In fact, I do not remember my visits; and I do not want anything more. You have paid me enough. Let me be in your debt,—only of loving gratitude, that God has manifested His power in raising you up from suffering where you can see how omnipotent is Mind, and how powerless and false is disease. I trust you will be strong in Christ. Now be happy. Have no fear. Rejoice in your dominion. All disease is the result of false mentality, and so false that it must go when Love and Truth are present. *There is no matter*. You know that God is All, and that Mind is health, holiness, and immortality. He who sees this *has* eternal life, and will never see

death as real. Death is a farce, the fear of nothing. Love casts it out.

Give my love to your precious wife. Tell her to be glad and rejoice that her husband has found Christ, and is, with her, solving the problem of human existence, entering into the mystery of eternal Life. Write when you feel like it.

Tenderly and truly yours,

AUGUSTA E. STETSON.

96 FIFTH AVENUE, NEW YORK CITY,  
August 29, 1896.

*My dear Mr. L. . . :—*

You are now immortal. Thank God that Love is ever-present and omnipotent. The Love that has turned aside the arrow that had wounded the dove is pouring into the wound the healing. Love will not fail to restore you to health. There is no other existence but the spiritual. God is All, and man is His image. Of course you know this in the letter, but you must gain the spiritual sense. This spiritual understanding *is* Life, and Life's manifestation, *man*. Matter is *not* you, nor are you *in* matter.

Man is outside the shadow cast by mortal belief, and mortal belief cannot prevent Spirit from destroying the shadow, with the pain and discord of personal sense, which is a falsehood. Who suffers? God and His idea? No. Then no one suffers, and you are above fears and hallucinations. Awake, and never yield to the falsity that Love, Life, and Truth, your creator whom you express, cannot conquer a lie. Love is healing you by destroying fear.

Love to your dear wife.

Ever yours sincerely,

AUGUSTA E. STETSON.



96 FIFTH AVENUE, NEW YORK CITY,  
November 19, 1896.

*My dear F. . . :—*

Do you remember the effect of your first treatment? The heavy chemicalization which followed the condition then, is now the same. Your recent experience must have cast to the surface the error, or *fear*, and its phenomenon, or pain, followed, which is all that error can do—cast itself to the surface for self-extinction. You met it bravely with Truth and Love, and you have conquered. Do you remember how you came up after that experience?

You will rise again into newness of life after this victory over a false sense of life in matter. Your life is in God, Mind. You cannot lose your God nor yourself as a mental reflector of God. He is your strength, your existence, and you must conquer all beliefs that matter or blood is anything but illusion—a ghost, having no power.

Now take new hope and strength, and rise to see that there is only Life eternal from whence you derive *your* life. God is with you, fear nothing. Love is your peace and strength. Eat and drink of the bread and the wine of Life and Love, and know that you can eat whatever is necessary to satisfy the demands of the belief or material senses, until Spirit feeds and satisfies the immortal cravings.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

24 WEST 72D STREET, NEW YORK CITY,  
July 24, 1899.

*My beloved V. . . :—*

Your life is yours to defend and enjoy. You proceed from the great Principle, eternal Life. Never lose this consciousness. You are not *in matter*—Love is

ever holding you safe from all illusion of false substance. The only substance is Mind, and you can never be separated from this only substance, eternal Life. Do not believe material sense testimony. There is nothing to fear. Love is all, and you are safe in this ever-present divine Love. Let us be reflectors of good, voice our Father-Mother God, and never admit evil as a reality. Evil should not have a witness. May God make us conscious of our great power to rise superior to all sin, sickness, and death.

Give my tender love to dear L. . . and M. . . and Mrs. D. . . , my precious jewels, whom I am helping to apprehend the real and eternal facts of being. If you feel like going so far, it would be pleasant for you to visit the Christian Science church near you. It is strong in Christian Science and Mr. and Mrs. S. . . are splendid, meek, loving reflectors of Truth and Love.

Be strong, dear. It is a battle with error, but you will win, and rest like the dove, in the arms of omnipotent Love.

Ever your loving, faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72D STREET, NEW YORK CITY,  
January 12, 1900.

*My beloved Student:—*

I do not think that you know how my heart has gone out to you since you so bravely took up the work of Christ, to relieve a dear little sufferer, and to carry divine Love into the home made unhappy by the belief that matter has life and intelligence. Now, my precious soldier, put on the full armor of Love and Truth. Forget self, and the material environments which are only type and symbol of the real and eternal,

and, with eyes fixed on the white Christ, and often on bended mental knee, implore the dear Father-Mother God to fill your thought with such spiritual realization of the *perfect* child, God's own idea, His image and likeness, that the claim of discord and disease in your patient will vanish like darkness before light.

Our blessed mission is to relieve suffering humanity. Your present efforts are to restore this child of your dear friend's to health, and his divine harmony. God is with you. You know that *He* never made disease, and the spiritual identity of this child is God's own reflection. Error has clouded us all in the past, and all have suffered from ignorance of the Science of being. It is now time for all to awake and put on their strength. We are convinced that none, much longer, can resist the onward march of Mind. All will, ere long, open their eyes to see the *cause* of all sickness and death. Then humanity will arise and refuse to submit to the false thoughts which produce suffering. Mankind will choose the mental spiritual consciousness, and find the dominion and joy, health and peace which are man's birthright. Just a touch of this divine power, which is inherent in each of us, is a foretaste of heaven.

As I look out upon suffering humanity, I see before it the inevitable diseases and disappointments, sorrows and separations of loved ones by the cruel deceiver, so-called death. I behold the helplessness of humanity to avert such conditions, and to preserve its health and God's manifold blessings. Then I cry out for wisdom and Love to aid me more speedily to bring the world to see the Truth; that all is Mind, and that there is but one Mind who made the universe, pure, perfect,

and eternal—and who made man to enjoy, not to suffer—to love, not to hate—to live, never to die.

Thus “the way” Jesus marked out is becoming clearer to us all, viz.: that man must see himself as spiritually mental. Life, Love, and Truth are all. What seems to our finite sense, matter, sin, sickness, and death, is but the action of a false sense, and not the reality of life. The physical is but the manifestation of the so-called mortal thought, which the immortal divine Mind will destroy,—first, its pains and beliefs will disappear, then, as the false mentality dissolves, the real and ideal man will appear.

Let your demonstration of spiritual power appear in awakening the child to health and harmony. Talk to him, and teach him his power of resistance to error. He must be ready for Truth. The physical conflict which is going on is evidence of Truth’s appearing to him. A little child may lead the parents into the Science of Life and Love. Oh! if they only knew the wonderful work which is theirs to do in the near future! All are coming into that Light, whose radiance is even now flooding the world. If they only knew what health, and joy and peace there are in Christian Science, they would turn their thoughts to the contemplation of the real and eternal! I shall be in Boston the sixth, seventh, and eighth of November. Now, dear student, heal your patient. Watch carefully and prayerfully with the child. Give my kindest regards to your friends, Mrs. and Mr. J. . . . , and with ever-increasing love to you, dear, I am,

Your faithful teacher,

AUGUSTA E. STETSON.

[The child was healed.]

HOTEL TOURAINE, BOSTON, MASS.,  
July 10, 1900.

*My dear M . . . :—*

You know that there is but one God, whose voice you recognize and obey. You cannot hear error through any avenue. You have no fear, for Love is your shield, and Love enfolds you. False mental suggestions or hypnotic influences cannot use you. You can rise and dispel false suggestions, and the lying arguments of the carnal mind. The only reality is divine Mind. Mind creates and controls the universe, including man. The material body and the material universe are the phenomena of false sense. They must vanish, and the real body and the real universe must appear. "The earth is the Lord's and the fulness thereof." He made and governs all. Let us be consciously controlled by divine Mind, or Spirit, and rest in the understanding that we are safe in the arms of our Mother-God, Love. You can see how powerless is weak human belief, and how it appears and disappears. The claim, fear, is a tyrant, and until we break the fetters of belief of life in a matter body, we are subject to fears which end, as we have seen, in discord and disaster. So rejoice that you trust in God.

Give much love to dear H. . . and A. . . and the family. Be firm in regard to the position your sisters take against Christian Science. Let Truth and Love be your defense. Read our Leader's recent address, and rise and demonstrate over all error.

I shall be with you to-morrow in spirit as you meet the test of your faith and understanding. M. . . did what she pleased with her own, and no one even dreamed what she was thinking until she had worked out with God her decision to give part of her money

to the church. Neither would I, to whom she confided this in order to execute it, offer one suggestion. I refused to do this, and positively forbade her to give me in her will the five thousand dollars as she had planned to do. I knew she was able to judge what was best for the church, and this was between her and God. She is to-day looking higher than money for her support, and she realizes that God supplies every want, even as He clothes the lilies and feeds the sparrows. Day by day the manna must fall for us, before we rise above all material things.

My heart goes out to you, dear M. . . Your sister was my valued student. My "cup" has been to part with her, and to crush the human longings, and refuse to yield to the belief that she has left us. She lives and acts in God's universe. Be strong—she is in our midst, just beyond the veil.

God bless you and yours.

Lovingly yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
143 WEST 48TH STREET, January 3, 1901.

*My dear J. . . :—*

I know you understand that I am often thinking of you, although I do not write frequently. Love is your refuge, and you realize how surely error is destroying itself. It cannot turn you for one moment from your trust in omnipotent Truth, nor compel you to admit that anything is disturbed but the false senses which Truth is destroying. Let Christ operate and reconstruct the body. "When a false sense suffers, the true sense comes out" (*Miscellaneous Writings*, p. 276) are the words of our beloved Leader, Mrs. Eddy. You

are rising to a higher sense of your divine image, and your heart must sing, as you soar into heights beyond the surging sea of human sense testimony.

As you cling to Christian Science and rise to meet the irresistible conflict between Christ and the so-called carnal mind, you are surely grasping the eternal verities of true spiritual being. Love will remain your high tower into which you can flee from mental and physical pain and fear. You know the allness of Mind, and that you are meeting the claim of false mortal mind, which Christ will destroy. Be brave, and trust and *know* that suffering does not last forever, but only until it destroys a false sense of life in matter. Whatever may seem to be defeat, as you work in Truth and Love, is not failure, but is Love's way of delivering us, as we merge from sense to Soul. Life is all and ever-present.

I send you all deep, forever love, and I know that you are working out a problem for yourself, and your changed thought will help all. God will comfort and support you.

Lovingly yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
143 WEST 48TH STREET, January 12, 1901.

*My dear C . . . :—*

Love is Life, joy, peace, and strength. Love is God, and God is All: there is naught else. Rejoice that you know this, and that there is but one God and His ideas. God is your Father and Mother. You know that you love God because you love your parents. You know that you are God's image and likeness, and so are they. You are happy in the dear home which

Love has given you. Love gives you Her gifts through the dear father and mother—God's ideas. Only to false sense are they seemingly your material father and mother.

You are happy and free and there is no confusion. You do not want to think of self. Think of *them*, and see what you can do to make them happy. Make some return for all they do for you. Sing and dance and ride a wheel and play like a happy child. Do not sit and pore over your books *all* the time, but read a page and then go and demonstrate what you have read.

Love to your parents and much love to you,—also to each of the dear girls.

Lovingly yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
143 WEST 48TH STREET, August 19, 1901.

*My dear L . . . :—*

Your letter received. You will fear no evil when you know that the conflict is only the death of personal sense and not the death of organic matter. Let us see it for just what it is, lust, hypocrisy, and malicious mortal mind—the material senses. You know that the carnal senses in all must die. Our dear Leader says, "Waking to Christ's demand, mortals experience suffering" (*Science and Health*, p. 22). Spirit is moving upon the error, and the beast, our human senses, must yield to the Christ.

Do not fear, but rejoice in the suffering which destroys your false claim. You will prolong your sleeplessness if you talk of it or think too much of it. Think how Love is wrestling with you to free you



from sensuous mesmerism, the belief of life and sensation in matter. Impersonal error is working through Mrs. . . . You will defend yourself from error by knowing that evil cannot use her as an avenue to injure herself or you. She is God's perfect child, and can only reflect Love and Truth to you, and receive Love and Truth from you.

I have met this repeatedly during my warfare against impersonal evil which worked through personalities who allowed themselves to be agents or mouthpieces for so-called envy, jealousy, hatred, malice, revenge, etc. I am beyond the influence of impersonal error through her, and have only love for her and for all. The effort to harm me is evidence that I am fighting for Truth and Love. I need more humility, and experience and suffering will aid me toward acquiring it. Error only destroys itself. It has only the power you give it. You must fulfil the law of Love.

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
May 20, 1909.

*My dear K . . .*

No matter what belief says, God speaks to error through spiritual man, and declares error's powerlessness and its nothingness. "The law of Truth to error" is "'Thou shalt surely die'" (*Miscellaneous Writings*, p. 208). Evil and its embodiment "is neither person, place, nor thing" (*Science and Health*, p. 71). There is no power, no presence but Mind and its manifestations. What, to your material sense, seems opposition to right, seems so only to your false sense. When you denounce and destroy your belief in a belief, you will

the battle between the human and the divine, and learn to control his body, and business and environment, by thinking God's thoughts, and refusing to submit to the so-called mortal thoughts which are continually testifying of pain and pleasure in matter. There is but one God, Mind, and man is God's image and likeness, spiritual consciousness, which is expressed in a perfect spiritual manifestation—Christ. There is but one creator; therefore all that seems to be the opposite of Life eternal, Love and Truth, is a false man, and a false creation—false thought manifest—dust to dust. The true spiritual thought will transform the body and the universe, revealing the perfect man and the perfect world of God's creating.

Our blessed Leader, Mrs. Eddy, says, "Eternal Truth is changing the universe" (*Science and Health*, p. 255). We are all working to change our thought and to get the power of Spirit, that we may destroy the works of the devil, sin and death, and finally we must destroy the *claim* of a devil, the cause of all evil effects. God *is* and God is All. Therefore we will drive out all beliefs that we live in a matter body, or a material world, and will gain our oneness with the great source of our being, eternal, conscious Life which will hold us in health and harmony.

Trusting to our Principle, we must demonstrate the mighty power of God and His man to whom He gave dominion over all things. I thank you for your helping hand for my material needs. If you need any more assistance come to me, but I believe you are now free. Love to dear M. . .

Ever your affectionate friend,

AUGUSTA E. STETSON.

## CHAPTER VI

### LETTERS OF COMFORT

For I would that ye knew what great conflict I have for you, . . .

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.—Colossians ii., 1, 2.

God pities our woes with the love of a Father for His child,—not by becoming human, and knowing sin, or naught, but by removing our knowledge of what is not. He could not destroy our woes totally if He possessed any knowledge of them. His sympathy is divine, not human.—*No and Yes*, p. 30.

96 FIFTH AVENUE, NEW YORK CITY,  
Sunday, May 7, 1894.

*My dear F. . . :—*

I have only a short time before the evening service—yet I must write you if only a word or two. I look for you, dear, in Mind, for there only can I find you, but human sense calls for its manifestation, and as we have not yet dissolved this illusion, it still claims recognition. I am thankful that the belief or mortal mind has lost as much of its power over us as it has. I rejoice that the ideal can touch the ideal, and cognize the substance of Mind. Joy and gladness will be ours when this too solid seeming flesh, or clay disappears at last, never to deceive us more.

Our church edifice at Madison Avenue and Twenty-ninth Street was well filled to-day. I think that you

all were there in spirit. Matter was not manifested as you, and as I lost the false concept for the true and spiritual, I thought of dear B. . . , my dear student, of darling G. . . and little A. . . , and last, but by no means least, my big boy student, A. . . ,—such a fledgling in Science, but really preening his wings for a celestial flight. We are all ascending the hill of Christian Science together, and the stronger helps the weaker in the true brotherhood of Love.

Only in spiritual consciousness can we find our reality—never in matter; and little by little we must lose our trust in materiality. God alone is our Father, our Mother, our Protector—the giver of all that is good, real, and eternal. As we apprehend this, we turn from the things of time and sense to contemplate the real and unseen. How like the weaning child we cry for that which was once so real and essential! Oh, my dear student, His hand is firm, His pruning knife is sure. He will cut out poisonous, noxious weeds (thoughts material) from our mind, and in their place will be found such spiritual thoughts as will bring forth peace and plenty, joy, strength, and life eternal.

God's ideas have in them no element of care nor sorrow, pain nor death. Think how we hug to our bosom the lie, the belief that corporeality is real, the finite, material belief that always stings us. We should be glad to part with the false concept of our dear one though it may seem real. Look above "fading, finite forms" (*Science and Health*, p. 264). This matter existence is only a dream. Do not be deceived. You will reap, for you will not faint. We shall come up to the demands of Christ, if we are faithful, having our robes washed and made white, in suffering and Science. I see glimpses of heaven now.

I hear the harmony of heaven occasionally, and I know that we shall burst the veil of the fleshly mind and shall grasp the eternal consciousness. Losing the material, we shall gain the spiritual.

I hope to see you in person soon. Dear L. . . seems very calm under this sore affliction and had a brighter look this morning than for some time. She feels the spiritual presence of her darling boy. Error cannot deceive her with its falsity that he is dead. Matter was not he but her false sense of him. Now she will look forward to destroying the material senses, and will work for spiritual sense which alone will reveal him. She will find herself looking to, and for the incorporeal idea, instead of fixing her thought and gaze upon the corporeal and fleshly form. It will be easier for her to declare there is no matter, All is Mind, *now*, and though it costs her tears and sighs, a wail and a moan, she cannot mourn as if she did not understand something of the Truth. Her mother-love will not lose sight of God's idea, whom she knew as G . . . .

It is very unreal to me. I know that he is here, and has never gone, never died. What he left was his and our false concept of him. You *seemed* to bury him, but he was never in nor of matter. He was, and is spiritual, and is working on towards the full light. He will not be turned backward, but will press on, till he gains the vision of the real.

Now, dear, remember, as I free myself from sin, belief of life in matter, false thoughts, Love will exalt me. Love's arms are about you, and will support me and you. Her voice will tenderly comfort and cheer you. You are a faithful soldier of our dear Leader, Mrs. Eddy. You will do your own work,

and overcome belief. I am ever with you mentally to cheer and encourage you. My love for you is beyond words. Will you watch and pray, dear, and know that we are fast losing the echo of error? Truth and Love are reappearing with "lap piled high with immortal fruits" (*Science and Health*, p. 494). All spiritual things will be ours when we abandon the counterfeit, the material senses. Do not grieve for illusions. There is not one material thing real. Wait till divine Love unclasps your hold on beliefs, and then you will see the smile of our Mother-God, and the dear ones whom you have loved and *seem* to have lost.

Ever fondly and forever,

Yours in love,

AUGUSTA E. STETSON.

143 WEST 48TH STREET, NEW YORK CITY,

April 27, 1898.

*My beloved Student:—*

You know that God is All, and that man is and ever was His image and likeness—spiritual and not material. You know that Love is with you, and will wipe away all tears from your eyes. You are sure that your dear companion is not in the material form which is left, but is a mental, spiritual man, existing in Mind, not in matter. He is not dead; but is living; he is not absent, but is ever-present, and is one with God.

We all have to learn to lean upon our Father-Mother God. "Thy Maker is thine husband" (Isaiah liv., 5), and oh! my dear student, I am so glad that you know this. Love will supply every want and "feed the famished affections" (*Science and Health*, p. 17). You will never grieve as they who believe that matter is real.

You know that he lives as God's idea and is near, and that only the veil of the fleshly mind hides him from you. This will some day be rent and your spiritual sense will behold your dear companion in his *spiritual* reality. In the meantime, God is very near to you, and will sustain and comfort you. How good is our God. You would have had no health, no understanding with which to meet this bereavement but for Christian Science. I am with you mentally at all times, and in person when necessary.

Your sisters and brothers in Christian Science will comfort you in this hour. You know, dear, that they will send you tenderest sympathy, and will be with you to aid you.

Our church is founded on the rock—Christ—and our beloved Leader watches over it. Love rules in every heart. Be sure ever to commune with God, and deny material sense testimony as far as you can.

I send you loving, helpful thoughts, ever declaring there is no matter, all is Mind.

Ever your faithful teacher,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,  
August 30, 1898.

*My beloved Student:—*

I received your letter, and wired you at once. The message was returned the next day, and I have since sent you mental messages. I will send this to the Rooms to be forwarded to you.

I know, dear one, that you are going through an experience of this dream sense, which will prove to you the non-reality of matter, and you will see that the corporeal body was not the dear mother, but was your false sense of her. We learn the letter of Christian

Science, but the experiences of the illusive mortal mind teach us that spiritual substance alone is real. Our beloved Leader, Mrs. Eddy, tells us to "look beyond fading, finite forms" (*Science and Health*, p. 264), and find the true being. Your dear mother is mental and immortal. Because our concept is still material we cannot bring out the embodiment or expression of spiritual personality or her individuality.

Love's ideas are forever present, and your mother is, as ever, God's idea. She lives in the real and only universe. She is as truly active and substantial as her creator whom she reflects. This is the scientific fact of being. There is no mortal mind, no matter. There is but one cause—eternal Life, Love, and Truth, and she is an individual idea forever manifesting ever-present, omni-active Mind. You can rejoice in the understanding that the claim of limitation—finite belief—which held her so long has destroyed itself, and that she has awakened from this plane of belief and will press on toward spiritual sense which will destroy all belief of matter. The Truth and Love which your mother learned and demonstrated while in this stage of belief will be her strength and deliverer, and she will make rapid transit into spiritual freedom and oneness with Love. You can now rest, dearest F. . . , and rise to the spiritual, till you awake and behold her, and all, in the image of our Father-Mother God.

I passed through the same experience of loss of my material sense of an earthly father. I once thought I could not endure the separation. When it came five years ago I was surprised to find that I had lost so much of my false sense of him, and gained so much of my true sense, that I saw matter for what it was—a shadow—and I felt the substance of his dear love



and noble character as tangibly as I once *seemed* to feel his material presence. This showed me that he never lived in matter, and that I had never seen his individual identity. It gave me fresh impulse to press forward and reveal God's man and universe, including my dear father, who was, and is, God's idea. I also saw that I had but one Father-Mother God.

You have been a loving, faithful daughter. You have much to make you happy in the thought that you brought your mother to Truth, and that she awoke in the light. Now turn to your father and work for him as far as he will permit. Make him happy in Truth. Let your love reflect so much of the Christ that it will cheer and comfort, and lead him to God.

I have not had a day of vacation yet. Each hour has been filled with work for our Cause and for patients and students, and my church. I never cease my active work in Christian Science.

Give my loving sympathy to your father, and with boundless love to you, dear, and to B. . . , I am,

Your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,

June 20, 1899.

*My beloved Student:—*

I know that you are strong in the understanding that man is spiritual and not material. You know that God is eternal Life, and that man is His image and likeness. You also have learned from the Comforter, *Science and Health*, that matter is but a false sense, a mortal belief, an error, having no life nor intelligence. The sense dreams have *seemed* very real, and we often mistook them for God's eternal verities; but Truth has shown the objects of the deceitful

material senses to be shadows, while Mind alone is substance. This experience came to you after the long night of tears, and prayers, and pleadings for God to show you the way, and now you are beholding the nothingness of that which once was to your human conception the real man. Dear heart, Love is sure to fill the void. You know where to turn for rest and peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

Once the true spiritual sense is awakened this dream-sense cannot cloud us. We love to think of all the good and Christly acts and words of our dear ones, as we have journeyed with them through the wilderness of mortal mind. The good they expressed lives on, some day to unfold into perfect manhood and womanhood in the perfect consciousness, which is the Mind of Christ. You are strong to meet every shadow that crosses your mental sky. You cannot falter, but will continue on upward wing, looking to the hour of final deliverance from the sin, suffering, and sorrow of this earthly house, which is now gradually dissolving. Truth and Love is revealing our "building of God"—our spiritual individuality or identity—spiritual consciousness. Do not look into matter for man. He is not there, he is in Spirit. Remember, "Thy Maker is thine husband," and lean more trustingly on the infinite arm. Love sustains us all, and Love will fold you to Her great heart, and whisper the lullaby which alone calms the troubled child. This experience is a dream. All is Life—no one has died.

Let all progress in divine order, and let us hush the selfish sorrow that would keep humanity longer in bondage. Live for God, and for those who have life's journey before them. Lighten others' burdens with

smiles of cheer and acts of love.' I know that you will, my dear student. You have won your way into your teacher's heart by your patient, faithful adherence to Christ, and obedience to God's demands—by your loyalty to our beloved Leader, Mary Baker Eddy, and to me, your teacher.

I am looking forward to your return, and am ever with you. My true sympathy is with you and the dear ones, all, but it is not voiced in the old tongue, which pierced the heart and accentuated sorrow. There is no death. God is All, and He is Life. You have not lost your dear one. He lives, and continues to exist. You have only lost your false sense of him. I sympathize with you for your sense of loss. God will show you the love which is so gentle, and which will soothe the heart. "Love not the [material] world, neither the things that are in the [material] world." The world of Spirit is our goal, and our gaze must be fixed there. Please give my love and sympathy to each member of your family and with tender, ever-increasing love to you, I am,

Ever your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
May 19, 1902.

*My dear Student:—*

The motherhood of God, Love, overshadows you in this experience, and "underneath are the everlasting arms." There is one material idol less, and the ideal loved one is never absent. Your dear mother cannot be separated from God for an instant; therefore she lives, and is hidden from our view only because we look through the *material* concept, instead of through the

*spiritual*. When we lose the finite and unreal, and see through spiritual sense, we shall behold her in the beauty of spiritual individuality. How we long, and labor, and pray for a glimpse of the real.

I know that you will rise higher in the realm of Spirit as you seek for the loved, but not lost. You must not believe she has left you. Continue to think of her in Mind; of her love and Christly character, and shut out the false image which she has thrown off. Thus you will find her in Mind, and you can wait patiently until you behold her substance-presence in God's image—the perfect, glorified child of our Father-Mother God. Oh, dear heart, learn to lose with God, and see the nothingness of matter. "All flesh is grass" (Isaiah xl., 6). It is not substance. God and His ideas are real and eternal, and your loved mother lives—a spiritual, mental being.

I have learned most salutary lessons since my two dear ones passed from my sight this year. I feel nearer to them both since the false "material pigment" (*Retrospection and Introspection*, p. 79) has disappeared. Their mental spiritual influence, as God's ideas, has never left me.

I send you deepest love, and know that divine Love sustains you.

Faithfully your teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
November 20, 1902.

*My beloved Student:—*

"Weeping may endure for a night, but joy cometh in the morning." How we realize the fleeting joys of the human, when its sorrows overflow the heart,

and we are left to learn that our Father *alone* can feed the immortal cravings. How we are compelled to cling to the dear divine Love—our God, when the severance of fleshly ties casts us, dreary and desolate, on the shores of time, and hope and faith are found inadequate to soothe and strengthen. My dear student, lean more confidently on Christ. Love never faileth.

You know that your dear companion has not died, and that which *seems* death is but transition. His mind can never cease to exist and act, for it came from God, and lives, and moves, and has its being in God, who is ever-present—therefore His representative, the spiritual man, is ever-present. Matter is only the false and temporal, which sooner or later must return to dust, its native nothingness. We must rise to spiritual sense and Truth will reveal him. The dear, real man—made in God's image and likeness—lives on, and is active and intelligent, only hidden from our sight because of our false corporeal sense.

Oh! "who shall deliver me from the body of this death?" Christ is our life. We are spiritual reflectors of our creator, eternal Life, Mind, Soul, Spirit. We are one with God, as our Master declared when he said, "That they may be one [with the Father], as we are."

Your dear husband was noble, and true to his religious convictions, and was most just and kind. His was an exceptional character—conscientious, faithful to every obligation—respected and loved by all who knew him. I always saw the Christ-element in him, and I loved him as a dear child of God, my brother, who was striving to find eternal Life. He is still with us. Let us know that there is but one creator and one creation, and that he is rising and

unfolding in the real and eternal, just as *we* are rising to more spiritual discernment of our individual identity, and are coming more and more consciously into our oneness with the Father. Mr. V. . . never would have left as he did, but for a momentary letting go of his spiritual mental dominion. He yielded to the arguments of mortal mind. Mrs. Eddy says, "The belief of that mortal that he must die occasioned his departure" (*Science and Health*, p. 312).

Let us cling more steadfastly to the God whom we worship, and whom your dear companion is reflecting, and after the storm of sorrow has calmed, Love will fill your heart, dearest, with peace and rest. "Christ will command the wave" (*Science and Health*, p. 570), Love will triumph and you will find again your dear companion, safe and joyous in God's happy universe, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

God bless and keep you and the dear ones all who have had to meet this experience. My love ever flows to you. Love is always reflected in love. Every student and church member will send you tenderest love and deep true Christian Science sympathy.

Ever your faithful teacher,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, February 15, 1905.

*My dear Mr. . . .*

I am sure you know that I am with you in this hour of your experience, when the parting from a loved mother, the severance of the human tie, which

has for so many years bound you, has come. You have been a tender, loving son, and you will meet this transition with a calm trust in the Love which will care for your dear mother, and will comfort and protect her far beyond all that your human love could do for her. She was a Christian Scientist, and knew the truth of being; therefore she has the light, and has awakened to fairer scenes, having progressed through suffering and the experiences of this dream existence. She will rise to know her reality, and will go from height to height of strength, joy, and peace, until she attains the perfect manifestation of her perfect spiritual selfhood, and rejoices in immortality.

You and I must follow Christ on this plane of existence and strive to demonstrate immortality. Some day we shall burst the veil of material sense, not through death, but through the understanding of ever-present Life, and will behold our dear ones, perfect as the Father—our creator—is perfect. The helplessness of age appeals to our deepest affection, and the separation from our dear parents, at present, causes a wrenching of the heartstrings. This is all the dream belief. We know that our loved ones never lived in matter, therefore they have never died. They still are with us. We know that their individuality is with us, and will be revealed to us when they, and we, gain our spiritual sense. I am not unmindful of your wife, who has so lovingly shared in the tender care of your mother. She has been a true daughter to her. You will miss your mother's tender ministrations, but it is better that Christian Science has enabled her to escape from the bonds of the fleshly mind understandingly, and to soar into a more spiritual consciousness. Love will guide and bless you. My deepest love

is with you all to-morrow. There will be peace and calm for Love comes nearer to us in such hours.

I am about to write G. . . and A. . .

Ever yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 24, 1907.

*My dear Student:—*

Our beloved Leader tells us that "Sorrow is salutary. Through great tribulation we enter the kingdom. Trials are proofs of God's care. Spiritual development germinates not from seed sown in the soil of material hopes; but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth" (*Science and Health*, p. 66).

My beloved student, this experience will exalt you to see your dear son H. . . in God's image, pure and Christly, free from the dross of material sense, and already, as he has always been, in the true image and likeness of his Maker. "The encumbering mortal molecules, called man" (*Miscellaneous Writings*, p. 205), he repudiates, and his brave fight for his immortal manhood will win for him, as he unfolds in spirituality, a sure entrance into his oneness with eternal Life.

Like his Way-shower, Jesus the Christ, who, on the cross, refused the narcotic which would have quieted the material senses for awhile, so your dear son preferred to taste the claim of death, rather than escape its pangs by resorting to a drug. He drank the full cup. He made no terms with mortal mind, but met the foe with faith that divine Love would usher him into the light of a higher plane of existence. Over



our dear H. . . the second suggestion of the claim of death can have no power. He is free and joyous, in a consciousness which has suffered out of much of the claim of a fleshly mind, and has paid a large part of the debt of belief of life in matter, for himself; the debt being the belief that matter ever was intelligent or any part of himself. What an example for all! What a hero he has been! How much of the belief of the reality of sin its pains and its pleasures he has destroyed for himself and for universal consciousness!

Consciousness must be uplifted by his contest with error, even though he did not *quite* finish his problem and remain visible to us. He is a power, an invisible presence with us, such as he never was before. His pure spiritual thought will be felt in our student-body and church members, with the potency of his spiritual realization. We shall feel his dear presence and know that one soldier has fought the good fight, and has kept the faith and never resorted to drugs. He is no longer bringing out wholly material conditions, but his true sense is unfolding and he is realizing the wonders and beauties of an advanced spiritualized sense. I feel that his transit to a more harmonious plane of consciousness has been attained, because he *understandingly* suffered out of the flesh. We shall never consider him as absent from us. The voice of God's idea, your dear son, will sound more sweetly in your journey towards Spirit, than ever sounded his voice when uttered through materiality.

My dear student, rise with your Christ to follow your dear son, who is constantly ascending in the scale of spiritual being. Let him inspire you with his demonstration of trust in God, and his willingness to endure unto the end. I send you deepest love.

I know that you understand what this means to me. God will come near to you, and to me, and to all who are clinging steadfastly to Him in this hour—these latter days—which God must and will shorten “for the elect’s sake.”

Faithfully yours,

AUGUSTA E. STETSON.

### TELEGRAM

HOTEL TOURAINE, BOSTON, MASS.,  
June 20, 1907.

*My beloved Student:—*

Rejoice that you know the reality of being. Rejoice that you know how to worship God and how to deny the seeming reality of matter. Rejoice that you have stood for your Christ against all tests, and that your dear son worked scientifically to the end. He does not have to undo poor work, but is progressing in the line of light, rising from glory to glory, and will unfold till all corporeal sense is lost and his divine manhood is revealed.

Love to my students in your household.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, September 20, 1907.

*My beloved Students:—*

J. . . is ever with us, since matter never was the real individual. Mortals *claim* and can *have* the *material* body. We repudiate its claim to substance or as any part of God’s creation. Clinging to the fleshly

embodiment, and the idolatry of fleshly relations has prevented many a soldier of Christ from winning his victory over the claim of life in matter. We must rise in this hour to perceive, through spiritual sense, that the sensuous appetites bring death. Are we ready to eat of the bread of God and live? Even the "apple," so seemingly innocent, put Eve in bondage to the senses, the belief of good and evil. Are we eating and drinking with the drunken to-day?

Do we partake of the tree of good *and* evil? Let us ascend in the scale of being by following the Master and our beloved Leader, Mrs. Eddy. However slowly we progress, let it be progress Spirit-ward. Turn away, little by little, from the pleasures of corporeal sense, and ask divine Love to give you the true substance which will satisfy the immortal longings. We often mistake our hunger for righteousness, for hunger for material things. We feed the carnal senses with carnal food, thereby strengthening belief, until belief comes to its limit. If we eat of the tree of pleasure in matter, we shall die. If we eat of the tree of eternal Life, we shall live. Rise, dear ones, to see this, and God will gently lead those with young—the new idea.

Love untold to you both. J. . . is rising continually in spiritual power, and we must rise with her. So-called malicious animal magnetism must be handled with Truth and Love reflected by us. Take time to do work on this. M. A. M. is the dragon which Christ will cast down to the earth, if you work to make Love and Truth the reality of being. Love to all the dear students.

Lovingly ever,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 26, 1910.

*My beloved Students:—*

How truly we are all learning the nothingness of matter and the allness and substance of Mind! The false material concepts which have so long expressed their false phenomena, and which have hidden from our view the spiritual idea, are fading, and we are proving matter to be without life or intelligence. This is teaching us that we must spiritualize our thought if we would reveal the real man whom God creates and governs. A spiritual consciousness is necessary to enable us to behold man in God's image and likeness, the eternal manifestation, or spiritual idea.

Our dear E. . . never lived in matter. God is his parent—Father, Mother, Life, and he cannot be separated from eternal Mind. He cannot go anywhere but to the Father, ever-present Love, whose ideas are ever-present to spiritual sense. The fading, finite, false concepts must disappear, and their manifestations depart, that the real and spiritual man may appear. You have only lost your physical concept of dear E. . . The finite embodiment was real and dear to your *material* sense. Idolatry weaves its cords tightly around its object, and holds it firmly in human love; or love of fleshly personality. Spirit operates and severs the human ties; and through suffering and Science we are compelled to look beyond material sense-evidence or the veil of flesh, to God, the only creator, and man, the perfect and eternal expression of creative Life, Love, and Truth.

A change of consciousness will reveal this to you, and you will love to work for your spiritual concept, which will disclose the ever-present Christ and dear

E. . . as a member—idea—of the body of Christ. He is being “lifted up” to assimilate himself to God—to grasp the things of Spirit, and is drawing you Spiritward. Our blessed Leader, Mrs. Eddy, has taught us how to walk after the Spirit, and that God and His spiritual universe, peopled with spiritual beings, are here. This is the knowledge of God and His Christ—man—and *is* eternal Life. This is the *only* universe, for in Christian Science Spirit is infinite—there is no other presence nor power.

In this spiritualized consciousness there is no death, neither sorrow nor sighing. Love is the atmosphere of the spiritual and ever-present universe. E. . . is breathing deep draughts of the life-quickenning power of Soul, his source and supply of life. Human belief and human love will not forever hide from us our loved ones. The light of spiritual understanding will dispel the shadow called mortal mind and its embodiment, and the individual identity will be seen.

Read from *Miscellaneous Writings*, page 42, and thank God that we have a spiritual Leader, Mary Baker Eddy, who teaches us that “Life is real, and death is the illusion” (*Science and Health*, p. 428).

I am sure, my dear students, that you will rise and take possession of your birthright—your spiritual consciousness. This seems to require time and much spiritual growth. But peace and spiritual love are sure to follow every demonstration over the belief of life in matter. Love never faileth. Our Leader says, “divine Love cannot be deprived of its manifestation, or object” (*Science and Health*, p. 304). You must not lose; but reveal E. . . —not in the image of sin, sickness, and death, but in the image of God.

My loving sympathy is with you in this time-world experience.

“We must feel ere we can pity,  
We must long before we pray,  
We must know the need of comfort  
Ere we cheer another’s way.”

I have drunk the cup of earthly woe, separation from loved ones, to its dregs. There is no redundant drop in the cup our Father gives us. You will find the dear Christ ever-present to wipe away every tear. You will arise from your dream and follow Love’s leadings. Much love to the children.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 28, 1910.

*Dear Dr. and Mrs. W. . . :—*<sup>1</sup>

My heart goes out to you, in deepest sympathy. The call has come to you, to pass under Love’s rod. I pray that Love’s staff may comfort you, and feed and fill the famished affections.

Your darling, God’s dear child, tarried awhile with you in the flesh, twined his loving arms around you, filled your hearts with his sweet presence and then preened his wings for a heaven-ward flight. He has risen to a higher and more spiritual consciousness; and will draw you above the temporal earth-weights, to *his* Father and to *your* Father, to *his* God and to *your* God.

For several years I have seen the noble, manly laddie go in and out. His youth and goodness have strongly appealed to me, and I have realized that his

<sup>1</sup> To a neighboring Presbyterian minister and his wife.

physical and mental development evidenced the sweet Christian home influence of his devoted parents.

He still lives, and loves, and constantly ascends in the scale of spiritual unfoldment of intelligence and eternal Life.

He is hidden from view only because our eyes are flesh-veiled. Spiritual sight will reveal him, and for that, all who love and serve God are working, and praying. "There is no death! What seems so is transition." You will not always sigh for "the touch of a vanished hand, and the sound of a voice that is still."

May we see our loving Father's hand in all our experiences in this temporal existence, kiss the cross and await the hour when we shall meet and clasp in loving embrace, the loved and seemingly "lost awhile."

Most sincerely your friend,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
December 15, 1910.

*My dear Dr. W. . . :—*<sup>1</sup>

God alone can satisfy the immortal cravings, and feed the "famished affections" (*Science and Health*, p. 17). There is no death. Transition is but rising higher from the human to the divine consciousness, to realize more the ever-presence of eternal Life, our God, the source of our being, and the supply of all His creation.

Dear brother, lean more heavily on the great heart of Christ. Your cry will reach the ear of infinite Love, and the peace that floweth like a river will course through your being. You will not ask in vain, and God will wipe away all tears from your eyes. Your dear companion has only gone before. The loss of earth-weights shortens the way to spiritual Life.

<sup>1</sup> To a Clergyman.

"Now the tuning and the tension,  
 Wailing minors, discord strong;  
 Afterward, the grand ascension  
 Of the Alleluia song."

I enclose a sweet poem. With tenderest sympathy,  
 Sincerely yours,  
 AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
 July 12, 1911.

*My beloved Student:—*

I have just learned from V. . . that Mr. S. . . has passed on. I recognize only the real man, in God's image and likeness, who never was in, nor of matter, and never died, for there is no matter to live or to die. Mind, God, and His man, or manifestation is All. The operation of Spirit dissolved much belief that held human thought to the shadow body of the false mortal concept. He was not permitted to go as was threatened years before. Divine Love gave him the ministry of Truth through Her reflectors, that he might get a grasp on Truth and Love ere he progressed towards the further unfolding of eternal Life, his source and ultimate of being. He has the blessed Truth. He accepted divine Science as far as he could receive and assimilate it. He is advancing on upward soaring thought-pinions and this transition strengthens his realization of eternal Life.

We are all learning that the material molecule called matter never had life, never was born and never died. We are learning to turn from this false mortal so-called body, and to be present with Spirit, eternal Mind, which, as ideas, we reflect. Eternal consciousness is our life, our substance-being. We are turning away from the idolatry of the Adam belief, corporeality, the



material sense or the "dream world, and are uniting our thoughts with our God and the ideas which compose the body of Christ. We are assimilating ourselves to immortal consciousness, and are finding our oneness with the Father, and with His idea,—Christ.

We are learning the meaning of Paul's words, to be "fitly joined together," united in the bonds of Spirit. This is our precious Leader's hour. She is God's interpreter to the children of the twentieth century. There will be less belief of life in matter for them, for Christ is come, and will reign forever as the ideal spiritual representative of eternal Life, Love, and Truth.

Mr. S. . . will continue to rise out of his false material sense into his spiritual sense and will finally attain to a "wholly spiritual" consciousness (*Christian Science Sentinel*, vol. xi., p. 390). I wish he could have remained and demonstrated here, but it seemed not possible. We are thankful that he saw the truth of being as clearly as he did. He lives and is active. He was very dear when I last saw him. Love is leading him as She leads all, and he will learn with us, that "Spirit is infinite; therefore *Spirit is all*," including spiritual man and the spiritual universe.

We must remember our beloved Leader's advice to me and to my loyal students everywhere, to begin "to build . . . on a wholly spiritual foundation." Shadows must disperse before the substance-idea. The Christian Scientist must speak with authority to the man of sin, the fleshly belief, and command error to cease. He must declare that matter possesses neither life nor substance. He cannot admit two powers, nor two men. There is one God, one Christ, one man—the spiritual universe, including individual members which

comprise the body of Christ. This is the only reality.

No one ever died, and I am glad that I have risen to fight for God and His ideas as the real and only people. If we are faithful to our teachings, evil cannot claim a universe nor a man. Death must finally cease with those who gain the spiritual understanding, which is Life. Our Leader will reappear to the world, and prove the Word of God to be Truth. The Love of God will compel belief to cease to claim life, and will drive sin and death out of consciousness.

Rejoice, my dear student, that you know this truth, and try to make your demonstration of eternal ever-present Life. Give my true Christian sympathy to your dear mother and son. They will see the nothingness of matter in this experience, and will feel the presence of the man who never lived in matter, but who was, is, and ever will be the spiritual man of God's creating—never absent, only hidden from view by our fleshly concept. Be strong, dear. You are meeting the test of your faith and understanding. Do this by "leaning on the sustaining infinite" (*Science and Health*, Preface, p. vii.). You do not need human sympathy, but divine understanding and love.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

### RETROSPECTION<sup>\*</sup>

Sitting and musing alone to-night,  
While the moonbeams reflect their shimmering light,  
And the waters below, in silver sheen,  
Like the streets of our heavenly home, I ween;  
While the twinkling stars, with their radiance bright,  
Talk of angel forms in the world of light,—

<sup>\*</sup> Written in Bombay, India, in 1880.

I dream, and the waters whispering low,  
Tell of childhood, and friends of long ago.  
I yield me to memory, and once more tread  
Those childhood paths, which with joy I sped,  
And I sit again on my father's knee,  
And list to the tales he told to me.  
I gaze on his face, so young and fair,  
And can see no trace of age or care;  
So I sit as a child, on my father's knee,  
And list to his loving words to me.  
Dear mother appears,—what word so sweet;  
Again as of yore, I kneel at her feet,  
And learn from her lips the words of Truth,  
As she taught me of God, through childhood and youth.

I hear her speak in her gentle tone,  
Of our dear Redeemer, who trod alone :  
The winepress, and suffered to set men free  
From sin, and from death, in Gethsemane.  
I am clasped to her heart, as in youth, she pressed  
Her little one to her loving breast;  
And I feel her heart with joy beat wild;  
As she hopes, and prays, for her darling child.  
Then I pass my hand through her rich brown hair,  
But can see no thread of silver there.  
And so to-night as a child, I rest  
In a beautiful dream, on my mother's breast.—

The dream is o'er, I wake from the past,  
Too bright, too beautiful far to last;  
My heart is sad, and I hush a sigh,  
As my thoughts to my distant parents fly.  
Oh! deep in my soul lies a fervent prayer  
Of thanks to God, for His tender care,  
For my parents, spared to me so long,  
Till I chose the right, and shunned the wrong.

My father dear, as I think of thee,  
Time has furrowed thy cheek I see;  
Thy step is less firm, and thine eye has less light,  
But thy heart is as youthful, thy smile is as bright.  
And there as in childhood, again I would rest,  
On my noble, loving father's breast.  
Dear saintly mother has felt Time's hand,  
He has touched her lightly with his wand,  
And as I look on her beautiful hair,  
Some threads of silver I notice there.  
But her heart has resisted the storms of time,  
And is loving, and brave, as in youthful prime.  
If efforts to render me worthy your care  
Are crowned with fruition, in answer to prayer,  
Then I will reward you,—and comfort always,  
And thus my creator will honor and praise.  
Oh! love is abiding, enduring for aye,  
And gratitude wipes every tear-drop away.  
Thus love and deep thankfulness,—offerings meet,  
I lay as a tribute, dear ones, at your feet.

A. E. S.

## CHAPTER VII

### LETTERS OF THANKS

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—1 Corinthians ix., 11.

Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.—*Science and Health*, p. 3.

I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results.

*Miscellaneous Writings*, p. 250.

24 WEST 72ND STREET, NEW YORK CITY,  
February 16, 1900.

*My beloved Student:—*

Just a few words to you before I retire. Your love offering to your God, for His Church, and to our Leader, Mrs. Eddy, will bring you great returns. I rejoice that you took Love's money with which to build Her temple. We shall never want. Giving to God, with spiritual understanding, "does not impoverish" (*Science and Health*, p. 79) any more than planting good seed in good soil impoverishes. The increase is sure. One has to rise spiritually to see this, but once it is learned it is a joy to sow and reap.

When I see the darkness of idolatry, the golden calf of the counterfeit worshipers, I know that only the lesson of sorrow, or suffering, or loss will teach them to look to the *only* source of supply—divine Mind. I thank God that my precious students are awaking,

and yielding in childlike trust to Love's rod and Love's staff. Our Leader, Mrs. Eddy, is taking away false gods and false trusts. She is showing us the true cause and creative power, which gives us health and eternal Life.

I would thank you for the sweet gift to our Leader's Church, but to give is your great privilege and *God* will reward you. I rejoice that you love God, and that you have your part in the church home which our heavenly Father is revealing as a testimony of our love and gratitude to His holy One. Your household have loved much.

Ever your loving teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,

July 7, 1900.

*My dear Student:—*

I arrived at ten-fifteen last evening and had such a lovely, cool ride home. I felt Love's atmosphere all the way, and to-day it lingers with me, like the refrain of a sweet hymn of grateful praise to God.

I am truly blessed in my dear students, and such as you and yours give me a foretaste of Love's haven, where no arrow wounds the dove, and no tears force their expression. Trembling lips will not utter faint hope, and no heavy sigh will be found in divine consciousness to cause us to falter on upward wing. How I long for the revelation of the ideal man and the real universe. We are all approaching the goal of immortal manhood and womanhood, and Love is fast dissolving material sense. Sooner than we dream, we may hear the Father's "Well done," and awake in Love's likeness.

My heart overflows with gratitude to you and dear Mr. E. . . for your tender care of me and mine. I realize that God is working through you. You are good avenues for divine Love or I should not have found His mansion open to receive me. Among the many, and they all are God's, how few are open to His "little ones." We have the key to our Father's house in which are many mansions. If we are only faithful, we shall unlock every heart, and every door will be opened wide to us. We have the true bread which we must break to the hungry multitude. Only the water of Life will quench the thirst of humanity. We carry the cup and we have access to the Fountain. Let us labor to save the weary wanderer on the arid desert of mortal mind. The parching heat and the weary road—the mirage and delusive visions—will, in time, turn them to God.

I have rested in your dear home, till I feel strong to press on. I am to-day finishing my correspondence to date. It is more easily done in the belief of cool weather, but the heat will have to yield, for I shall work, and sense testimony cannot prevent me from doing Love's work for Her. I shall be back soon. All will work out right.

Again with love to you, my dear student, and prayers always for you and yours, I am,

Ever your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
August 10, 1900.

*My dear Students:—*

I know that you will understand why I have not written you since mother returned from her delightful

visit to you—namely, that I was unable to do so, and that I was only waiting for a chance, when the waves of opposition to Truth and Love should recede for a little time. I have no language in which to express my appreciation of your kindness to my dear old (young) mother. Error would tell me that we have not so long a promise of her dear presence, and that age is real, but we know that she is in Mind, and reflects eternal Life, and that all that we ever lose of our dear ones is our *false* sense of them, which, when destroyed, will reveal God's perfect idea.

She has never had such a delightful visit in all her dream life, and it is so sweet to listen to her, as she tells of your care of her and of your loving ministrations, all of which she cherishes and lives over every day. You will sometime hear, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Those in the belief of age have so little to cheer them, and only memories of the past, and the loved ones, and, to their sense, the departed. Too many sad pictures hang on memory's walls, and the future seems to give no promise. To-day is all they promise themselves, and we shall be blessed if we do what we can to cheer and comfort them. Let our hearts prompt us to do all that is possible for their happiness. I have had so much to do the past week, but am free to-day. We always are free when we have time from pressure of much work to bathe in spiritual thoughts, and wash away material sense with truth and love.

I am glad you are having time to commune with Spirit, and to realize your oneness with Love. You know your reality, and are not deceived by the material molecule, called matter; nor by the false argument called mortal mind.



Your immortal divine self is always at peace in its Principle. I shall hope to see you, and have a chance to thank you, in person, for all you have done for me. G. . . wrote me a lovely letter. He is fully consecrated and is safe in divine Mind. Mrs. A. . . will be with you soon. I am glad she can have the joy of your dear home. She is a brave, dear soldier, true and strong. Love is drawing her heaven-ward. She loses, one by one, the earth-weights, and will finally find the dear ones all in Mind.

Mother and sister would send much love if they knew I were writing you.

Love to you both.

Ever your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
September 14, 1900.

*My beloved Students:—*

"Among all the gifts which Love has sent me, there has never been a type of eternity. Last evening I saw the symbol in pearls and diamonds, and felt that I had won a recognition from the Father, through you, an assurance in type that I am, in my reality, in the eternal consciousness, safe from the bonds of time, and free from the discords and limitations of human sense. This came to me flooding my thought. I was conscious of a taste of heaven, as I gazed on the exquisite jewels which spoke of the radiant beauty and light which eternity now shadows forth. "And as we rise the symbols disappear." It was only a quick illumination, but it will be permanent when I reach the full import of this wonderful type and symbol.

You are left to comfort me with your true, loyal love,

and your dear ones are a joy and blessing to cheer me as I press onward through the wilderness to the promised land. Darling M. . . did her work before she left, by bringing you and yours to be near me, and to work with me. *She* could not tarry longer. The problem was too great, but Love did not leave me without supplying her place with her own dear ones. I have had a strange sense of nearness to you, and to your dear children since M. . . left. I know that she is active in a higher plane than she could reach while here, and I feel the touch of her reflection of Truth and Love in the realm of the real, moving me to higher inspiration, and uniting me more closely to those whom she loved. Let us continue to contemplate the substance-ideal, and lose the material sense or the false and unreal. Let us learn to read type and symbol until they disappear, and the real appears. I cannot express my gratitude in words for the manifestation of your dear love. I wonder why you should feel that I deserve any such reward for what Love prompted me to do for you. I have done nothing of the much I would. I pray that I may be able to return this kind tribute in *spiritual* jewels.

With tender age-abiding love to you and yours,

I am always,

Your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
February 27, 1901.

*My dear Friends:—*

I am overwhelmed with a sense of the dear Christ's protecting love, as I look through a mist of tears of joy and gratitude at the two gifts—silk patchwork

quilts, one for our beloved Leader and one for me. Only patient, tender, divine love could have produced these. I know that I minister to your *spiritual* needs, and I accept this material manifestation of your love.

With deep gratitude, day by day I realize how I am meeting the sting of the serpent, evil, in its various phases, as I tread upon its head, but Love antidotes the poison, and I walk calmly on, keeping my eyes fixed upon the white Christ, following my Master's bleeding footsteps up the hill of Christian Science, and imitating, as far as I can, the example of our beloved Leader, Teacher, and Mother, Mary Baker Eddy.

I will press on, dear loving disciples of Christian Science, for my revered Leader's sake, for your sakes, for the lambs in my fold whom God has given me, and for all who will come to me in the future to learn where to find the bread and water of Life. Love goes before us always, and before I met this hour and had to drink this cup of opposition to the Truth I teach, you were putting together the silk pieces, symbols of Love, to cover me from the effects of malice and jealousy, envy and revenge, which have come like "the blast of the terrible ones." "I was sick, and ye visited me: I was in prison, and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew xxv., 36, 40).

I have no time to listen to the suggestions of self-pity, but must make all these beliefs unreal, and know that I am *now* spiritual; and can reflect Truth and Love to the broken-hearted, which will give them a touch of the Christ love which heals and redeems all from the illusion of personal sense.

With thanks beyond any language to express, and love which will never fail to watch with you and yours, I am,

Ever yours,

Faithfully and lovingly,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
April 3, 1901.

*My dear Students:—*

I am very sure that you understand that circumstances prevented me from making a proper recognition of your remembrances on Easter morn. As for appreciation, I can never find words to convey my gratitude for all that you are to the Cause of Christian Science, to our beloved Leader, Mrs. Eddy, and to me, and for all you have done, and are doing by the reflection of your beautiful characters—your pure, true, unselfed, and loving presence, at all times so helpful to cheer and encourage us, and keep us on upward wing. Your lives flow on together in charity and blessing to all who are so fortunate as to call you friends.

My precious mother loved you so fondly, and you, dear Mrs. H. . . , were so kind and tender with her, that I weep in my heart (though I never permit a tear to fall), when I think of you and of her. I can do so little to show you my great love and gratitude for all this; but God will bless you, and that loving attention you gave my dear mother while she tarried with us in the flesh, will come back to you tenfold. You both were so kind to her. She loved you and deeply appreciated you. I can feel her individuality—her presence at all times, and sometimes I long to see her

in reality, but I must wait until my spiritual sight reveals her.

Again I thank you for your beautiful gifts. They are so choice and are to me a promise of strength.

With devoted love to you both, I am,

Faithfully your teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
July 24, 1901.

My Dear Mrs. E. . . .—

I wonder if you know how much I enjoyed you, your dear ones, and your sweet home during my visit with you? I felt all the time a sense of refuge from the storm and tempest of mortal thoughts, which, during the week, have been sounding in my ears.

This mental battle between Truth and error is reaching its height, and, as Professor Totten says, is "at the end of its career." "The aggravation of error foretells its doom," says our beloved Leader (*Science and Health*, p. 105). We are all rejoicing in the prospect of final emancipation from all discord—mortal mind and its phenomena.

I trust you and your treasures, four, are very happy and enjoying all that the dear Love (which is over and above all) has granted you. Your life is a type of the *ideal*, and your family make an earthly paradise. God is with you and rules and governs so that you are safe in the hand of omnipotence. I thank you again and again for your kindness to me. Also please tell dear Mr. E. . . I am constantly reminded of him in some kindly act or word. Thank him for all he did to make my visit pleasant. Give my kindest regards to H. . . I hope he will come and see us with you. Much

love to my darling little A. . . and G. . . , and with tenderest love to you, I am,

Faithfully yours ever,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
December 26, 1902.

*My beloved Student:—*

Your fidelity to Principle reveals much to me. I am reluctant to believe that I have attained to the Christliness you accord me. I feel at times that I am the *least* of the apostles, and then God seems to speak to me through my beloved Leader, Mrs. Eddy, or through you, or some other loyal, faithful student, and tells me that I am a chosen vessel. I think my mission and the *cup* and *cross* are hidden from me, or I could not so fearlessly go on to conquer the foe—mortal mind. I am more grateful than words can express for my dear students. I could weep when I think how I sometimes have to apply the rod—rebuke to error—only to save, or awaken the dreamer. God will never forsake me, and I shall not always have to drag around the dead bodies of lukewarm and material students in my effort to save them until I almost faint and fall. The sifting has begun. I am waiting on God. He will bring it to pass in His own time and way. Truth must deliver. "Vengeance is Mine; I will repay, saith the Lord."

Your love offering shall go to the making of my church dedication gown. I have the outside material which was made in China six years ago, and was given me last year by a student for whom it was made.

Love gives me all I need for the wilderness journey. I am filled with peace and love, and pitiful compassion

for my straying lambs; students who have followed the "hireling."

Deeply appreciating your goodness and your demonstration in working so scientifically your home problem, I am with tender love to you and my dear student, Mr. W. . . , and the children,

Gratefully and faithfully yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
143 WEST 48TH STREET, May 8, 1903.

*My beloved Student:—*

From the depths of a grateful heart I thank my Father for such a loving, loyal student. Surely He finds a large open avenue in you to show me His tender love, and the beauty of His infinite Mind. Giving is living and loving is Life. The Fountain is ever pouring forth its infinite substance and harmonies in form and color, but dense material sense is an obstruction, so the closed heart receives not the blessings which are ever waiting. The action of Love never ceases. Love moves, circulates, operates and always finds an outlet through some human who is responsive to Her.

For your last expression of beauty and utility I am most appreciative, but for your steadfast adherence to Principle and helpfulness to our Mother and Leader, Mrs. Eddy, and to me and to my beloved students, I thank God.

Be strong in love and humility. Work, watch, and pray for the Mind of Christ, and heal the sick and the sinful by your reflection of good—God.

Lovingly and faithfully your teacher,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
May 23, 1904.

*My dear Student:—*

Your expression of love, in the gold and in the picture of our beloved Leader, came to me with a sense of your gratitude and loyal love. My first impulse was to return the gold, but I was conscious that Love had found a channel in you, and would broaden it if I kept the gift—which would return to you a hundred-fold. I thank you for it, dear, and I shall try to return it, in more consecration to Christ, that I may reflect to you more of his love and joy and affluence. I pray for you to-night that the dear Father may fill your heart with love for His children, with wisdom with which to lead humanity to Christ, with meekness which will give you your inheritance, the earth. You will lose sight of self as you gain spiritual discernment, and as the human self is subdued, God will govern you.

We must all labor for the Light which lights the world. Let us pray "Open Thou mine eyes, that I may behold wondrous things out of Thy law." You have been patient with me. In Jesus' words, you "have continued with me in my temptations." I have *seemed* to take little interest in your work, but I have been so pressed with my own duties that I had to leave you more and more to Principle alone. As I rose, I knew you would follow, if you kept your eyes fixed on Christ.

You and I must follow (in the mental) our great Leader. Physicality profits no one. My students must learn to hear the voice of God through the impersonal idea, our Leader, Mrs. Eddy, and be led by Mind. Love will lead us all into the kingdom, if we faint not. We must prove the Principle of being and meet every test. God works with us and we fear not. If you need help call on me, but try first always to do your own work.



You know my love for each precious lamb in my fold, and you can always feel sure that it will never fail. Love is ever-present because *we* are Love's reflection, and Christ will deliver us. Be strong, dear heart. Battle bravely for your birthright, your spiritual dominion, and you will win. How my human would spare you and do your work for you. I must sometimes seem to my students to be cruel, but it is only to be kind. Oh! how much easier it would be could I lift them into understanding. But each has to do this for himself with occasional help. No one can do another's work. Again I thank you for both gifts, and the dear love that came with them.

Lovingly, faithfully yours,  
AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
November 28, 1904.

*My beloved Students:—*

I am unable to voice my appreciation of your loving care of my temporal necessities. The beautiful expression of your protecting love, which came to me in the gift of furs, gave me a thrill of gratitude to my Father-Mother God for such watch-care through you, my precious students, loyal, loving, and brave, who stand for Truth and Love, and who aid our blessed Leader by standing shoulder to shoulder with her student, your teacher.

You are broadening your channels through which Truth and Love flow, and they will widen till they blend with infinite Mind, and all limits and bounds will be lost. "It is more blessed to give than to receive." Therefore, I crave the privilege of giving you more love daily—ever-increasing, divine love, which expands

and ascends until it leaves us together in the pure atmosphere of Spirit, beyond the sea of mortal concepts.

My spiritual love is not now objectified to you in phenomenon, but if you wait patiently; pray, trust, and love, you will see, through the lens of spiritual perception, your robes of immortality—the wedding garment—and the dear Father's mansion which Love is now waiting to give you. When the false material concept has been destroyed, all will be revealed, and you will be satisfied. My love for you is inexpressible. God bless you.

Ever fondly thine,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, October 4, 1905.

*My beloved Student:—*

I have been so occupied since receiving your loving expression of fidelity and gratitude, that I must have seemed unmindful of your remembrance, yet you know better than to expect any *material* manifestation of appreciation, since you are sure of my ceaseless prayers and love for you, and my hopes and aspirations for your final attainment to perfect manhood in Christ. The ideal *must* appear in process of unfoldment, and if you keep in line with Truth, and follow and obey the teachings of our beloved Leader, Mrs. Eddy, you will rise with her, and with me, and with all the faithful, to see the real universe, and man in God's image and likeness. Oh! strive to be a reflector of Life, Truth, and Love, for this is man, and your dominion will then be revealed.

God bless and keep you from the evil that *claims* to be a power, but which divine Love proves powerless. I thank you for the flowers; I wish they were not perishable. I like to remember the good thoughts expressed by these reminders of the giver.

Lovingly, faithfully your teacher,

AUGUSTA E. STETSON.

42 WEST 73RD STREET, NEW YORK CITY,  
October 13, 1905.

*My beloved Students:—*

I am glad that you understood me, and do not wonder why I seem unmindful of your love offering. You know too well that I am deeply grateful for your constant affection, your noble efforts to aid our beloved Leader, Mrs. Eddy, by being true to Principle, to her, and to one of her representatives, your teacher, whom she has given you. To me, your lives are continued blessings. I have never shed one tear, nor suffered from anxiety one moment lest your footsteps were straying. You are always marching to the music of loyalty to God and to His holy One, Mrs. Eddy, and are helping me to feed her sheep.

I prize your beautiful gift, and it shall occupy a place where it will constantly remind me of you, my beloved students. I have little time to write, but I am always working to help you onward and upward. I find that I must work more and more in the spiritual mental, and we together, who are watching with Christ, will rise to newness of life.

I send you deepest love, and when "Our Home" is finished, you will help me to open the windows of heaven in it. Be strong in faith, and Love will give you

understanding—thus we will help to establish Christ's kingdom on earth.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,

June 2, 1906.

*My dear Student:—*

I am quite at a loss for words to express my appreciation of your unselfed fidelity whenever the blast of error falls on my head. I am sure the recent attack must have called forth the sympathy which expressed itself in the beautiful roses. Their sweetness exhales Love's tenderness, and their rich gorgeousness testifies the affluence of Love, as She operates in the hearts of those whom She uses as channels to bless and gladden. It seems so little to say only, I thank you. I am glad I can do more than this. *I also* am an avenue for Truth and Love, and I can give you spiritual things, thoughts, and radiate the peace, and strength, and joy, which make the world brighter, and open our eyes to the reality of good, and our dominion over all the earth.

The foam of the infuriated belief or material sense, as it sees the end of its suppositional influence over the Christian Scientist, is evidence that the battle is on. We are armed for victory. The malice, envy, jealousy, and revenge which mortals send out are to me "as the idle wind which I regard not." In fact I rather rejoice in an opportunity to cross swords with the foe, since I know that it means that I am worthy to stand and defend the Truth. Our Leader says that "Whosoever proclaims Truth loudest, becomes the mark for error's shafts" (*Miscellaneous Writings*, p. 277). Then I

must be a shining "mark" indeed; and I shall *continue* to shine, while error can continue its bombardment, until it ceases to charge and fire for want of mental ammunition.

God reigns and is all power. This we shall prove. I sing as I go, and I sing louder and more joyously as I see the futile efforts of malicious animal magnetism—the thoughts of so-called carnal mind—to hinder me and my flock from entering the Christ-consciousness, and taking our dominion over all that opposes God.

You are a Christian Science soldier, and you will never let its banner trail in the dust.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 8, 1906.

*My dear Miss C. . . :—*

I am in receipt of your letter with enclosure. I rejoice to see your appreciation of Christian Science, and of my poor efforts to aid our dear Leader, Mrs. Eddy, in establishing the kingdom of heaven in the hearts of men.

Your protecting love for my dear church—the child of my tears and toils, my prayers and persecutions—touches a tender chord in my heart. Love has always found Her avenues to provide for the needs of this church, and Love always *will* find those who, like you, dear heart, are grateful for Her enfolding arms. Here we unite in praises to our God for our beloved Leader, who has shown us the way to Christ,—eternal Life. I trust you will realize more and more the sweetness and joy of an unselfed life,—a life "hid with Christ in God."

that our church is built on the rock—Christ, and that all the world must finally acknowledge this.

We can meet the false claim of revenge and envy—the opponent of God, in all its phases, and prove it powerless. I love to think of you, of dear M. . . , and the boys, and of your protecting, loving home shelter during the years that I have been meeting cruelty and persecution, physical and mental discord, because of my radical teaching and demonstration of absolute Christian Science as I worked out of the human into my Christ-consciousness. I have stood hourly at my post on the battlefield, bringing out my church against all opposition from those in the churches who do not interpret *Science and Health* as I do. Those were days which I struggle to forget, but I never forget you, dear H. . . , and darling M. . . , who ministered to me in my lone warfare to demonstrate love for the brethren who should have aided me in the stupendous work of establishing Christian Science in this great city.

Your home seems my home always, but I am so pressed with work that I cannot get a moment to myself, or I would be with you often. Always remember that my heart overflows with gratitude and love for you and yours, and by my faithful adherence to Christian Science I feel I am blessing you all.

Faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
April 22, 1909.

*My dear Students:—*

You are ever before me in the gift which is transparent, and which suggests that we all are striving to be transparencies to reflect the power and presence of

Truth and Love: It is very dear of you to provide this beautiful protection for my desk, and I think of you frequently as I sit at my task of letter-writing. The type is significant of your steadfast, loyal adherence to Principle, and your protection of your teacher.

Love covers us with Her feathers, lest rough waters chill us, or wild winds mar our peace. So have I always striven to cover you, dear ones, with the reflection of divine Love, lest error should mar the tablet of your mind. I thank you again and again from a full heart of gratitude. I send you deep love which ever increases as I rise in the scale of infinite Love. The reminder is ever before me, that I must be a transparency for Truth, therefore I continually strive to realize the allness and ever-presence of God, good, and the nothingness of so-called mortal mind and its embodiment, matter.

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
December 18, 1909.

*My beloved Students:—*

I have greatly appreciated your protecting care for my temporal necessities, evidenced by your gift of five hundred dollars with the assurance that "loving hearts would contribute the same amount monthly." I accepted the generous gift, of five hundred dollars, feeling that Love had found Her channels, and that I must not close Her avenues by refusing to accept the munificent offering. I therefore gave God thanks for His tender care of me, and for His goodness manifested through His children.

I see in this hour that the seed of Truth which I have

sown in the hearts of thousands is springing up, budding and blossoming, and sending forth the perfume of unselfed love, in deeds, and in blessings unlimited to me. I also, when I received this expression of your generous care, thanked God for my beloved Leader, Mary Baker Eddy, for having called me from the contemplation of a material world and its illusions, to consider the spiritual, unseen things of God, which are behind the phenomena of finite sense, and are waiting to be revealed to our spiritual sense. I thanked Him for her watchful, protecting love of me and mine for twenty-five years, during which time she has turned me to Truth and Love as the source of supply for my every human need, and He has always found His own avenues to me. Never has my trust, faith, and understanding of Love failed to verify the promises of God.

I fully realize your growth in the divine understanding of Spirit and the spiritual facts of being, and how truly you are gradually assimilating yourselves to God, and are unfolding Christly qualities which give you spiritual power over the claim of evil, and which will eventually free you from the so-called carnal mind-forces. Your spiritual individuality is appearing in the fruits of the Spirit—love and peace; a calm trust in God and in His ways and means; a desire and effort to behold the perfect man in God's image and likeness, where mortals see the sinful, sick, and dying mortal man.

You are attaining, through indefatigable strivings against material sense and the overcoming and destruction of the beliefs of corporeality, a compassion for the sinner, and a willingness to make unreal every thought which proceeds from the so-called carnal mind, with its qualities of envy, malice, hatred, lust, greed, and hypocrisy. By your determination to make evil-



thinking and evil-speaking unreal, you are gaining on the side of your spiritual identity.

I rejoice in the great opportunity which has been given you, in this hour, to enable you to make this demonstration of good over evil. Love is always the victor. The only solvent for the claim of hate and sensuous, malicious animal magnetism is Love. You and I must prove our Principle, Love, by loving divinely, and never conceding reality or power to evil, in any of its forms or phases. The eternal God is our refuge. Love is omnipotent and ever-present, and all the influences which proceed from Love unite us in the bonds of Spirit and separate us from the seeming force of the false claim called mortal mind. Mortal mind never was, and never will be a power or presence to any one whose consciousness reflects divine Life, Truth, and Love.

As we repudiate the claims of this false, corporeal, finite personality, our individual, spiritual selfhood asserts its dominion, and we recognize our oneness with God—the Principle of being. Then we understand the Master's words, "The kingdom of God is within you." This kingdom is a state of spiritual consciousness, and heaven is here and now. If you contemplate Spirit, divine Mind, you will utilize the forces of God, and will discern your royal inheritance—your oneness with Principle, Mind, and will know yourselves as spiritual ideas of God, dwellers in the spiritual, unseen universe.

If you dwell in mortal mind you will evolve the things which the carnal mind produces—a material, discordant environment—a world peopled with objects (physical personalities) produced by belief and governed by so-called malicious animal magnetism, jealousy, malice,

and revenge, the product of the carnal mentality called mortal mind.

I have chosen my eternal, spiritual individuality. I am pressing hard to escape from the bondage of belief of life in matter, and I am catching glorious glimpses of a world in which is no sorrow, sin or death; no cruelty, no separation, no tears, no bitter wrongs, no ingratitude; but Love uniting all in the brotherhood of man, with one loving Father or creator, who is over all, in all, and through all that is real and eternal. This is our heavenly estate which we are fast redeeming, and the clamor and chaos of hatred and malice—"earth's harmless thunder" (*Miscellaneous Writings*, p. 374)—cannot deter us from taking possession of this divine inheritance.

I am going to ask a favor of you, my dear students, and I know that you will not deprive me of the opportunity to continue to love and trust my heavenly Father more confidently, as I am called to make greater demands upon my faith and understanding of God's love and sufficiency. I am profoundly impressed and gratified to know that you desire to minister to me; but since the Directors of The Mother Church have forbidden me to teach my usual classes, and have removed from the *Christian Science Journal* my name as a practitioner, thereby depriving me of my revenues from these sources; I feel that it is more scientific for me to ask you to drop the matter right here, and to turn your attention to the protection and support of our dear church, which is passing through deep waters. Will you please discontinue, as a body, the monthly offering to me; and let us be individual in all that we do for the Cause and for each other? We shall then be reciprocally blessed, and there will be no personal influence brought to bear upon any one. Divine

Love must operate, and find response in human hearts.

You know the gratitude I feel for this proof of your desire to provide the things that are necessary for me in my "passage from sense to Soul" (*Science and Health*, p. 566). We shall rise higher and more quickly by the course which I venture to suggest, because it is in accord with divine Principle, which is ever lifting its steadfast adherents to greater heights of divine understanding and power. So shall we soar above the seeming world of temporal and finite illusions, into the realm of the eternal and infinite, into conscious oneness with Life, Truth, and Love.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 31, 1910.

*My beloved Students:—*

I include all who are in this demonstration as students, for my prayers and labor of love have reached you, both mentally and audibly, during many years of my preaching and teaching in my Church and Institute.

You are among the faithful who prove that "Love's labors are not lost." I am rejoicing in this present experience. You surely are able to read the signs of the times and understand them; therefore it is not necessary for me to do more than refer you to Romans, eighth chapter, from the thirty-first to the thirty-ninth verses.

I rejoice that you are all standing firm in faith and understanding, which Christian Science has given you, and that you never yield to the aggressive mental argument of so-called malicious animal magnetism, namely, a power opposed to God. I praise God that

you are demonstrating the beauty of divine Love which never fails.

I am deeply grateful to my heavenly Father for His protecting love and care of me, and I thank you, my beloved students, for your obedience to His word in conveying to me His message. I know that I apprehend the source of life and love. I understand the creative Mind, or Principle of man and the universe, and I recognize the *avenues* through which Love reflects Her presence and supply—thus working through Her ideas to bless and protect all who love and serve God.

Our beloved Leader, Mrs. Eddy, says, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). It must, for Love is all and we are Love's children. Evil is neither presence nor power. There is no *claim* even, for God is All. Let us all dwell in Love, in the sweet secret of Her presence, which fills all space. I am so free, so peaceful, so confident that Love will deliver me and mine, that I am strong and happy in the midst of "the fiery darts of the wicked," which I know are only illusions. Oh! dear ones, follow our blessed Leader into this spiritual consciousness which is heaven here and now.

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 31, 1910.

*My dear Students:—*\*

I have never really been of the material world, in the sense of entering into its public places of amuse-

\* A victrola was presented to me by my students after my "trial" in Boston.

ment, having been from childhood brought up by strictly religious, old-time, Puritanical parents, who considered the influence of the theatre most demoralizing, while the church was the only place of safety for those who serve God.

The first theatre I ever attended was on my arrival in England as a bride. Mr. Stetson persuaded me to go to see the play, *Our American Cousin*. I had found the passage across the ocean of thirteen days in the old Cunarder, *Tripoli*, rather monotonous, and in a weak moment I accepted the invitation. I enjoyed it immensely, notwithstanding I had been taught that God was not in such worldly environments. When we returned to the hotel, however, my conscience began to trouble me and I wept sorely at my temptation and fall. I was distressed that I had strayed so far from my parents' religious precepts and example. But I recovered from this deflection from the straight line of religious duty, although, in reality, I have never cared for the theatre. I have attended but three plays during my dream-experience, but I have had no compunctions of conscience with regard to them since. Later, I indulged in two operas, one abroad and the other in this country.

Thus my endeavors have always been directed to religious work, and since I came to Christian Science, through our beloved Leader, Mrs. Eddy, twenty-six years ago, I have given every moment of my time to the spiritualization of my thought, to the healing of the sick and the reforming of the sinner.

But alas, a change has "come o'er the spirit of my dream," and I find myself listening to operas, minstrel singers, and entertaining all kinds of musicians nearly every evening. I am able to say that I am "get-

ting up to date." I do not feel that I am behind the times *now*. When I am questioned as to my favorite prima donna, I am relieved of the embarrassment occasioned by my former forced reply, "I have never heard one."

I am not quite sure whether I am warranted in saying, "Deliver me from my friends," until I am confident that their loving effort to give me pleasure by the gift of a victrola does not result in my demoralization. Having escaped so long the snares of the footlights, and the glamor surrounding the stage, I must consider carefully how much time I dare give to the entrancing Melba or the great Caruso.

I must not linger too long with lesser entertainers lest I forget to listen to the voice of the ever-present, impersonal Christ, and the song of an innumerable company of angels, ever near to all who find, and dwell in the "sweet secret of the narrow way" (*Miscellaneous Writings*, p. 389). I find that wisdom teaches that all are God's children, and that behind the finite fleshly form (the false personality) is the real, ideal man in God's image and likeness, and thus I entertain, in these musicians, the children of the one Father-Mother God.

Therefore, I am learning that I do not need to *see* the physical personalities to enjoy their talent, but that I can remain in my own environment and listen to the voice of Love through Her channels of harmony, knowing that "Sound is a mental impression made on mortal belief" (*Science and Health*, p. 213). I carry divine metaphysics higher, and realize that there is but one power—the mighty presence called Mind, intelligence, eternal Life, Love, and Truth in manifestation, which produces all sound, and governs harmoniously every tone in the limitless range of melody.

I am discerning through constant contemplation of the spiritual and eternal verities of being, that finite limited capacity is giving place to infinite possibilities, and that man is mental, spiritual, and one with God—never in, nor of a so-called matter embodiment. So, dear ones, may not this victrola be to me God's interpreter, that man is the ever-present manifestation of Principle, not dependent upon organized fleshly materiality to convey messages, or to produce the harmony of Soul? "As we rise the symbols disappear." All material organization composing the material man must disappear, and the real man in the image and likeness of his creator must appear in the glory of immortal being.

It is sweet to be remembered as you have remembered me. I am deeply grateful that you desire to cheer me. You have afforded me the opportunity, by this gift, to find in these musicians my brother and sister in their true divine selfhood, without the encumbering molecules called material bodies. The divinity or true selfhood of these great artists will be revealed to me as I rise to diviner heights of spiritual understanding, and each who now ministers to me through the belief of the victrola will finally catch the chord of Christ and voice the harmonies of omnipotent Love. Your loving care and thoughtfulness of my present position, in my travail towards the realm of the real, will be rewarded. My love is ever with you. I know that you receive it, as Love reflects Herself in love. Thus we are reciprocally blessed. I want you all to spend an evening with the victrola in my home.

Gratefully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

April 25, 1910.

*My beloved Students:—*<sup>1</sup>

For many years I have *written* all my letters, and have repeatedly worked into the morning hours to answer my correspondents. When I first preached in the pulpit of First Church of Christ, Scientist, New York City, I wrote my sermons, carefully copied them and read them, not confining myself to the notes any more than was necessary. I had no time to write my manuscript except in the evening, and through the night, many times putting down my pen at two, three or four o'clock in the morning. Do you ask why I did not write during the day? I answer, because I had to treat my patients, teach a class about once a month, and care for a growing body of students, besides doing other church work, taking charge of weekly meetings, and on Sundays preaching a sermon. Thus I provided for my temporal needs, while I was preaching the gospel to the small church, which paid no salary for two years. Afterwards it paid six hundred dollars a year and later, for several years, one thousand.

During the time I was pastor of the church, I had a large practice, and went from house to house treating the sick and watching with patients, often through the night. When I had written fifty-two sermons, and could find no time during the week to write a new one, I felt no compunction of conscience in repeating one of those sermons. I preached with manuscript for three years. At the end of this time our beloved Leader, Mrs. Eddy, sent word to me to preach without notes. It was a severe test at that time, but I obeyed, and after a while found great relief in speaking extemporane-

<sup>1</sup> An Underwood typewriter was presented to me by my students.



ously. I had more time for my patients, students, and correspondence.

It seems sometimes when I look back over those years of the human footsteps which lead to the divine, that I would not exaggerate if I should say this house could not contain the letters I have written during the last twenty-five years on the subject of Christian Science. I am just realizing how hard has been the work of employing eyes and hands, the slow medium of pen and ink, with which to convey thought. The lack of time which necessitated haste in my writing, also made my chirography almost illegible. When this crisis arrived, divine Love came again to my relief, and lo, an Underwood typewriter and full office equipment appeared in my home! I had often thought I would like one, but felt that I could not afford a stenographer. When this evidence of divine Love was manifested, I found four expert stenographers tendering their services and declaring that the good they received in transcribing Christian Science letters and articles was ample reward for their labors.

I find my pen *grieving* from neglect, and my hands questioning why they, who have served me so long and faithfully, should be relegated to comparative inaction. They reach forth to grasp the pen, but immediately are told that they are not necessary, and can rest from that service. They threaten that they will forget how to hold a pen or trace the thought, but the stern stenographer reminds them that progress has relieved them of this well-performed duty. Thus they are spared the humiliation of being regarded as superannuated hands, and rejoice that they now may minister to humanity in *other* ways by clasping the hand of God more firmly, as they reach out to lead mankind to Christ.

Our beloved Leader, Mrs. Eddy, has placed them in God's service, and they will find employment in working for Him in His way. They must obey the divine law and rest in action, ever responsive to Mind.

New occasions teach new duties: Time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast of Truth.<sup>1</sup>

God supplies all good, and He has given me my dear students. I can say with the Master: "Those that Thou gavest me I have kept." I thank you, dear ones, for your unselfed love and care for my temporal needs. You are ever with me in my home, reminding me of your desire to make the crucial experience of the present hour less wearisome. I want you all to come and see how much you are doing for me in this service.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
May 14, 1910.

*My dear Student:—*

I am more grateful than words can express for the evidence of your fidelity to Principle. I am constantly working for God's kingdom to "come . . . in earth, as it is in heaven," and all who are striving to "put off . . . the old man" (mind) are feeling the quickening presence of infinite Love and Truth. You are beginning to build on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390). Spirit is giving us the assurance and peace which follow obedience to Her law,—the law of divine Mind. We are surely

<sup>1</sup> Lowell.

under grace—not under the so-called material law. We must not return to positions outgrown, nor affiliate with those who prefer to dwell in the false sense of life in matter.

Henceforth let us tear down the old structure, the claim of organized, vitalized matter, the Adam, mortal so-called man, and with the solvent of love let us reveal the real and ideal man,—God's child, until through spiritual growth the eternal facts of being are understood and demonstrated. We must gird on the full armor, stand in the front as the battle rages, and win a glorious crown of immortality. I am strong, happy, and such a calm peace is mine that I wonder if I *am* in heaven and have *really* entered into the spiritual consciousness. I am sure I must be feeling the mental presence of our beloved Leader, Mrs. Eddy, and I trust I am passing the message of Truth and Love along the line of reciprocal thought. You and my faithful students must catch the echo.

Sincerely, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
July 1, 1910.

*My dearly beloved Students:—*

How can I convey, even faintly, my appreciation of your great love for God, and for His highest visible manifestation, our blessed Leader, Mary Baker Eddy, and for me, her student, and your teacher. I could weep tears of gratitude that you are the fruit of my labors for the Christ of God, and I renew my endeavors to do more for the Cause of Christian Science, because I have such rich reward in your steadfast allegiance to Principle,

and willingness to suffer with Christ, that you may reign with him.

I am gaining such reliance upon ever-present divine Love, that I find a peace which is a deep-toned joy, and a rest which is inexpressible. It assures me that I am reflecting the power of infinite Love, and I rejoice that all who are within the radius of my thought, feel the presence of the impersonal idea. "So I work, and watch, and pray, and "love more for every hate" (*Miscellaneous Writings*, p. 389), conscious that I am helping you, and all my dear, faithful students to rise above the false and finite sense, to the spiritual, where we find God and His children, and for a moment catch a breath of Love's atmosphere. This will be to us, if we faint not in the race for immortal consciousness, a permanent, "conscious, constant capacity to understand God" (*Science and Health*, p. 209). Already we find rich reward for every effort, and a recompense in our oneness with divine Mind. Can we ever be sufficiently grateful to our beloved Leader, Mrs. Eddy, for her teachings, and noble life and example, which have taught us how to meet and master the evil one, whose aim to kill, through personal avenues, physically and morally, has been thwarted. God bless you and yours, dear hearts, for the cup of cold water which you have always given me. Love will reward you.

Ever faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 30, 1910.

*My beloved Students:—*

How evident it is that God gives His angels charge over me, and that, as our beloved Leader, Mrs. Eddy,

assures us, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). My heart overflows with grateful love and a "God bless you," to each whose name I have just read. You have blessed me, in your dear efforts and self-sacrifice to make my home duties lighter,<sup>2</sup> that my environment may prove the truth that "cleanliness is next to Godliness." I am rejoicing in the fruits of the Spirit,—love, peace, and joy, and am happy that you are in the understanding of your oneness with God, and your immortal consciousness here, now, and forever.

I am working and praying without ceasing for you, and for all mankind, and for all whom God has given me to bring to our revered Leader, Mrs. Eddy, the great shepherd, in this age, of Israel's flock. We are the sheep of Love's pasture. We love divinely. God is our life, therefore we are forever with the Father-Mother God. We reflect omnipotence and omnipresence. Truth demonstrates Her power and presence to us, Her ideas. We admit no other creator, no other source or supply and we claim our spiritual relation to God and to His children now.

So-called mortal mind and its manifestation, flesh and blood, never rises to spiritual apprehension. The human never discerns the real and eternal. It is through *spiritual* sense *alone* that we mentally grasp the deep things of God, and appreciate Love's treasures which She gives to Her children. I love you, and I pray that your strength fail not, and that your understanding may increase till you awake in the image and likeness of Love. You have placed in my home (your home) that which will lighten the burdens imposed by belief of a power opposed to God, with its material

<sup>2</sup> Refers to a vacuum cleaner presented by students for my home.

demands and its material phenomena. On our journey through the wilderness of belief towards spiritual understanding, Love lifts the load imposed by material sense, through those who respond to Her, and thus we merge from darkness into light, from material belief into Love's eternal home of Spirit.

Faithfully, lovingly yours,  
AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 24, 1911.

*My beloved Student:—*

I have struggled with human emotions and have succeeded in restraining tears that threatened to flow last evening when I found your "alabaster box of precious ointment."

When Mr. H. . . gave me the candy, I thought he brought it to me. I may have thought at the time that it came from you also, but I felt if it had, you would not ask me to do more than send you my thanks, since I have so little time in which to observe conventionalities. This box of candy has been in my closet all this time, nearly two months. The family has taken a piece occasionally with me, but we indulge so little in that which is not absolutely necessary—delicacies and luxuries—that we had not reached the second layer. Last evening a student took out the cardboard that separated the layers, and behold the treasure! Letters and gold were revealed.

I cannot describe my feelings when I thought of my long silence, and wondered what you would think of such seeming indifference and ingratitude. Had I permitted them, tears would have flowed in floods. I realized that I had, unconsciously, given you all much

to meet. Your dear love must have had a severe test. In a small degree, it seems like my experience of the past two years. I have had to wait and trust, and apparently stand alone with God, to make my own demonstration of what my beloved Leader has taught me for many years.

Knowing her divine selfhood to be the Christ-idea, I feel her constant presence with me, and understand that it is only finite sense that separates us; therefore I strive for spiritual sight to behold her reappearance as she merges gradually out of the fleshly mind into the "wholly spiritual" thought, giving us the proof that she has conquered "the last enemy," the *claim* of death. This will be the second appearing of Christ, and our Leader will have some followers who will *obtain* and *retain* the spiritual concept, or the deathless man of God's creating. We hear it said that centuries must elapse before this demonstration can be made by any one. Twenty centuries have passed since Christ Jesus made *his* demonstration over death. He said he would come again. The Christ *has* come again and is manifest in our revered Leader, Mary Baker Eddy, who has fulfilled the law of Love and will in her own words demonstrate her teachings, "for tired humanity's reassurance" (*Science and Health*, p. 494).

This is the beginning of the millennial age. Scripture informs us that at the *second* appearing of Christ he will rule all nations and peoples, and that in one thousand years *all* will have awakened to the truth of being—*eternal Life*.

There are some to-day whose spiritual understanding enables them to grasp the Science of being and defend the teachings of Mary Baker Eddy—the divine metaphysics of Christian Science. They are the first-fruit.

of her instruction, and I rejoice that you are among those who have faith, and hope, and love, which will enable you to follow, as Christ leads on to the destruction of sin, disease, and death in universal consciousness.

I am more grateful for this manifestation of your selfless love than words can express. You, my dear ones all, have *already* received the recompense of aiding in caring for my temporal needs, for divine Love rewards your every good motive and act. I am comforted when I realize that I am able to reflect to you the Life and Love which bless you and enlighten your understanding, giving you glimpses of a Life without end, joy, and peace, and power which come from Christ, and are your divine inheritance. This spiritual understanding unites us in the one divine consciousness and we gain our freedom in the knowledge of an eternal Parent, our Father-Mother God.

Jesus demonstrated his true selfhood—spiritual man—and our revered Leader, Mary Baker Eddy, will make *her* demonstration and represent her true selfhood—the spiritual woman. I pray that we may follow her example, and “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. iii., 4).

Continue to work, watch, and pray. Do not lay down your sword until the battle is won, and the victory is yours.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

February 14, 1911.

*My beloved Students:*

Your dear love was manifested in the victrola records which proclaim to the listening world that “Love



Watches over All."<sup>\*</sup> To humanity, blind in the belief that evil is real, and that man is mortal, subject to sickness, sorrow, and death, this conviction of Love's ever-presence will fall like dew upon the mown grass, or showers that water the earth. It is Truth voicing Her primeval promise to comfort and cheer through the shadows which throng the gloaming, and repeating Her assurance of the immutable motherhood of God. Love casts out all that is unlike Her perfect likeness and image.

The understanding of the allness of Love—the Principle of being, our Mother-God, lifts us to anticipate the hour of final deliverance from the belief of a power called hate or fear, and reveals our firm foundation, Christ, Truth, against which no suppositional claim of error can prevail. Love is Life, and the quickening power of the words of the record "Love Watches over All," will be potent to raise many a feeble hope to renewed efforts to seize the things which are of God, and to rise from doubt and despair.

*You* personally cannot speak to *many*. You can reflect to as many as are attuned mentally to hear the sweet promise "Love never faileth," but you have made it possible for thousands to listen to the voice of omnipotence in song and sermon. You will some day hear, "I was sick, and . . . in prison, and ye came unto me." If you ask, "When saw we thee sick, . . . and came unto thee?" then shall ye hear, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us gird on the armor of selfless love, work for

<sup>\*</sup> The poem "Love Watches over All" was sung into the victrola by a prominent soprano soloist, and so given to the world.

God, our beloved Leader, Mrs. Eddy, for humanity and for our glorious Cause, Christian Science.

Lovingly, gratefully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

JUNE 10, 1911.

*My beloved Student:—*

Your love is like that of Ruth, or the women at the cross. God is pouring out the riches of His love into your heart and home; your lines are falling in the footsteps of His flock. You are rising to grasp the deep things of God, and are bringing into your life the demonstration of the Mind of Christ—power over all the illusions which compose the dream-existence.

The Son or idea is taking possession and is sweeping away false human concepts through which you once gazed on the universe and man. I am giving God praise for our beloved Leader's demonstration in the fact that her teachings will be defended and preserved. I am rejoicing that in the gloaming I can see my students apprehending the Truth as taught by Mrs. Eddy through my ministry. Therefore I am comforted as I see God's sons and daughters appearing—rising out of the deep sleep of Adam and revealing the real man and the real universe.

Work, watch, and pray, for you know not the hour when the Son of man—the ideal man, cometh.

You have been dear to me in asking me to your lovely home and in making it easy for me to reach you. I was so very happy. Dearest, I am sure that you realize the treasure you have in your husband. Do not force him to accept advanced metaphysics, but live Truth and it will gently lead him to your Father and

to his Father, to your God and to his God. He cannot escape from Love in Her reflected idea, his Christly companion.

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
July 16, 1911.

*My dear Students:—*

My heart overflows with gratitude for the love which gave me a reminder of the precious student whom we all loved so devotedly and divinely. She is ever with us, for "Where God is we can meet, and where God is we can never part" (*Christian Science Journal*, vol. xvii., p. 239). These words of our beloved Leader, Mrs. Eddy, ring through my thought, and I feel the gentle presence of both Leader and student, as I contemplate Spirit and spiritual ideas,—God, our Father-Mother, and the children which compose the spiritual universe—the only universe—the only verities of being.

Mary Baker Eddy, God's interpreter to this age, His revelator to this generation, lives and moves in our midst, works, or reflects the power of omnipotence—guides and guards her people as truly now as when she was personally visible to physical sight. As she continues to make her demonstration over "the prince of the power of the air"—the higher claim of so-called mortal mind to intelligence and life—she lifts all who are building on a spiritual foundation.

The demonstration will be made by our great Leader, whose mission it is to prove the "second time" the potency and reality of divine Mind and its manifestation. This should not be doubted. She demands "wholly spiritual" consciousness—or character—and they who

build on the rock, Christ, Truth, will, through spiritual sight, behold her. There is much to be done before the hour of her reappearing. The students will be allowed to prove their understanding of her teachings. They will say, as of yore, "My Lord delayeth his coming." They will beat the maidservants and the menservants and many will have chosen Spirit or flesh before our Leader calls all to account.

The true Christian Scientist is working to defend Truth, and is rising in spiritual understanding of God's allness and man's oneness with Love—thus making the claim of evil and matter unreal. The real Christian Scientist is uniting with those who love good. This is the unity of good. The material, so-called Christian Scientist is uniting with error, and this is the unity of mortals, evil. I am sure that *you* are uniting with our revered Leader, Mrs. Eddy, in rising as fast as you can to "wholly spiritual" consciousness.

The separation of mortals, in belief, and immortals in understanding, will be made by the Lord of the harvest. Our work is to keep our minds filled with Truth and Love, while we denounce and deny the *claim* of error, by reflecting Truth and Love. We are God's dear children. His love will deliver us, if we are faithful to our highest understanding of Christian Science on a wholly spiritual basis.

Dear M. . . B. . . is with us, and is rising as we are—with our Leader, Mary Baker Eddy. Our Leader's resurrection is continually going on from height to height of spiritual supremacy until she conquers the last foe in the mortal mental realm. Her resurrection is also our resurrection, if we rise in the true Christ-mind to see the powerlessness of the claim of evil to govern us or to compel us to admit that we are mortal.

"The old dragon" (*Science and Health*, p. 570) cannot convince us that there is a power opposed to God from whom we receive our being. The *claim* is false—the *witnesses* are false. Love is all.

We are Love's perfect ideas; evil cannot make us victims of hate, malice, envy, jealousy, lust, and hypocrisy. There are no such qualities in our God—therefore they are only the hallucinations of so-called mortals.

Looking further, Christian Science shows us that mortals are fast destroying themselves. Truth and Love are driving error to its final self-extinction. The mental madness—the hate and jealousy of the carnal mind—is sure to increase to self-annihilation, and the words of our Leader, Mrs. Eddy, will be verified, "The aggravation of error foretells its doom" (*Science and Health*, p. 105). Be meek, just, and refuse to believe in evil, to act, or think, or talk it, except to talk it down and make it unreal, and God will keep, and bless and prosper you.

I love you devotedly and divinely. Remember that one with God is a majority. I am not trusting to a human being but am relying entirely on Christ. I do not know what will be given me as a *further* test of my faith, but I shall not be moved from allegiance to Principle, to my beloved Leader, Mary Baker Eddy, and to my faithful students.

Our dear M. . . . is sure in God's time to burst the veil of flesh, and as we put off false mentality, and put on the spiritual, she will be revealed to us.

I thank you from the depths of an overflowing heart of gratitude for the lovely picture of our beloved M. . . .

Lovingly ever yours,

AUGUSTA E. STEFSON.

## GARNERING \*

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner."—Matthew iii., 12.

Oh! wheat of God,  
Who spurn time's sod,  
And rend the finite sense;  
Who fearless dare  
On wings of prayer,  
To leave earth's shadows dense.

Oh! wheat of God,  
Whose feet have trod  
Time's arid desert sands;  
Whose quest for Love,  
The heavenly dove,  
God's peace and power commands.

Oh! wheat of God,  
Thrust out from clod  
And earth-weights, rise, and soar  
To heights sublime,  
Where Love's bells chime  
Love's endless more and more.

Oh! wheat of God,  
The chastening rod  
Of Love, consumes the tares,  
Love's hand hath led,  
Love's love hath fed  
God's wheat, with ceaseless prayers.

Love's chosen love,  
Love's white-winged dove,  
Has garnered in her wheat;

\* Written after presentation, by students, of a sheaf of wheat, July 17, 1910.

Has scaled Mind's mount;  
Has drunk at fount  
Of Spirit infinite.

Oh! wheat of God,  
The Master trod  
This finite dream of woe.  
Our Leader drank  
His cup, nor shrank  
From test of cruel foe.

Oh! wheat of God,  
Wield Love's strong rod  
Which frees earth's mental slave.  
God gives you might  
To prove the right—  
Gives victory to the brave.

Intrepid band,  
You understand  
Your source—eternal Life.  
Obey His Son,  
The Holy One  
Who stills all human strife.

Oh! wheat of God,  
Kiss ye Love's rod,  
Rejoice ye dauntless, sing;  
Love's voice obey,  
She leads the way,  
To Christ, our Lord and King.

A. E. S.

## CHAPTER VIII

### LETTERS ON BUILDING THE HOME

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God.

1 Thessalonians, iii., 9.

The real house in which "we live, and move, and have our being" is Spirit, God, the eternal harmony of infinite Soul. The enemy we confront would overthrow this sublime fortress, and it behoves us to defend our heritage.

. . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacle'd in Life.

*Pulpit and Press*, p. 2.

#### REPORT OF AN ADDRESS GIVEN BY MRS. EDDY ON THE SPIRITUAL MEANING OF THE WORD HOME\*

The home of the Christian Scientist is in the understanding of God. His affection and interests are there, and his abiding place is there.

The entrance to that home, she said, was through the footsteps of Truth, by following Jesus' words and works.

Human reason could not teach men this true following. Spiritual perception and inspiration must do this. Christian Scientists, she showed us, must build three tabernacles, and the building of these must be in the divine order. Christian Science teaches the great unreality of sin, and students of this Science, said the speaker, must meet and master the claims of sin in all its forms; thus, and thus only, demonstrating its nothingness.

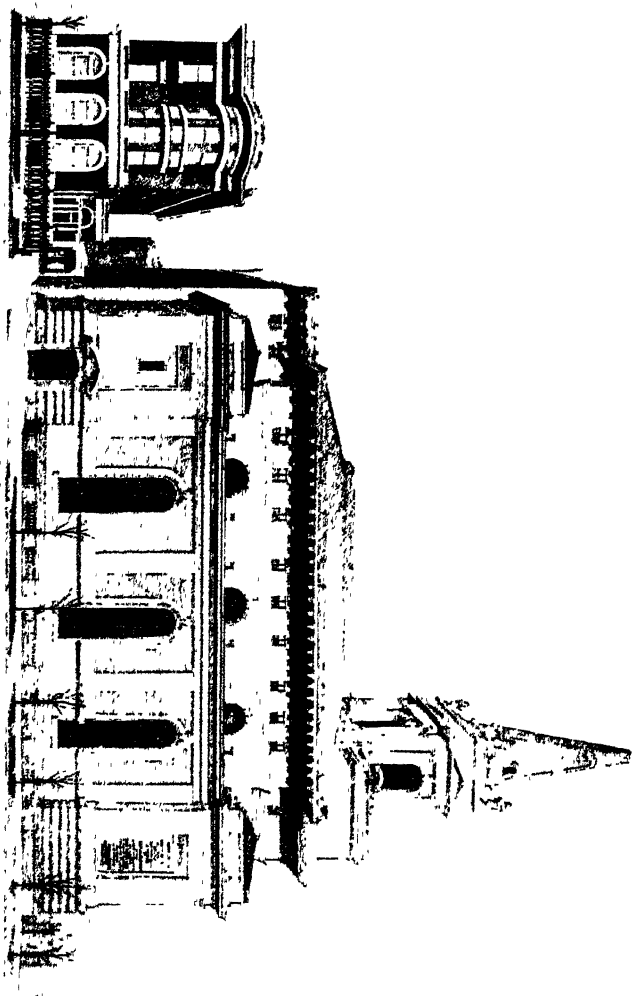
First, there was the tabernacle reared to the living God, by self-consecration to the life of Christ—this includes the

\* *Christian Science Journal*, vol. iv., pp. 211, 212.









*The Museum House*



victory over sickness, sin and death. This tabernacle is the gospel of Jesus and no structure could be reared whose foundation was not laid thereon. To him who builds the first, the second is not hard.

The second tabernacle is made for Moses, by the fulfilling of the law, according to the Hebrew Decalogue. Nor was it sufficient that a man did not break this law visibly. The Penal law restrains mortals to a great extent, through fear of punishment but the law of God is Love, constraining man.

In that silent sanctuary, hidden from mortals' sight, there must be moral courage, honesty, purity, and rigid, unswerving adherence to right. This home of Soul and tabernacle of Justice brought to light much spiritual power, so that healing appeared through Moses.

A union of Love and Justice, the gospel and law, is the certain home of the disciple, wherein he abides in the understanding and partakes of the power of God. Love, said Mrs. Eddy, when understood, detaches our affections from the human standpoint, and attaches them to the divine. It wings our efforts, inspires our struggles, heals our hearts, bruised in warfare with error, and enables us to lay ourselves willing offerings on the altar.

The third tabernacle was Elias. Whosoever hath inhabited the second may enter this, where prophetic vision is the reward of faithfulness, unselfishness, love. There thought triumphs over the din of error, and reads in "the signs of the times," with assured hope, the final "restoration of all things."

This Horeb-height is the unity of the law from Sinai, the death on Calvary, and the Revelation. It is the tabernacle of the Most High, the Mount of Transfiguration.

1 WEST 96TH STREET, NEW YORK CITY,  
October 2, 1905.

*My beloved Students:—*

You have made a demonstration which I feel is the beginning of your work for *yourselves*, since we reap

what we sow. Your pure desires to provide me with fine linen<sup>2</sup> for my new home, which is type of the righteousness of saints, are a lesson to me, that I must keep pure and spotless *within*; and that Love has shown me Her care of me through your priceless love.

From a letter to me from Pleasant View, Concord, N. H., received this morning, I quote the following: "Am glad to hear that you are to have a home. You deserve it, and your Father is rich, and will not deprive you of one good thing, but will add continually to your storehouse of blessings: everything belongs to God, then it is yours *now*, as His reflection, for there is no debt in divine Love." I quote these words, and they apply to you as well as to me.

I am glad, dear ones, to know, that when I break the sense of limitation, and Love gives me the type of a "mansion" in my "Father's house," my dear students will find a change for themselves. I will then have a home where I can call to me my own, and together we will have sweet communion. Did you only know my deep divine love for each of you, you would not wonder at my frequent silence when I meet you. It is love without words, because words cannot express it. Divine Love pulsates its presence, power, and substance. There are depths to which we must descend to exalt our Christ, and there are heights to which we shall ascend with our Leader, Mrs. Eddy, where the glories of earth, and heaven, and man await our beatified vision.

As we put off false individuality and meditate on Christ, our divine possibilities are being gradually revealed to us, until we shall eventually behold the

<sup>2</sup> This letter was sent to Mrs. F. . . and a few of Mrs. F. . . 's patients, who gave me some household linen for my new home.

true spiritual man—God's representative. Self is gradually being lost in Soul. We are nearing the real and eternal consciousness, and are able to detect the ideal man in those who are reflecting Love and Truth.

I pray that you, my dear students, will grow in grace, and in the knowledge of your divine energies, and of your spiritual power, to destroy sin and sickness. Together we will gird on our armor and conquer all that is unlike the Anointed. Let understanding, our divine thought-forces, not belief, control our so-called muscles, nerves, and brain, until we bring our bodies and every thought into subjection to Christ, a living sacrifice to Truth.

God bless and keep you ever on upward, onward wing, until we all reach our home in Soul.

Ever faithfully and fondly thine,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,

October 3, 1905.

*My dear Friend:—*

Your letter with inclosure was a surprise to me. I hope I have done enough to merit such generous reward for my services. If you would allow me to fix my charges you would find them very small. I have decided to keep your gift until my home is finished, and then purchase something which will remind me of you whenever I see it. It is my joy to look forward to the class, and realize that I can *then* reward you tenfold for your dear protection of me, and your regard for my temporal needs. There is so much in the present and future, of health and power, of peace and joy, that I thank God that I have labored and suffered long and patiently to defend the Science of being until I could demonstrate

it, and show you and others the might and dominion of man when governed by omnipotent Mind, which all can and should manifest.

You also will learn that pure Mind evolves things—and that according to our thought, so is our body, and so is the universe. Then let us strive to change, or to spiritualize thought, that it may transform and dissolve this false, material body, and reveal our spiritual selfhood—in the image and likeness of perfect Principle, God. Love is revealing the unselfed Christ, ideal man, in you and yours, and my church and beloved students are rising spiritually, by constantly contemplating eternal Life, and by claiming their divine birthright—their oneness with God. Love is ever-present and Love is all. Let us reflect Her, and She will do Her work in and through us. The claims of belief of life in matter must be denied and destroyed by our reflection of Truth and Love.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
October 10, 1905.

*Dearly beloved Students:—*

My pen is powerless to convey to you my forever love, and deep gratitude to my Father for the priceless gift of two such faithful students—loyal to God, and loyal to His anointed, our beloved and revered Leader, Mrs. Eddy. During long years of trial and temptation in the journey from matter to Mind, you have walked beside me in the battle of Truth against error, hand clasping hand, and heart responding to heart. I have never known you to “fellow afar off,” nor have you ever resisted my repeated demands to *rise* to meet the



perils of the hour. You have quickly obeyed the voice of our Leader, and have held up my hands by your fidelity to Principle and its idea. The waters have almost overwhelmed us at times; but when the waves receded, our feet were on the eternal rock, Christ.

God has given us strength and grace for many years to hold aloft the banner of Christian Science—to tread safely in the narrow way, and to demonstrate for ourselves the power of Christian Mind-healing, and, where it was *possible*, we have given the sign to others. You must be grateful indeed to realize that having done all you have been able to stand amid the shot and shell, the roar of the angry foe in hot pursuit, and the hosts of opposers to our God and His Christ. It may be said of you, “These are they which came out of great tribulation.” These are they who have wrestled with false sense, and have prevailed over much. They shall win the reward of the faithful—health, holiness, and immortality. You will surely hear, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

We are not dependent upon the presence of corporeality to assure us of our nearness to each other. We meet and recognize each other in Mind, and clasp the unseen hand, and hear and see mentally. Christ Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me.” So we are rising with Christ, and are penetrating the veil of matter, and discerning the real of each other—the spiritual idea.

God is protecting us from the fiery darts of the enemy. We are every day proving the nothingness of error, and its futile efforts to slay the Christian Science soldier who is panoplied in love. Our only safety is to remain in spiritual consciousness. Here, the carnal

sense cannot enter, and we are safe—"hid with Christ in God."

Glorious experiences of the power and presence of divine Mind await us. We shall learn the sweet lesson of universal, spiritual love, which is harmony here on earth, as it is in heaven. Jesus said, "In my Father's house are many mansions." I am revealing one, and am longing for my "Home, Sweet Home," the type and symbol of my mental home in Spirit. I could not enjoy its rest and protection if my dear students were not within its walls; their love speaking to me in thoughts expressed in form, outline, utility, and color. So our home will be Love's fortress where I may labor more restfully for my dear church, and rise more rapidly into divine Mind, which will draw my dear students higher—away from the belief of matter.

God will reward you for your steadfast loyalty to His chosen One, Mrs. Eddy, expressed in your comfort and aid to me since I began the work in New York City. Together we will labor, watch, and pray, till we hear the "Well done."

Ever your loving, faithful teacher,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
October 16, 1905.

*My beloved Student, M. . . , and*

*My dear friend, Mr. E. . . :—*

I must *seem* most ungrateful and unappreciative of your love, expressed in the beautiful gift you sent me, but if you could see my work, and the demands which are constantly made upon my time, you would not wonder that I appear occasionally indifferent to my blessed students. The rug is exquisite. I shall place

it where it will constantly remind me of the dear donors. If my feet could rest on anything long, they would tarry *there*, and the love which inspired the gift would refresh and strengthen my footsteps in the heavenward race for "Home, Sweet Home."

I shall some day "run, and not be weary." I shall mount with wings, eagles, and my loyal, loving students like you, and your dear children, will rise with our beloved Leader and with me to see the real universe, peopled with God's children, all united in the bonds of purity and love, free from the fetters of sin, sickness, and death. This is the goal to which we press forward. This is the state of mind which is the kingdom of heaven. This heaven is on earth, and we have a foretaste of it when we are unselfed, and love our neighbor (he who does the will of the Father), as ourselves.

The evil belief, mortal mind, will not long deceive those who labor and love, who watch and pray, for it is but an illusion, and will disappear when we look at man and the universe through the lens of Truth and Love.

I send you deep appreciation. I am unable to express its height and depth and breadth, but if you are listening you will catch the tone of Truth, and Love will attune your thought to heavenly harmony. You cannot lose the chord of Christ. You are safe in the arms of divine Mind. Love is enthroned in your hearts, and you will finally win immortality.

Please give my love to H. . . . Your dear children here are safely anchored in Christian Science, and are daily rising to heights of health, holiness, and immortal consciousness.

I thank you again for all you have ever done for me, which I feel that I can only repay in reflection of Truth

and Love. God bless and keep you. When I am in my home, I want you to come to see me there, and always call when you visit the city.

With love that "never faileth," but ever increases,  
I am,

Yours faithfully,

AUGUSTA E. STETSON.

#### LETTER TO STUDENTS OF THE CLASS OF 1898

1 WEST 96TH STREET, NEW YORK CITY,  
December 10, 1905.

*My beloved Students:—*

The heart is said to speak most when the lips move not, and this silence was surely not misinterpreted the evening of our class reunion, when your dear love took visible expression in beauty and utility, which blessed *you*, and spoke words of cheer and fidelity to *me*.

"We must feel ere we can pity,  
We must long before we pray,  
We must know the need of comfort  
Ere we cheer another's way."

I am each day learning to labor and wait for the glad hour when my dear students shall rejoice in spiritual vision, and shall behold, with the eye of faith and understanding, the Christ—the ideal man and God's perfect universe. The furnace heat is purifying the gold of human character, but the gold must dissolve, to reveal the substance—the image and likeness of God, His perfect man, Christ, and the individual members of the *body* of Christ—the manifestation of God. We have the Holy Bible, and *Science and Health with Key to the Scriptures* as our chart to the haven of perfect manhood—the eternal city or

spiritual consciousness. We are vigilant mariners, each standing at the helm of his own individual ship (consciousness)—watching the points of the compass—looking to see Christ coming towards us walking on the waters. When the roar of the breakers warns us of danger, and the magnetic currents draw us from our safe course, or when hidden reefs arise to terrify, we hear Christ: "Be not afraid." "I am with you alway." Keeping our eyes constantly fixed on the goal there is no fear as we stand at the helm. With the courage of a firm trust in the ever-present Christ, and with a knowledge of the power of God, which is our divine nature and individuality, we can sail over the tempestuous seas, defy the illusions of personal sense, and anchor safely in our longed-for harbor, the city of our God, never more to go out into storm-tossed human concepts.

We have stood firmly at our post of duty. Divine Love will give us wisdom, strength, and grace to continue until the end of all error. We must learn to love more divinely, to see all through spiritual sense, and to make evil impersonal. As we strive to save those who are not strong to resist error, or who are going through the experiences which exalt (if they humble and purify), let us be patient and long suffering. We need more patient Christly love to free *ourselves* from self-love and self-righteousness, and more determination to work for the weak and heavy laden, who are struggling with the temptations of malpractice and with their own errors. "Little children, . . . love one another" means also *help* one another to conquer error at home and abroad.

My love for you is inexpressible. You are the jewels in my crown of rejoicing. I have many classes,

so my crown is studded with precious stones. God will polish *some* who have been removed, and will set them again in my crown when through suffering and Science they are worthy.

I shall feel that you are with me in *my* home and *your* home since your dear love has contributed towards its furnishing. It is our united home, a type of our eternal "Home, Sweet Home" in heaven (harmony).

Lovingly and faithfully your teacher,

AUGUSTA E. STETSON.

I WEST 96TH STREET, NEW YORK CITY,  
December 28, 1905.

*My beloved Students:—*

It were useless for me to *attempt* to express in a letter the language of a full and overflowing heart of grateful love to God for such students as you, whom the dear Father has given me to cheer and comfort me, as I carry the banner of Christian Science aloft, amid the shot and shell of the enemy of good, and their cries of "Crucify him." I am indeed reaping a most bountiful harvest of loving thoughts, in manifold manifestations; each one of which will be a picture on the walls of memory, hung in the mansion, which, from the many in my Father's house, He has assigned to me and my students.

The fine linen, pure spiritual consciousness, which is the righteousness of saints, must be worn by us all, as we labor and watch, pray and wait for the Lord of the harvest to enter our home, and abide with us there. Its walls will be resounding with praises to God for His great gift to us, our holy Leader, Mrs. Eddy. They will echo with songs of deliverance from sin, disease, and death, and the laughter of the happy children of

our beloved Leader will echo in the corridors, until, through the light of our ever-present Christ, we shall see the smile of God in the face of His child, and *know* that heaven is within us. I am sure that you reap with me, or I could not enjoy the many blessings which come flowing in to me. Your steadfast fidelity to Principle, to our Leader, Teacher, and Guide, Mrs. Eddy, and to all who are faithfully following and obeying her as God's messenger to this age, will crown your lives with health, holiness, wisdom, and spiritual power to heal the sick and the sinful, and will win your own reward—immortality.

My love for you often finds expression in silence, so mute am I when spiritual love comes flooding my being, and baptizing me with gratitude, and recognition of your nearness to me as members of my student-body, lambkins of my fold; whom I am leading to our great Leader, Mrs. Eddy. She will carry them to Christ, where the flock will be safely shielded from the wolves, and can go in and out, and find pasture, and lie down beside the still waters.

I thank you again for your dear remembrance of me. I shall use your gift to clothe the idea (house) which will soon be *your* home and *mine*. Love reflected in love will be our Mother, God, home, and heaven. This is our precious Leader's demonstration through you and me, and all among my students who love divinely.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY.

January 15, 1906.

*Beloved Students:—*

Your dear gift, which means far more to me than gold, or anything which it can purchase, lies before me,

with its precious language. I interpret it with gladness as I read the sacrifices and love which brought it forth to bless and cheer me and provide for the needs of the hour.

I am grateful that I have *stood*, amid the thunderings of error and the deafening roar of mortal mind which opposes our Christ. The rich inheritance of our Father's love and of eternal Life is ours because of our fidelity to Principle, to our dear Leader, Mrs. Eddy, and to the Cause of Christian Science. I have held the banner of Truth aloft, far above the aim of the archer, and have urged you to keep your gaze fixed on the eternal rock—Christ, until the warfare is ended.

You discern your dominion and your royal birth-right, and you will labor, watch, pray, and wait for the hand of Love to crown you. I rejoice in knowing that as I petition the Father for more wisdom, love, meekness, and grace, *you* feel the pulsating presence of the power which impels me to plead, and you rise with me as heirs of God. Our revered and beloved Leader has given us the Key to the kingdom of heaven. She expects us to follow and obey her teachings and Christly example, and with this Key to unlock the gates of immortal consciousness. We will not lay down the sword till the battle is won.

I am deeply grateful for your dear loving care of me, and no tongue nor pen can ever write or convey the depths, height, and breadth of my love for you and for all my faithful students. My dear lambs are nearly all safe in the fold, and those who are wandering on the mountain are some day going to hear the voice of love, and return to the sheepfold, happy to be safe again with the flock. I am sure that you are listening for the voice of our Leader, and are all working to be ready



to meet our Christ, when the demonstration shall be made of the power of infinite Love over sin, sickness, and death.

Again I thank you, dear ones, and when *my* home and *your* home is finished, we will meet in it and raise our united voices in praise to God for His greatest, best gifts to us, Jesus the Christ, and Mary Baker Eddy, our guides to eternal Life.

Ever lovingly and faithfully yours,

AUGUSTA E. STETSON.

#### LETTER TO STUDENTS OF THE CLASS OF 1899

1 WEST 96TH STREET, NEW YORK CITY,  
February 6, 1906.

*My beloved Students:—*

Words seem to fail me. They are wholly inadequate to express or convey my deep appreciation of your tender, loving care for me, and I can only lift my eyes and behold the Father, keeping watch over me, and sending His many blessings through His avenues—His dear children.

I am convinced that this hour is a harvest time for me and mine since the seed of Truth and Love which I have sown for many years—sown in tears—is bringing me fruit of its kind, love, peace, and joy. I have known it would return to me after many days, but have only known this in the letter. Now mine eye beholdeth it, and I fall on my face before ever-present, omnipotent Love, and cry out in grateful prayer: "Oh! Father, exalt my Christ-mind to reflect *more* of Thy love, that I may draw my blessed students to see Thee in Thy manifestation; to feel Thy mighty power in Thy substance ideas, and to so flood their consciousness

with Truth and Love, that like a tidal wave it will sweep away all false conceptions, and reveal Thy universe—Thy body—man, the spiritual universe or Christ, and each individual member, perfect and immortal.” I am reaping in joy.

Our beloved and revered Leader goes before us, opening one by one the gates of the eternal City, consciousness, and calling us to follow and obey, as she leads. We are catching glimpses of the many mansions which our Father hath promised us, through Jesus the Christ. The one that our Father-Mother God has assigned to *me* and *mine* is fast appearing in symbol. Let us work, watch, and pray that we may be ready to enter and occupy, till Christ comes, and reveals the “house not made with hands, eternal in the heavens.”

In my new home we shall meet and commune with divine Love. It will be my trysting place with the invisible Christ, ever-present Love, where I can listen for Her voice, and learn to detect more quickly the human from the divine. In the quiet of those walls (which have never been permeated by the jargon of mortals, with their language of sin, sickness, sorrow, and death), I can hold sweet converse with God. May we so manifest the Christ, and so truly emulate, obey, and follow our Mother in Israel, Mary Baker Eddy, that we can say, nothing that maketh or worketh a lie can enter and *abide* in the house which Love has built and furnished.

I thank you for your loyal love for God, for our Leader, and for all mankind, and so far as I can, I try to reciprocate in spiritual thoughts. Of this I am *sure*, that God will reward you for all the kind and helpful thoughts and deeds which you have always sent me,

and that *your* harvest hour will bring you much fruit of the Spirit, love, peace, and joy, and all that is necessary for your temporal needs, until Spirit supplies, feeds, clothes, and environs you, Her own.

With love which is inexpressible and ever increasing,  
I am, Faithfully yours,

AUGUSTA E. STETSON.

LETTER TO STUDENTS OF THE CLASS OF NOVEMBER, 1901

1 WEST 96TH STREET, NEW YORK CITY,  
February 10, 1906.

*My beloved Students:—*

I would that I had the pen of an angel to impart the gratitude of an overflowing heart of appreciation for your affection. I am silent before Love's manifestations, and can only breathe a prayer to our Father, to reward them for their devoted love and steadfast loyalty to Jesus the Christ, to our beloved Leader, Mrs. Eddy, and to me, her child. I rejoice with joy unspeakable, and cease to count my crosses and toils, as I behold the faithful and dauntless students working and demonstrating the Truth which I have taught them, and defending and protecting the Cause of Christian Science from evil thinkers and evil-doers. You are stars in my crown of rejoicing, and your dear love is an impenetrable armor, surrounding me as I go in and out proclaiming the reappearing of the Christ, and demonstrating the power of Truth in the healing of sin and sickness. Love will abide with you,—for every good thought and deed, every victory over physical self, every sacrifice for the saints, invites Her to tarry and sup with you, and thus you entertain Christ

and learn from Love how to fulfil Her law, and live forever.

We each have our problem to work out alone with God. Dear ones can give us the sign, and watch with us, and uplift and encourage us; but no one can do our work *entirely*. You are all brave soldiers, fighting for your birthright—eternal Life. You will win a glorious victory if you continue as you are now doing. God will give you wisdom and grace to overcome personal sense, and to love unselfishly, divinely, universally. God is All. You are His manifest ideas, reflecting Him. This is truth, and it will set you free from all illusions of matter. My love goes out to each, and must help you move onward to the eternal. I am beholding the promise verified, "In my Father's house are many mansions." I have walked toward the Father; He has come to meet me; and my weary cry for rest is answered. I shall rest on the way there, in the home prepared for me by Love, through Her avenues, my dearly beloved students and church members, who are following Christ. Our trysting place with the Divine will be in the house which is type and symbol of the one "not made with hands."

God is good to His own; He gathers the lambs in His arms and carries them in His bosom. May the dear Father hold close to His great heart these lambs which I found on the mountain far away; and may each rest in His tender embrace, until all cease to look for false freedom, and are beyond the power of the wolves—safe in the Shepherd's fold.

I send you boundless love, and am laboring, watching, praying, singing, and rejoicing for you always.

Lovingly and faithfully your teacher,

AUGUSTA E. STETSON.

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1 WEST 96TH STREET, NEW YORK CITY,  
February 15, 1906.

*My dear Students:—*

From a full heart of gratitude and love I thank you for your gift to me. Gold is but type and symbol of the gold of human character, and far beyond the human is the Christ love which is manifested in your tender care of my temporal needs.

I constantly labor to rise to more spiritual heights of realization for your dear sakes, as much as for my own. I know that you are partaking of the things of God, and your coöperation in searching for, and finding, the dear Love "Who forgiveth [destroyeth] all thine iniquities; who healeth all thy diseases" (Psalm ciii., 3), is bringing to you the imperishable things of spiritual consciousness.

Dearly beloved of the Father, cling closer than ever before to the Truth which will set you free from every belief of the flesh, and will finally give you an understanding of your oneness with infinite Mind—your God-given dominion over all the earth. Rich treasures of the things of God await our recognition and appreciation, and we will labor for them and rejoice in the guiding hand of God, whose power and presence lead us all the way from the material sense—mortality—to the spiritual sense—eternal Life.

Again I thank you, and feel a sense of joy that you are to be in *our home*; my home which will also be my students' home. They will be represented in some manifestation of utility and beauty and comfort. May you rejoice that you are reflecting divine Love to me. I return much love to you all.

Your loving teacher,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 1, 1906.

*My dear Students:—*

Let me repeat the words of our revered Leader, Mrs. Eddy, in *Miscellaneous Writings* (page 343), which I love to apply to you, dearly beloved: "Among the manifold soft chimes that will fill the haunted chambers of memory, this is the sweetest: 'Thou hast been faithful!'" Your love is divine—therefore it is substance, which the winds of error cannot move, nor the surging sea of belief wash away. It increases and develops—unfolds its power and permanence, radiates its peaceful, love-inspiring presence; touches with tenderness every human harp-string until it is attuned to the chord of Christ, and the dove descends, and the voice is heard, "This is my beloved Son [idea], in whom I am well pleased."

To attain unto the standard of the perfect man in Christ is our constant endeavor. Who can hinder us? Shall tribulation or persecution, or any other suppositional power prevent us from following and reigning with our Christ, and our God-crowned Leader, Mary Baker Eddy? Not the illusion, death, nor any other false claim of so-called mortal mind can prevent us from obeying her teachings, and emulating her holy example. We have enlisted in the battle of Truth against error, and victory *already* rests on the side of Truth. "Only with thine [our] eyes shalt thou [do we] behold and see the reward of the wicked" (evil thinking). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The hour approaches when we shall be called to the wedding feast—the marriage of the Lamb. May we labor to possess and put on a wedding garment, that we may not hear, "Friend, how camest thou in hither not having

a wedding garment?" We are all striving to put off our filthy rags—self-love, self-will, and self-justification, that our real robes of purity and love, with which our Father-Mother Love arrayed us, may appear. We have worn these white robes throughout the ages, but clouds of mist (belief of life in matter) have concealed them. Through the light of Christian Science we see God's man, our brother and sister clothed and in his and her right mind.

In the near future, at the dedication of the extension of our holy Leader's Church, let us praise God on bended knee for Jesus the Christ, and for Mary Baker Eddy, who have shown us the way to eternal Life on earth—who have gone before us, treading on scorpions and removing the stings of poisonous vipers (evil thoughts) until we have learned the way and can tread with safety the highway to holiness.

God is good, and we are seeing His promises fulfilled. He has promised you and me a mansion among His many, and mine and yours is being revealed. We are sitting daily and hourly at the feet of Christ, bowing in humility before the unseen Presence, waiting for the light which will dissolve the darkness of belief, and reveal our reality—the universe of Love's creating, a world in which is no sorrow nor crying, nor dying, for the former thoughts which produced them will have passed away. This is our goal. Dear co-workers, press on. Learn "to work alone with God and for Him" (*Miscellaneous Writings*, p. 118), and this will unite us in the one Mind and in spiritual coöperation.

I am deeply grateful to my Father for your dear love. You will see your tender care in the "Home, Sweet Home."

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 3, 1906.

*My beloved Students:—*

I cannot express in words my profound gratitude for your loving care and unselfed love, manifested in your gift. You know my deep affection for you—my age-abiding love, and my appreciation of your fidelity to Christian Science, to God, and to His anointed, our beloved Leader, Mrs. Eddy. We will not remember our tears and toils, our cares and crosses, our defeats and doubts on the wilderness journey, for the harvest hour is here, and the love, joy, and peace of spiritual consciousness is ours. Songs and psalms and pæans of praise to God for victory over *self* ring from brave combatants for eternal Life, and the anticipation of final victory over *all* self and sense nerves the faithful to earnest endeavor to endure, and continue unto the end of error.

Through all that we have encountered we have been drawn into a closer union, where heart responds to heart, and Spirit unites us in the bonds of *spiritual* love. Truly, there remains a rest, and a sure reward for you who have held aloft the banner of eternal Life, Truth, and Love, amid the shot and shell of the sharpshooters who have always aimed at Truth's standard-bearers. You are nearing the "Home, Sweet Home" of Soul. When the law of love is fulfilled, we shall read our titles to mansions in our Father's house, which now we reveal in type and symbol. My home (and your home) is opening its doors to welcome us, and the voice of Love is preparing "a table . . . in the presence of mine enemies. . . . Surely goodness and mercy shall follow" us continually, and we "will dwell in the house of the Lord for ever." Entrenched in this citadel, I can do more and better work for my precious



students, and for humanity. I shall sing, and rise God-ward, as I continue to work, watch, and pray for the Mind of Christ and for the love which fulfils the law of Spirit and sets us free from the bondage of sin and death.

Ever devotedly yours in Truth and Love,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 16, 1906.

*My beloved Students:—*

As I witness day after day the evidences of your faithful adherence to Principle, and to the teachings of our beloved Leader, Mrs. Eddy, your unselfed love of our great Cause, and your overcoming of personal sense, I rejoice that amid the lightning flashes of error you are always on the rock of eternal substance, ever listening for the voice of the Father above the roar of the tempest, and ever sending out the life-line to those who are struggling with the drowning wave. God is good to me to send me such students, but for whose overshadowing love I might fall under the burden which I carry up the hill of Christian Science. God has placed His guardian angels very near me, and your love-light chases away many a cloud, disperses many a shadow, and illumines my pathway up the steep cliff towards the summit of immortality.

There are roses all along the way, and I hear the music of the invisible choir, and ever and anon the song of birds and happy children gladden the journey, so that I sing instead of sigh, rejoice instead of repine, and glory in the cross of Christ. Our beloved Leader and Teacher and Guide goes before us, with her hand in the hand of God; her eyes continually fixed on Christ; her feet

always walking in paths of righteousness. We can cheerfully follow, and rejoice that we are worthy to be called her disciples. You are tenderly mindful of my seeming needs.

My heart is filled with gratitude as I behold your useful, loving gift, and know that you nestle in every nook and corner of my home which I symbolically discern, and which my Father has assigned to me. I am striving to redeem it, and God will illumine me till type and symbol disappear, and I behold my home in Soul. It is *our* home. You must enter and enjoy it. What it means to me you can never know—a refuge from the storm, a pavilion in which I may hide from the “blast of the terrible ones,” a place in which quiet and rest will enable me to continue to assimilate myself to God and to reflect more of the spirit of Christ to my beloved church and my students. God will gird me with wisdom and love to labor for my flock, and to stand a witness to the might and majesty of divine Love.

I thank you, and love you.

Ever tenderly and truly yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 17, 1906.

*My beloved Students:—*

The love and gratitude which my faithful students are expressing to me in this hour in desiring to be represented, and to comfort and cheer me in my home, where from floor to ceiling, I shall read the handwriting, “Love hath sent you this”—give me fresh courage to grapple with the perplexing problems of dreams and shadows, human concepts, which Truth and Love must and will soon dispel.

The sunlight of God's presence is seen and felt in you, as the Christ becomes more and more apparent on the flesh, as the hand of compassion clasps more tenderly and heart speaks to heart in tones which restore strength, and cheer and impel you God-ward. Earth's phantoms are fast fleeing before the ever-present Christ, and the light of Love is revealing God and His earth peopled with immortal beings, who reflect omnipotence, having dominion over the earth, and co-existing forever with God, their creative Principle. An endless life is our birthright.

We are awaking to take possession of this royal inheritance. We tread on serpents "on the way there," but we are not pierced by their sting. We take them up, handle them and when we discover their nothingness, they become our rod and staff. We find that it was only belief that had the sting, and not the serpent. Destroying the belief, as we are taught to do by our beloved Leader, Mrs. Eddy, we find *all* so-called serpents, in whatever form, all beasts, however ferocious, harmless. Some one has said, "the beastliest beast of all is [mortal] man"—but understanding discloses the spiritual fact that there is but one man, the spiritual, immortal idea, God's image and likeness. Belief, the lie, which has so long claimed that there is life and intelligence in matter, has deceived the whole world.

Christ Jesus, our Way-shower, demonstrated his power over all evil, and our holy Mother in Israel, Mrs. Eddy, has so closely followed Truth in her life, that she has found for herself and for humanity the lost chord of Christ. Having attuned her own harp to its harmonies, she calls us to follow, and blend our anthem, and pæans of praise to God, with the

rhythm of Love. We are one in the unity of the Spirit and in the bonds of Christ.

Truth *has* set us free from much bondage to the flesh, and will finally break every fetter which holds us to the belief of life and intelligence as existent in matter. Then we shall rejoice in the freedom of the children of God, and having forgotten our crosses and cares, our tears and toils, our disappointments and constant fears, pains and partings, we shall soar on pinions of spiritual thought into the atmosphere of divine Mind, and rise from height to height, unfolding always the infinite capacities and the living energies and possibilities of man, who is the image of his Maker. There is no other man.

I am unable to express my gratitude and love for you—words fail me. Only by my reflection of Love, as I am lifted Spirit-ward and draw you to the Christ, healing and blessing you, can you know how the ever-present Christ broods over us, quickening us with inspiration to strive to possess the qualities of Spirit.

With tender love, I am,

Faithfully yours,

AUGUSTA E. STETSON.

I WEST 96TH STREET, NEW YORK CITY,  
March 18, 1906.

*My beloved Students :—*

My loyal students seem to hail with joy the appearing of the type and symbol of my home. The love which is flowing to me is unselfed, pure and Christly. Its influence brings cheer and comfort as I ponder on the undestroyed illusions which hide from my vision the home which is behind the shadows. God will reveal it when we rise above the mists.

Already the law of Love is dispelling the clouds, and with the eye of faith and understanding we discern the perfect home of Soul, wherein is no sickness, sorrow, or parting. In this redeemed mansion the hearth-fires burn brightly. It is lighted by the sunlight of Love's presence. Its doors need no bars, but open at the touch of God's angels, who go in and out panoplied in Truth, nor know aught but the protecting wings of Love. In this sacred home which is awaiting all who continue faithful to Christ, there is rest and joy and peace, dominion and an endless life.

Oh! for the wings of a dove, that we might fly away to this place which is prepared for us, and remain there forever at rest. Some day we will be in the true consciousness, where no arrow wounds the dove. When we rise with our beloved Leader, Mrs. Eddy, to see the things which "God hath prepared for them that love Him," when we obey the law, "Thou shalt have no other gods before Me," and "Love thy neighbor as thyself," we shall see the smile of God in the universe, and on the face of man. The true meaning of Mother, home and heaven will be understood, and like little children, we shall be care-free, clothed and fed by Spirit, ever unfolding in joy and power to demonstrate the glories of God's creation.

My love never ceases to enfold you. My arms are ever stretched out to God in prayer for you, that you may rise with our holy Leader, nor ever fail to listen for her voice, and follow and obey her teachings. This prayer will be answered. You are true and loyal soldiers—valiant in battle against error, and have won many victories over false sense. Defeat is not in your vocabulary. Press on, dear students, and hand in hand we will ascend the hill of Christian Science, nor

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murmur on the "rugged way." We must sing and rejoice that our eyes already catch glimpses of the home gathering, and our ears already hear the faintly wafted "Well done."

I send you love which is inexpressible.

Fondly, faithfully thine,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,

March 20, 1906.

*My dearly beloved Students:—*

I am unable to find words which will express my appreciation of your exquisite gift to me—harp-shaped andirons. I am mute before the type and symbol of light and harmony, which you are putting into my home.

For years I have been without a home of my own in a great city, and have been most grateful to warm myself by others' firesides, and have appreciated the light of the homes where I have ministered to the sick and sorrowing. My Father is now revealing to me, one of His "many mansions," and love is furnishing me with many useful things, among which yours is most significant. The light and the harmony are perfect and magnificent. I almost find myself waiting for the Master's hand to sweep across the harp, and accompany the invisible choir, which is always sounding forth the praises of God.

The fire-light of ever-present Love will illumine the home, and the fragrance of flowers—the smile of God, and the fruit of the Spirit will give us a foretaste of our "Home, Sweet Home" in heaven—harmony. Peter asked of the Master, what he would have by forsaking his false sense of father and mother, brothers and sisters. Jesus answered that he would have father, and

mother, brothers and sisters, houses and land, with persecutions.

Our beloved Leader says "When a false sense suffers, the true sense comes out" (*Miscellaneous Writings*, p. 276). So I, through leaving all for Christ, have found all these in the real and eternal. I no longer count my weary footsteps. Roses are strewn along the way, where my false sense once found thorns. Looking through a more spiritual sense I catch glorious glimpses of the reality of being, and sing instead of sigh as I journey on to the home of Soul. I am inexpressibly grateful for your fidelity to Principle, and to our dear Leader, and to me during all the years of my warfare with error in this great city. You have indeed "continued with me in my temptations" and you will receive the reward of the faithful.

I must so rise in spiritual understanding that the type and symbol of my home will disappear, and the eternal home, the "house not made with hands," will appear. God is faithful. He will fulfil His promise to us, and we shall enter into the consciousness in which there is no sin, sickness nor death, no cruel partings—no longing for the "touch of a vanished hand, nor sound of a voice that is still," for the spiritual forms of our loved ones will be revealed. In this home of Spirit the hearth-fires will burn brightly, revealing our Father-Mother God, and the children, with not a "vacant chair." Each harp of a thousand strings is attuned to the harmonies of Spirit, and psalms of grateful love, and *Te Deums* of praise ascend to the eternal Father for immortal existence; under the law of Love.

Let us work, watch, and wait, ever praying for strength and grace to *fulfil* the law of Love,—which is the kingdom of heaven within and without. Again

let me try to tell you how much I value your dear care of my home, in providing this useful gift. I am anticipating much pleasure in your visit to me when my house is finished.

With love, I am,  
Yours sincerely,  
AUGUSTA E. STETSON.

I WEST 96TH STREET, NEW YORK CITY,  
April 21, 1906.

*My dear Mr. E. . . .*—

Your kindness is evidence of your Christliness. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." It seems a material thing which you sent me, but Love moved you to do something for me, and my temporal needs were met by your loving efforts. It matters not who ministers to us, so long as Love finds Her own channels.

It is indeed true that if we leave "house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, . . . he [we] shall receive . . . houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." But what of persecution? Only through the destruction of a false sense can we gain the true sense of each other. I delight in the cross which has elevated me to see God and His idea, Christ. Let us work for the Truth which sets us free from the illusions and delusions of material sense.

I thank you more than any words can express for your love offering. I shall enjoy the gift, and you will feel many a loving thought as it reminds me of the giver.

When I am settled in my new home, I would like



you to call upon me. Again with grateful thanks,  
I am,

Faithfully, affectionately,  
AUGUSTA E. STETSON.

LETTER TO CLASS OF JANUARY, 1892

1 WEST 96TH STREET, NEW YORK CITY,  
April 26, 1906.

*My very dear Students:—*

Pardon my delay in replying to your sweet letter and remembrance. I need no material manifestation to assure me of your faithful love and devotion to our beloved Leader and the Cause of Christian Science, and to me, your teacher.

For years, through "evil report and good report" I have always found you at your post of duty, and with each test of your faith you have risen higher. You cannot lose your way in, or through the wilderness, if you continue watching and praying, and waiting on God. There are heights of glory and bliss, dominion and peace, to which we must rise; and with our eyes fixed on the goal; and our hearts warm with love for God and His anointed One, our Leader, Mrs. Eddy, and for each other, and for humanity, we shall stand on the Mount, and behold all the land of promise, which stretches out before us. *He* is faithful; *we* are trusting.

Love never faileth; then may we not *now* sing and rejoice and praise our God, knowing that the clouds of personal sense are rolling back and dispersing? Soon the sunlight will chase away every mist, and Love's smiling universe will greet our view. With this understanding of Life's reality can we falter or faint

by the way? I am always striving to attain "unto a perfect man, unto the measure of the stature of the fulness of Christ." The life *he* lived, I must live, if I would gain spiritual power to demonstrate Principle, as he did. For this I labor, watch, pray, and wait on God. My efforts are not alone for myself, but for my dear flock, who, if they are faithful, as I am lifted up, will rise with me. This is mental unfolding and thus we ascend together to the Father. I send you my devoted love. It ever flows to you, my dear students, and to all mankind. They whose hearts are open to Truth and Love receive Love's affluence, through every channel, and are refreshed continually. Let us follow and obey our holy Mother in Israel. Keeping step to the anthem of "on earth peace, good will toward men," we shall "run, and not be weary;" we shall "walk, and not faint;" we shall enter into the pure atmosphere of the Christ-mind, and heaven will come down to earth. This new heaven and new earth are not afar off; we know they will be soon revealed to those who endure unto the end of all belief of life and intelligence in matter.

Ever faithfully and devotedly,

Yours in Christ,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
April 30, 1906.

To the Choir and Choral Union of

First Church of Christ, Scientist, New York City.

*My beloved Students and Friends, Sweet Singers of Israel:—*

You have for many years poured forth anthems and *Te Deums* of praise to our Father-Mother God, which have touched the hearts of listening worshippers,

with strains of music, which inspired the seeker after Truth to quicken earnest endeavor, and which gave to the weary and heavy laden fresh hope and renewed courage to press on to the goal of sinless humanhood here on earth. Your fidelity to God, to our beloved Leader, Mrs. Eddy, to me, her humble follower and student, to the Cause of Christian Science, to each other, and to the Church of Christ, is beyond expression. Always at your post, always cheerful and obedient to the call of duty, always loving and united in your work as a choir and choral, you have proved many years the power and omnipotence of divine Love.

Our beloved Leader asks in *Miscellaneous Writings*, page 116, "Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes?" Again, on page 106, she says that: "the music of Soul affords the only strains that thrill the chords of feeling and awaken the heart's harpstrings." As your teacher, ever watchful that the enemy enter not and create tones of discord to mar the sweet concord of hearts which pulsate to the law of Love, I rejoice to be able to say, "Well done, thou good and faithful." No arrow shot from the archer, barbed with envy and jealousy, has been aimed high enough to reach you, and separate the members of our dear church choir. The evil one has utterly failed in every attempt to bring discord into your choir-body, and to-day Love unites each member of this choir and choral in the unity of spiritual love and obedience to the law of God. May you rise to meet the higher demands of Christian Science and continue to demonstrate spiritual unity.

My heart is overflowing with love for you, and gratitude to our Father for your faithful adherence to

Principle, and for your devoted love for our holy Mother in Israel—God's anointed in this age. She is leading us to the infinite, as we follow Christ. We must open our eyes if we would see what she so earnestly desires us to behold. You are well armed with the *letter* of Christian Science; you need only the spirit to reveal to you all the glories of earth and heaven and man. This I am sure you will finally attain, since you, with me, are "persuaded, that neither death, nor life, . . . shall be able to separate us from the love of God," good.

How I labor to rise into a purer consciousness, that as I am lifted up I may draw you God-ward. You are ever quick to respond to the mental call of our Leader, and thus, together, we will listen for her voice, and obey and follow her, the spiritual idea, until we sing with her the song of the redeemed. Be watchful. Be vigilant. Pray without ceasing, which means—think God's thoughts after Him continually. Since we are thoughts, we must think constantly; then let us see that we think eternal Life, Love, and Truth. Let us contemplate goodness, truthfulness, mercy; knowing, as we do, that Mind is all, and that there is but *one* Mind—God. There is no reality in any thoughts but those of Life, Love, and Truth. When we are permitting false thoughts to occupy us, we are ceasing to live, to love, and to reflect God. To entertain a mortal thought is to entertain a death thought. To consider the body as sentient substance is to be in darkness. Let us strive to be absent from the material sense of our body and to be present with the Lord. We are advancing, and whither? We are ascending, being moved onward and upward by the divine impulsion. How, like wandering children, we are coming back to our Father's house!

My home is type of the mansion in my Father's house. May I be ever found about my Father's business until I am worthy to behold and *enter* my house not made with hands. I pray for humility, meekness and divine love to finish the race for immortal womanhood.

With thanks inexpressible for your loving gift for my home, I am ever,

Your faithful teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

May 4, 1906.

*My dear, dear Friend:—*

I have tried several times to speak to you about leaving, and to express my deep gratitude for all you have done for me in the years when I needed some one to give me the shelter of a home, away from the routine of my busy life, where I could hide from the many demands made upon my time and strength. No one will ever know what your protecting, loving care has meant to me.

It is difficult to articulate my appreciation when I attempt to tell you, and so I write you now, hoping I may partially convey my gratitude for your many, many acts of kindness. I have prayed that I might reflect divine power to bless you and yours, and thus in a degree reciprocate your goodness. I know that I have been able to do something in return for your generosity.

My affection for you and your boys is beyond words to express. I shall want to come to you all occasionally, and feel that I have your home in the future, as in the past, as a hiding place from the heavy demands of the hour. My work is laborious. It taxes me beyond human

strength. But my strength is divine and in God, and I draw heavily on my Father. No one knows the varied calls and the many details of my work. Sometimes I am surprised to find that I can accomplish so much.

I shall have *more* strength rather than less as I go on. I need my quiet home in which to work out of the material into the spiritual sense, thus inspiring my students and followers to more spiritual attainments. I am anxious to get my house settled and in running order, that you and M. . . may break bread with me there. I may not wait until I am sure of competent help, but will have you come with the boys soon. I shall not feel really happy till this has been accomplished. Your dear husband has been so kind, and has done so much for me. I feel I may have made it disturbing for you, by my irregular coming at dinner, and the frequent telephone calls, which must have given you both much inconvenience. You never made me feel that you were the least disturbed.

I am sure your love made you patient with me. God bless and keep you. I cannot repay you except to labor to reflect more divine Love, that I may always help you onward—Christ-ward. I hope I shall soon see you in my new home.

With deep, age-abiding love to you both and to the dear boys, I am,

Always faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
June 23, 1906.

*My beloved Students:—*

As I look upon the evidence of your fidelity, and Christly love, I realize as never before the precious

import of Jesus' words, "Ye are they which have continued with me in my temptations." As I entered my home, on Thursday, carrying a heavy burden of care, in the seeming evil which Truth has aroused since our communion, when divine Love stirred error to the surface, and which is directed to Truth's standard-bearers, I saw your magnificent gift,<sup>1</sup> and if God had spoken audibly to me, His voice would not have been more unmistakable, than when I saw Love through you, crowning my work. You began long years ago to walk side by side with me, "o'er crag and torrent," all the rugged way of this wilderness journey, and I pray that you both will endure later the coming test of your faith and understanding.

Our revered Leader, Mrs. Eddy, says, The Mother Church was the cross—the Extension is the *crown*. When you were securing this crown you knew nothing of this Word of God which she voiced, in her statement that *her* work is *crowned*; but Love moved you to crown your teacher's work. You did not know *why* you could not get the crown ready when I entered my new home, type of the real home in divine Mind; but Love knew the hour, and until *Her* word went forth, you could not objectify the thought.

Oh! my dear students, I can no more convey to you my sense of the meaning of your heavenly privilege of being chosen to do this work, than I could weigh my gratitude, or measure my boundless love for you. "Thou hast been faithful." I am thanking our Father day and night for such Christly love as yours. Beloved

<sup>1</sup> The gift was a large crown that had been on our church edifice at 143 West 48th Street for seven years. When the church was sold this crown was removed by the workmen, thrown into the rubbish and carried off. Two students found it, had it regilded and put on a beautiful pedestal and placed in my home.

students, you and I have suffered with our Leader, and shall we not reign with her? False concepts must pass away; and spiritual sense must reveal the new heaven and the new earth—the new man created by our Father-Mother Love. In our true consciousness there is no discord, no pain, sorrow nor death. Have *we* not this sense of God, and our oneness with *Him now*? The veil is growing thin. Spiritual sense discerns the eternal verities of being, and catches occasional tones of heavenly harmony. The sunlight of Love's presence will melt away the mists of finite sense, which hide the child of God. You are led by the Spirit, to minister the cup of cheer, and to quicken my earnest endeavor to the end.

At this point of my demonstration I am crowned by you, and I go forward more confident, since I know that up to this hour my work has been approved by divine Love through our Leader, Mrs. Eddy. The way will grow brighter and brighter unto the perfect day, if you hold fast to Christ. I will watch, and labor, and pray that these whom God has given me, may be with me in the joy and affluence of eternal consciousness of Life, Love, and Truth. We will go, side by side, mentally declaring for our dominion over the material world, the flesh and all evil, till our spiritual power over all the enemy startles the sleeping world to admit that God is with us.

Love will lead you to the fulfilling of Her law, and if you continue faithful to *Truth* unto the end of physical sense you will be crowned by Christ, with immortality, sinlessness, and everlasting bliss. "Choose ye." to *continue* with Christ that ye may reign with him. My words are weak; my love is mighty, and struggling for utterance. May you be my joy and crown of rejoicing.

Faithfully yours,

AUGUSTA E. STETSON.



## CHAPTER IX

### LETTERS TO CHILDREN

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Luke xviii., 17.

Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world.—*Miscellaneous Writings*, p. 110.

24 WEST 72ND STREET, NEW YORK CITY,  
September 2, 1900.

*My darlings I. . . and H. . . :—*

How sweet it will be to feel your dear little hands about my neck when I wear the dainty ribbon bands which you prepared for me. I know that every stitch was Love's activity, Her ceaseless motion, weaving in and out, producing form and utility—and was sent to me through you.

The type seems necessary to us in our present mental condition. I shall feel very restful as I use your gifts and realize who made them. It is very dear of you, precious children, to take your time to do this, and I fully appreciate it. I have little time to consider the material demands, for I must "be about my Father's business." He will clothe and feed me, while I give you spiritual food, and Love will clothe you in Her own spotless, seamless garments, as you rise above the mists of matter illusions.

Thank you again and again for your loving remembrance. May our dear Father-Mother Love keep you, and tenderly guide you, till you rise beyond the dream of this material world into the sunlight of eternal Mind, your spiritual selfhood.

Ever yours lovingly, faithfully,  
AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
December 27, 1900.

*My darling L. . . :—*

Your letter shows me what a selfless little girl you are. Christian Science teaches us to be grateful for all that Love gives us. I am happy to see that my precious little lambkin was so grateful for all that Love had given her, that she had to send me some of her sweets as an expression of her gratitude. I return many thanks and much love.

You are a little Christian Science soldier, and I rejoice in the assurance that my dear Sunday School children know who fought against error to free them from the bondage of belief. It was our beloved Leader, Mrs. Eddy, who gave us *Science and Health with Key to the Scriptures*. I, and the dear Sunday School teachers, and the church members all work for you. Therefore you will escape much that the children of the nineteenth century suffered. Be a strong, true worker for Christ, darling, and love more and more those who cannot see, as you and I do, that this is the second coming of Christ to mankind through our beloved Leader, Mary Baker Eddy, who will fulfil the law of Love.

Lovingly yours,  
AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,

June 22, 1904.

*My darlings, little D. . . and M. . . :—*

Your letter was sweet. It had the touch of spiritual love, and I am always so happy to feel that the dear Father has found some one through whom to send me a message. Love is so very near to us all that we cannot think or speak without voicing Her. Then Her words are tender and sincere and loving, and, when they reach you, they just fill your heart with such joy and peace, that you almost feel as if an angel had come to you and asked you if you knew that you were in heaven.

We know that we are there, do we not? Some people do not yet know that there is but *one* world,—the spiritual,—and *one* God who created and governs it. We know that we are God's children, happy, loving, and true, and that error cannot deceive us longer nor make us admit that there are two worlds, one where people are sick and sad, and another where people are happy, healthy and good. Truth gives us power to break this error, and scatter the mists that would hide the real world and our real selves.

I thank you for your kindly thought of me. I shall soon be at home. Give my love to all in your dear home, and remember that I love you fondly, because I love God, and you are His ideas, good and true—little lambkins of our precious Leader's fold.

Lovingly ever yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
August 3, 1904.*My darling little F. . . :—*

I have been so pleased with the lovely hatpins you sent me that every time I put them in I say, dear little

F. . . will hold my hat firmly. Both I have named F. . . , because then I think of you, darling, and if I only were spiritual enough, I should see your dear real self. I am trying very hard to get away from every mortal thought, and get my God thoughts, which will bring out all, and every one in their real substance embodiment.

You know there is but *one* body, Christ, the manifestation of God, and that we are individual members of that body. We are not matter nor error, for there is no so-called mortal mind in Truth. Our beloved Leader, Mrs. Eddy, has taught us this truth. Then when we get our spiritual sense we shall see our real selves. Will not that be happiness? I shall wait patiently till I find your real spiritual self, the image and likeness of Love and Truth, and in the meantime we will both declare that God is our Father and Mother, our Principle whom we love and serve and who will take us into our heavenly consciousness, where there is no matter nor error.

Ever fondly, with my dearest love,  
Yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, January 25, 1905.

*My dear Sunday School Children:—*

You know, without being told by me, how disappointed I was not to have been with you at your party, but I had to do some work which no one else could do, so I sent you my loving thought, and went on doing the Master's work. You know we must never be grieved nor disappointed when we cannot have our

own way; and do as we want to do. Love always leads us safely when we are willing to do as God directs, and we can always talk with our Father-Mother God, since He is ever-present and we are one with the divine Mind.

I love to think of you, my dear little lambs in the Sunday School, as you grow in the understanding of Christian Science, and develop in goodness and the beauty of holiness. The strength of eternal Life which you manifest day by day, the intelligence which you reflect, and the sweetness of the Christ-consciousness which is making your dear little faces luminous with purity, sincerity and tender love-light, are a joy to me as I watch your progress into the divine Life. You are going to be the strength of our church; in fact you are now. If you live in the God-thought, and refuse to obey the mortal, false thought, you will escape the discords of the matter-dream, and will merge into the health and harmony of the ideal, the God-child.

I love you more than words can express. I love to think of you in your real selves as safe from all sin, sickness, and discord, held in Love's arms, close in the secret of Her presence, joyous in the power of good, clothed and fed by Spirit, our creator, and as always sending out your sweet thoughts into the world to heal, and happify and bless others.

I thank you from a full heart of gratitude for your beautiful gift.<sup>1</sup> I am sure you must have felt the joy-bells ringing in your hearts as I sent you grateful love for it. Be good reflectors of Love, darlings, and you will reap a bountiful harvest of blessings. I love you,

<sup>1</sup> This gift was a large white rabbit filled with candies, which the children were to present to me at their party.

precious lambkins of our blessed Leader, Mrs. Eddy.  
God bless my brave little soldiers in Christian Science.

Ever yours faithfully,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,

September 4, 1905.

*My darling little M. . . .*—

You are one of the sweetest, dearest avenues that I ever knew, through whom Love dispenses Her gifts. The beautiful spoon which you have given to me for my new home was formed by the same Mind that forms the bud and blossom, and this Mind worked through your loving thought to evolve its object. It is the daintiest one I ever saw, showing that your mental transparency is very free from error, such as selfishness, for any one who has this quality could not have brought out such a dear gift. Things, you know, are thoughts objectified. Of course no one has yet destroyed all false concepts, but we are all working to conquer self-love and the false self as fast as we can. Some are getting rid of error faster than others, but only because they work more persistently to keep their minds filled with Truth and Love, and refuse to entertain naughty mortal thoughts.

I think you will have a lovely winter, and I am sure that you will gain your true self if you continue to do as you are now doing. When you gain your *real* self—your spiritual consciousness—you will be like Christ Jesus and our dear Leader, Mrs. Eddy. You know that Christ Jesus could quickly heal disease and cast out evil thoughts, which *cause* disease. His God-thought was powerful to cast out the belief that disease was real, and the disease vanished. He could always de-

stroy all error with his spiritual thought, and so can you and I, when we resist all belief of life in matter, through the power of our Christ-mind.

I would like to stop the rain from getting every one so wet to-day, but I have not conquered enough of error in myself to do it. Jesus could, and we must have dominion some time, for God gave us His own power. He gave men dominion over all things, and when we are governed by God we shall exercise that dominion. I know that when we are better Christian Scientists we shall not have so much rain, and storm, and accidents, and all sorts of discord, and diseases, which are the phenomena of mortal belief; but we shall have harmonious conditions, healthy bodies, and beautiful weather.

When we start for church, good thoughts will bring us to the church on time. *Now*, we are subject to other people, whose erring thoughts bring out all kinds of discord, tardiness, and we are not yet strong enough to dispel the *universal* force of error, which claims to be a power, but which must some time be destroyed by Truth and Love.

Some days mortal mind sheds so many tears. There are days when mortal mind is very cross and selfish, and the wind and thunder and lightning appear. All this we know must disappear, for Love is omnipotent, and we are Love's children in reality, good and happy, and healthy and loving. These thoughts bring sunshine, beauty, power, and joy to us, to the birds, to the beasts and to everything on the earth. This we shall see when error is destroyed. Will it not be lovely to be governed by good, and have no discord,—to love and live happy and free?

I thank you again, my darling little M., for your unselfed love and sacrifice in giving me this

## CHAPTER X

### LETTERS AS TO INDIVIDUALITY VERSUS PERSONALITY

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—Revelation ii., 17.

The immortal man being spiritual, individual, and eternal, his mortal opposite must be material, corporeal, and temporal.

I endeavored to lift thought above physical personality, or selfhood in matter, to man's spiritual individuality in God,—in the true Mind, where sensible evil is lost in supersensible good.—*Retrospection and Introspection*, p. 73.

HOTEL BUCKINGHAM, NEW YORK CITY,  
December 28, 1897.

*My beloved Student:—*

Your letter gave me joy. I see the true spiritual sense appearing, and the gradual disappearance of the old human self, which gives us all so much trouble. Human self is our only enemy. Its constant demands for recognition, for pleasure, and diversion, make material existence at times almost intolerable. I thank God for the uncovering of the tyrant of mortal self which held me enslaved to sense testimony for so many years. I am thankful that I have burst the fetters so far for myself and for others, and that the wiles and snares of the old carnal mind are unmasked, and are thereby deprived of their imaginary power.

Love is leading us out from the shadow of physical



forms and the "image" of mortal mind, and is revealing in each of us the image and likeness of God. We are not mortals, but immortals. We are working faithfully to rid ourselves of the old illusion that we are mortal. Assert your spiritual rights, and declare for your harmonious and immortal being here and now. Matter is illusion. Awake from the dream, and sing the song of the child of Love. Love created us. Our Mother-God is immortal, eternal, and ever-present Mind. Then we are the same, as ideas, reflecting creative Principle.

Love is mighty to cast out fear. I pray that the warfare between the flesh and Spirit will be soon ended. Then you will find yourself confident of your real self as spiritual idea, and the mortal and false sense will cease to demand your attention. Good only is real. Harmony alone is Truth. Joy is the birthright of man, and his existence is in the great Principle, the one good or Mind—Life, Love, and Truth. Then let us regard sin, sickness, and death as nothing, for there is but one power, Life, Love, and Truth.

I know, dear, that you are to do a great work in Christian Science. I am sure that if you continue steadfastly in divine Science, you will find that Spirit will operate through you to give God's little ones bread from heaven,—health. But for this physical discord which is the warfare between the human and divine, you would now be asleep in mortal mind, dreaming of its false pleasures, until later you would have been suddenly awakened by suffering.

Mrs. Eddy says, "Waking to Christ's demand, mortals experience suffering" (*Science and Health*, p. 22). You have nearly fought your way out of this attack, and will be able, as you advance, to help free many

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others. I hope you see that you have a great and holy mission for which God is now fitting you. Be brave and you will be sure to radiate the power of Truth to others.

Give my tender love to your dear parents and your brother.

Your loving teacher,  
AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASSACHUSETTS.

March 27, 1900.

*My dearly beloved Students:—*<sup>1</sup>

When I asked you to convene in our auditorium for a meeting of the Students' Association, I anticipated the pleasure of being with you in person, and of giving you some advice which I feel is necessary in this hour. I am sure you will understand that my *physical* personality is not necessary, and that I am with you in *spiritual* personality or individuality in the one Mind, as you gather together in our dear church, whose walls ring out with praise to our Father for His great gift to us of His holy One, our precious Mother and Leader, Mary Baker Eddy.

To-day, as we pray, let us reconsecrate our hearts, give all honor to God, and renew our vows to be more worthy to be called our Leader's disciples. Let us strive to follow her example of patient love and meekness, longsuffering, and untiring efforts to establish the kingdom of heaven on earth. Let us do as she enjoins in all her teachings and example, "Love one another" as she has loved us. Thus my student-body will fulfil the law of Spirit.

It is now the hour for our lamps to be filled, trimmed

<sup>1</sup> Written to my Students' Association.

and burning—not faintly, but brightly, that we may see “the way” and behold and walk safely towards the goal of joy and immortal consciousness. The veil is growing thinner. We are gaining clearer visions of ourselves and of each other as Love’s perfect manifestation. The “material pigment” (*Retrospection and Introspection*, p. 79) called flesh and bones does not deceive us with its claim of substance, as formerly, but looking *through* it we see God’s dear child. This begins to reveal our heaven on earth, and patient firm denial of the claims of material sense will gradually dissolve those false claims. We shall soar into higher altitudes of thought where Love sings to us Her songs of blissful harmony.

The way has been rugged, but Love has never ceased to watch over us, and call us from danger chasms. At times our weary feet have loitered on the road, but our Mother’s voice sounded *above* the siren suggestions of mortal belief and moved us onward “o’er crag and torrent” in the true path that wound upward.

Dearly beloved, let us keep our eyes fixed on Truth and Love. We shall not sheathe the sword till the battle is won. The shot and shell of false mentality aimed at us will fall to the ground. The false mental beliefs, malice, envy, and revenge will pass over our heads and homes if we are protected by the invincible armor of Love. Evil has no power. There is no evil. Every one is good, and loving, and true. Impersonal evil claims a power to convince us to the contrary, but Truth declares that evil is a *lie*, and we have proved it.

Sooner or later we must be perfect “even as your Father which is in heaven is perfect.” Are we all striving to make the demonstration? Do we love?

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Are we contemplating the world of Spirit, girding on the breastplate of righteousness, and keeping in line with our Leader, Mother, and Teacher, who is giving us the Key to eternal Life, or are we lingering on the road, playing with the false objects which personal sense evolves, and toying with idols? Dear ones, ask yourselves, and answer to Love. I *know* that you are *striving*, and I know that you are *winning*. The smoke of battle hides the path, but when you have sufficiently conquered material self, and see each other through spiritual concepts, you will rejoice in victory, and the illusions of finite sense will disappear.

Work, watch, and pray to gain your birthright—eternal Life, the power of divine Mind, your oneness with omnipotent Life, Truth, and Love. I am with you. Matter is nothing.

Love inexpressible to you, my beloved students.

Your faithful teacher,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASSACHUSETTS,  
May 25, 1901.

*Beloved Students:—*

I am with you always in the one Mind. Love is never separated from Her idea. God is ever-present, manifested in ideal man. We are individual members of the body of the one Christ. The one sun of the solar system shines on all, and knows only light. Those who represent the belief of evil get the benefit of the sun, as well as those who are good. The sun knows only to shine, and has no knowledge of darkness; so our God, who is Love, knows nothing of the evil which seems to be working to make its false claims real. We, as God's ideas, know nothing of hate or malice,

revenge and envy. The human is not real to us, when once we realize the Christ power which illumines all. Belief of life and intelligence in matter is a myth. The sense that sees evil is material and mortal. Spiritual sense can take no cognizance of anything but God, Love, Life, and Truth and the ideas of Mind.

Let us watch that we be not deceived by personal sense into thinking there is any other power than Mind, divine and perfect. Dwell consciously in this Mind, and know that there is no other. There is no one to believe error. Every one *knows* Truth. There is no matter. No one is deceived *by* it, attracted *to* it, or *fears* it. The only attraction is Spirit, and the spiritual universe, including every idea. Live in spiritual sense during these hours of struggle for the supremacy of divine consciousness, and your divine sense will make error unreal to you.

Read at your meetings the 124th Psalm and two verses of the 125th, the 19th chapter of Revelation, *Science and Health*, page 569, lines 3 to 11 next page; page 571, line 15; *Miscellaneous Writings*, page 340, lines 4 to 7; page 341, line 1 to end of chapter; page 176, line 20 to end. For three weeks, during this trial in Boston (Woodbury against our beloved Leader, Mrs. Eddy), we will surely watch with Christ, and not sleep on our swords.

Be sure that each of you three times a day retires for communion with God, asking for wisdom to reflect omnipotent Truth and Love, and do this faithfully.

The love I send you is substance. You are my joy and crown of rejoicing. As *I* rise, *you* rise; as we both rise to spiritual understanding, the universal thought ascends in the scale of being, and the light of Truth and Love reaches humanity, and illumines the entire con-

sciousness. Thus the claim of sin, sickness, and death will become less resistant to Truth and Love, and humanity will more readily respond to the healing Christ. Let us be faithful to our beloved Leader, Mrs. Eddy, who is carrying a heavy cross up the hill of Christian Science, for the salvation of mankind.

Love without measure to all.

Ever thine,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASSACHUSETTS,

May 30, 1901.

*My dear Student:*—

Love never fails. If you have ever really loved your friend, her opposition to Christian Science will not make you love her less. I would do all I could to show her its beauty by *silence* and *goodness*. It is not necessary for you to speak one word. By your life she must know that you are a follower of Christ. I am sure that in time she will not antagonize you. Her *divinity* is her reality. Her human sense cannot shut her out from Love, and from you, Love's reflector.

Oh, the mighty power of Love! Never doubt it. It stirs the carnal sense to resistance, but it destroys carnality, and the spiritual idea appears. H . . . G . . . is a sweet child of promise, who is looking for her Christ, and she will surely find him. Love will lead her, through you, if you are only patient and wise and do not agitate her. Wisdom and Love will guide you. I would leave all with Love, and not intrude myself upon her. God will unite you in His own time; wait patiently for Him to move your friend to desire your

presence, then go. I would trust more to divine dictation. Rest, dearest, and all will be yours. Love to your dear ones and kisses to my dear little L . . .

Lovingly, faithfully your teacher,  
AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASSACHUSETTS,  
June 6, 1901.

*My beloved Students:—*

There is no space, since infinite Love fills the universe. The way does not appear for me to be with you on Sunday, the first Communion I have ever been away from you personally during many years. This is my test as much as yours. I shall be impersonally in your midst, and the dear church will enfold us all, while we realize the impersonal presence of each of God's ideas. Matter is shadow. We exist in Mind.

The great battle has been fought, and I do not think one of us is wounded, but error says we are a little weary. Error is a lie. Our Leader says, "God rests in action" (*Science and Health*, p. 519), so do we, God's manifestation. The accuser is cast down, and oh! what nothingness it was. Why did we fear it? When we all rose above the belief of any mind but God, we conquered. Let us see each other as God's ideas, and love God's manifestation, nor confound the so-called mortal with the immortal.

Let your Communion be with Christ, who will feed you with the bread of heaven.

Love to you all,

Faithfully yours,  
AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
143 WEST 48th STREET, August 11, 1902.

*My dear Student:—*

For several days I have tried to write you, to let you know how our dear church is getting on, but there seems no time for a letter to you, there has been so much else to do. This transitional stage needs my watchful care. I have never felt such tender solicitude for all as now.

It was a great test for the dear church to give me up as Reader, but the members are brave, faithful, and scientific. They know that they have a wise Leader, Mrs. Eddy, and that she will take them safely into the consciousness which is the kingdom of heaven, if they will cling to the Pastor, *Science and Health*, and the Bible, and not worship personality. Miss L . . . is doing very well, and will, as soon as all are adjusted to the new conditions, be perfectly satisfactory. She has poise and is a fine character. I know that as she develops she will be a clear transparency for Truth. Mr. R . . . will also meet the demands of Christ. I met them both to-day, and heard them read in the pulpit. I must remain here and get them ready for the autumn when all will come home and accustom themselves to the new Readers. I have occupied the pulpit nearly seventeen consecutive years, first as Pastor and then as Reader. My care of my church will be even greater now.

Are you not beginning to find the power and peace and joy of the impersonal work? I have had some strong evidence that I am fast rising above the false and finite sense, and this encourages me to press on. We are watching and waiting for the Word. It is necessary that we keep much in spiritual communion, that, when our Lord shall appear, we may be found watching.



The higher revelation is to be attained by watching and prayer. We must rise every day with our Leader to higher spiritual sense.

I find the food question is becoming very clear to me. The two hundred and twentieth page of *Science and Health*, and many other passages, are very important to consider and demonstrate. I have been able to discern something of what Jesus meant when he said, "I have meat to eat that ye know not of" (John iv., 32). With the bread of heaven comes a wonderful strength, and spiritualized thought sometimes *rebels* at material food—the flesh-pots of Egypt.

Truly I catch a faint glimpse of the words of our Master, "If any man eat of this bread, he shall live for ever" (John vi., 51). It is worth every sacrifice, every pain, and every tear we have ever shed in our spiritual warfare, to be able to apprehend our reality and our spiritual possibilities. God is our Life, therefore we are immortal and must finally prove it.

I was pleased to see our Leader's letter. She thought you had seen the letter, evidently, and she was quick to disarm your mind of any thought you might have entertained as to her true meaning. Had she not watched with me, I would have fallen under the burden. Her quick intuition saw this, and her letter broke the seeming power of belief of malicious mental malpractice against whose cruel influence I was laboring. She always does her work at the right time. She was not going to let you be in doubt, and her meek explanation was touching.

I am going to be in Concord the twenty-seventh and twenty-eighth of this month with Mr. and Mrs. H . . . , Mrs. T . . . , Miss P . . . , and the E . . . 's.

I beg you will pardon this hasty letter. If I wait to

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write a proper one I may not get time to do it. Give my dearest love to dear Mrs. H . . . , and believe me,

Your faithful, loving teacher,

AUGUSTA E. STETSON:

1 WEST 96TH STREET, NEW YORK CITY,  
August 5, 1903.

*My dear Student:—*

I am sure that you know what pleasure it would give me to be with you in person, and how grateful I am for your invitation; but I am on the watch-tower, clad in armor, and it looks now as though I could not put it off for a furlough for some time. Surely I shall not be ready for dress parade until the present demonstration, the completion and dedication of our church edifice is made.

I have taken three new patients to-day, one a little child who appears to have no intelligence. I must work with God and for Him, and convince myself that she is not in, nor of matter, and that there is a true reflection of intelligence in her—an idea of divine Mind, in the place of the belief. I must first realize my own completeness in my Father-Mother God, the only creator. I must reflect the male and female (the compound idea) of His creating in myself; knowing in the understanding, or spirit, what we all have long known in the letter, namely, that we are not a *partial* reflection of the fatherhood and motherhood of God, but complete in ourselves, a unit, one with Omnipotence. This will destroy the belief of the physical personality as substance, and will reveal the *spiritual* personality or individuality—the true image and likeness of Principle, true-spiritual selfhood.

Christ, the ideal man, has appeared to our illumined

spiritual sense. He was manifest once in the flesh. He said he would come again. To-day he appears to us through the veil of the flesh,—the false image, or formation of the human concept. His presence is felt by all who are ready to receive him. He walks invisibly with all who call upon him, and, when we rise above the fleshly concept, his true image will be manifest—the image of Principle, good, the ideal man. “‘When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory’” (*Science and Health*, p. 325). I long for the awakening, but I must do the work of reflecting Spirit, and help to arouse others from the mesmeric sleep and deep dream of Adam, who expressed the image of his sensuous concept in Eve, who was Adam’s own thought said to have been his rib and who ever since has darkened history by reproducing false images—the material creation.

Our beloved Leader and Mother in Israel, Mrs. Eddy, was the first to see Christ at his second, impersonal appearing. She felt his presence and heard his voice. We cannot say whether, under divine illumination, she caught a spiritual glimpse of the ideal image or substance-idea,—the Son of God, who destroys the false human selfhood,—but we sing her words, “‘And o’er earth’s troubled, angry sea I see Christ walk” (*Miscellaneous Writings*, p. 397), and—mentally, through spiritual sense—we perceive his invisible presence. We follow her as she follows Christ, and when the Holy One, the pure, true Leader of the children of Israel, Mary Baker Eddy, rises to higher spiritual altitudes, we shall rise with her.

Just as Jesus’ resurrection was the resurrection of his disciples, so also will her resurrection, with the de-

scent of the Holy Ghost, elevate us to higher spiritual realization. Christ Jesus represented the fatherhood of God, worked out his problem of scientific being, and found his oneness with Principle. At the ascension, when he knew that he was losing the material sense which had enabled him to mediate in the flesh, he told his disciples he was about to leave them (as a physical visible personality); but that he (his invisible divine personality or individuality, his true image or body, the eternal man), would never leave them, but would be ever with them to aid and cheer. Had they risen with him, they would have continued conscious of his presence, and had they understood his divine individuality they would have revealed him in his spiritual embodiment—the image of creative Mind—Life, Love, and Truth.

Our dearly loved Leader discerned the presence of Christ. To her was given the cup which she must drink, if she would follow Christ, and lift a sin-blind world to see the ideal man at his second appearing, without sin, flesh. She represents the motherhood of Love. She has called mortals to awake, and to behold the Christ-idea, whose presence can only be felt and seen through spiritualized sense. With this illumination comes the destruction of false concepts and their false formations. Then man takes hold of eternal substance, which is immortal being—God and man.

In this hour, as in the past, our Leader is guiding us to God. She has taught us how Jesus demonstrated his dominion, and through her spiritual recognition of his work, and his invisible presence, she teaches us to listen for the voice of Christ, as he leads the world to God and to our home in heaven—harmony, which is here on earth. "The earth is the Lord's, and the

fulness thereof." Her divine, impersonal presence as an idea of God, is becoming more real to me every day. I do not see her in the mental as corporeality or in physical, finite form, as I once did. That sense is fading and I feel a tender presence. I hear a sweet voice saying, "This is the way, walk ye in it." Thus we find on the highway to holiness that Jesus and Mary have learned "the way," and the sons of God are coming into the kingdom of heaven on earth. Oh, the riches of this understanding! The "two witnesses" are fulfilling the law of Spirit.

May we realize the second appearing of the Son of God, and appreciate our great Leader, whose ear heard Christ's impersonal call to turn from flesh and follow Spirit. As she drinks of his cup, that she may find her oneness with Love and show us the way, so may we, with loving obedience, see Christ, Truth, and finally awake in the perfect image and likeness of Love. Then bliss and eternal existence will be ours.

I need not go to you in person, my dear student. You will feel and recognize me in idea, in my impersonal individuality.

My love to Mr. T . . . and the dear children, and all in your home.

Lovingly, faithfully yours,  
AUGUSTA E. STETSON.

4440 MICHIGAN AVENUE, CHICAGO, ILLINOIS,  
October 23, 1904.

*My beloved Students:—*\*

I am waiting on God—no one yet knows anything that is to be done. All are very happy, and the

\* Written to my Students' Association in New York City during a meeting of the National Teacher's Association in Chicago.

Association will give a power to the body, as all these old soldiers (teachers), battle-scarred but strong, take a firmer hold upon the infinite, and press forward to the end of all error. I pray that you all may feel the pulse of the great heart of Love, and that you will rise into newness of life and see the reward of your efforts for self-abnegation, consecration, divine love and unity. Oh! watch with your Christ. Protect your Christ-child, your spiritual consciousness, or Herod, mortal so-called mind, will destroy it.

Choose to walk with God, and trust God to care for you. Learn to lose with God. Lose your *material* sense of yourselves and of others—lose your trust in *material* ways and means to an end,—lose your sensuous appetites and tastes, and see that God is substance, who supplies our material needs until He is found to be our only support.

Be not murmurers in the wilderness, nor cry for the “quail” and “garlic.” I pray that you will be circumspect and never repeat to the unbelievers what sacrifices of personal sense and self you make to reach eternal Life, and your oneness with Principle. They would not understand your consecration, and could not see your reward in love, peace, and joy. We are faithful to our vows—to work for Christ, and to make all error unreal.

How few are ready to grow gradually out of the human into the divine. If *we* are ready, we should not reprove another who is not able to run so fast as we the race for immortality, nor offend him by repeating our victories over material sense. “If meat make my brother to offend, I will eat no flesh,” etc. (1 Cor. viii., 13). God bless each of you, my dear students, and may I bring you fresh inspiration for the rest of the

journey from sense to Soul from this meeting of the National Christian Scientist Association.

I love you with a love which human language cannot express. I believe "These are they" whom God has given me, who will walk beside me in white robes, pure spiritual thoughts. Love will show us the way. We will keep our eyes to the heavens—our face to the blast—until the "Sun of righteousness" bursts the clouds of mortal sense, and reveals the eternal real—the universe of God's creating, where God will feed and clothe us, and eternal bliss will be our only consciousness.

Ever lovingly and faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
December 26, 1904.

*My beloved Student:—*

Love spans all space. I come into your presence to-day and reflect to you the love that fills my heart for the steadfast loyalty to Principle and idea that I find in you. If I allowed my emotions to control me, I should weep tears of gratitude this Christmas-tide that so many of my beloved students have been able to stand during the years of my pilgrimage from the unreal to the real, and are still with me, giving me the comfort and care which keeps me from fainting by the way.

No one can understand the depth of my love for those who have come up with me through great tribulation, and are still standing, as we pass through the fires which must purify even the gold of human character. I rejoice that they will share the boundless bliss of the ideal life which they are fast attaining.

God gives us strength to resist all that is unlike

the Christ, and to receive the blessings rich and rare which our Father is pouring out upon us in our new consciousness. Our concepts are changing. We are rising into the understanding of God's allness and our oneness with Him—therefore that all is eternal Life, Love, and Truth, and that we, and all the world, are His reflection.

I send you endless love, dear L . . . I have little time to enjoy my beloved students personally—so much church work and care of patients and students devolve upon me, but I shall rest some day and enjoy their companionship—rest in action with the faithful. I thank you for your loving thought of me. You always bring out such beauty and affluence, from an unlimited spiritualized thought. Do not forget my gratitude, and believe me,

Faithfully thine,  
AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, July 2, 1906.

*My beloved Students:—*

I cannot be with you in person, as you "sail the seas o'er," but I can be near you in spiritual sense, and only thus can you know the presence which is substance. You are surely learning life's lesson of the allness of Mind, and the nothingness of matter. Our mental messages defy obstruction, for God fills all space. You will find the ever-presence of Love always near when you call upon Her. You must lean more trustingly upon the sustaining infinite when you feel that finite sense is trying to arrest your attention and hold you to the false and untrue argument of life in matter.



I send you, my three dear ones, much love. Enjoy, and hear good in every manifestation of Mind. I send you a letter of introduction to my student, Mrs. S . . . , in Rome. Au revoir. Bon voyage.

Your faithful teacher,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, September 15, 1906.

*My dear Student:—*<sup>1</sup>

Since the Communion Service in Boston with its uplifting influence, I have realized more clearly than ever the great responsibility that rests upon Christian Scientists in this hour. The subtle action and argument of impersonal evil, through ignorant or malicious avenues, or physical personalities, must be seen, met, and handled by the defenders of Truth, in order that our Cause may be protected, and that our Leader's heart may be *cheered* by our understanding of scientific being, as revealed through her teachings. Only constant vigilance, and a great struggle will enable us to win this battle for *spiritual* personality, or true individuality. Read our Leader's *Message for 1901*, beginning with the headline, "GOD IS THE INFINITE PERSON." Study this carefully, and in quiet communion with God, ask that her meaning may be revealed to you.

Much confusion is apparent, the result of ignorance, or a lack of spiritual discernment as to the true meaning

<sup>1</sup> This letter was sent to Mrs. Eddy at the time it was written, with the request that she read it, and tell me if it were absolutely scientific. She replied that it was, and returned it with some marginal notes of commendation in her own handwriting. This letter was shown to the Board of Directors of The Mother Church and read at the "trial" as a proof of the correctness of my teaching, which *they* decided was "pretended Christian Science."

of the word personality. Many are blinded to the Christ-man by their false sense of it. If you will put the adjectives physical, material, finite before it, you will soon discern the difference between infinite personality, spiritual personality, spiritual individuality, and physical or corporeal personality; or the illusive mortal sense embodiment. Read *Science and Health*, page 116, beginning at line 27, and also read all that bears upon personality and individuality in our Leader's other works.

Can you not see the effort of anti-Christ to-day to hold up *physical* personality to terrorize those who are struggling to redeem their *spiritual*, individual selfhood? The word self is also used freely in such expressions as abnegate self, destroy self, ignore self, which in the sense of *physical* self, personal sense, or mind in matter, we *should* do, but in a higher sense, we should recognize and defend our *spiritual* selfhood. We should exalt Christ,—we should manifest our Principle, and show forth God's glory in the eternal self, or substance-idea, which is the image and presence of good. The material sense of personality must give place to a spiritual sense, which is our identity or individuality.

I detect the intent of malicious mental malpractitioners to deprive the Christian Scientists of their birth-right, by persistent arguments for the necessity of meekness, and voluntary humility. If Christian Scientists become weary of the struggle to defend their individuality and yield to this suggestion, they cease to reflect the dominion of omnipotent Truth. "For this cause many are weak and sickly among you, and many sleep" (1 Cor. xi., 30).

There is a mental laziness which must be seen and handled. It results in haziness which clouds the spiritual sense, and prevents the recognition of spiritual

individuality, which is man, governed by God, revealing health, happiness, and the loving Father's affluence, that supplies every need. If the wings of faith and understanding are clipped, they cease to soar, and the victim drops to the level of his own false sense, and fails to prove the possibilities of his *spiritual* personality as a reflector of Love.

Our Master is admitted by all to have been the meekest man that ever lived, but did not he contend for his rights as a Son of God? Did he not say, "Destroy this temple [physical personality], and in three days I [with my spiritual consciousness] will raise it up" (appear, manifest myself to you)? He reflected or manifested God, and with the courage of his spiritual selfhood he rebuked and resisted personified evil.

We often hear the novice in Christian Science speak of a person, or a body of people, as being "very impersonal," without specifying whether he wishes to imply that they manifest impersonal good or impersonal evil. However, all are judged by Jesus' test—their fruits. Jesus constantly asserted himself, and his oneness with the Father. This willingness to appear aggressive to those who were trying to prevent his demonstration of the power of divine Love over sin, disease, and death, was true meekness. He knew the nothingness of *physical* personality, which has no principle, and is but a shadow or substanceless myth. He admitted, as real, no presence but the divine.

Every Christian Scientist must fight the battle for individual manhood and womanhood; he must be true to his spiritual selfhood; must be mighty in meekness, if he would destroy the false sense of a power opposed to Life, Truth, and Love. The claim of a mortal mind, with a physical embodiment, possessing life and sensa-

tion, with its false appetites, pleasures, and pains, must disappear as our Christ selfhood is lifted up to oneness with divine Love, and all must finally behold the face of our Father-Mother God in His Christ, the universe or body, including the individual members. When we cease to discuss *physical* personality and find our way out of the carnal concept, that perfect divine personality, God's man, will appear in the beauty, majesty, and continuity of his creator, God.

What did our beloved Leader anticipate when she called us to Pleasant View, "to look upon our dear faces"? Her invitation was the call of Love. We heard God's voice speaking to us through her, His chosen one, and we lost, for a time, the sense of a finite personality as we lingered in that holy presence. If we, standing before her, could lose the material concept for a moment, what may not our great Leader have seen in the upturned faces of that multitude?

The meeting with our dear Leader, and the bread, truth, with which she fed us, will enable us to continue our march toward the final realization of Truth, when we shall no longer stand and wait, but shall rest with her in the encircling arms of divine Love.

Let me return for a moment to the two words that I wish to impress upon you, and add that those who say that impersonal healing and impersonal teaching is enough in this hour, fail to remember that our Leader still requires personal healing and teaching. If all need for personal work was over, and it was no longer necessary to teach or heal, we should rejoice to be freed from the responsibilities; but we have not arrived at this point of demonstration, and no argument of the enemy shall lull me or tempt me in the heat of battle to lay down my sword just before the victory is won.

Love will quicken us to strive lawfully to demonstrate the Christ-mind in healing and teaching; to hold our position in the body, rising ever higher in the scale of being, while we trust more trustingly in God, to move our tongues to teach so long as our Leader requires it; to move our hearts to heal by reflecting Love, and to move our bodies to the bed of the sufferer, by day or by night, until the bonds of sin are broken.

It is easy to read, talk, and dream. It requires *effort* to conquer the love of ease, and the dislike of disagreeable personalities and their loathsome diseases. It would be easy to put *Science and Health* in the hands of our patients and send them away with the assurance that they can be healed by reading it,—which is true, if they will follow the advice, but they need encouragement. It is a hard problem to conquer carnal self and to rise to our spiritual individuality, the pure Mind of Christ, that we may patiently bear with their unceasing demands until disease and error flee before the Christ love, or until we find that we are “casting pearls before those who trample them under foot, thereby robbing both themselves and others” (*Science and Health*, p. 234). I pray that I may be able to keep that which has been committed to my trust.

Active workers are needed. Lazy drones cannot remain in the hive of Christian Science, finding excuse in the words “God will do the work.” We must show forth His power and glory as His ideas. We must sing, not sigh, work and practise, not rest in sensuous ease. Self-righteousness is destroying more than one to-day. Only the hireling refuses to stand until Love delivers. Humility turns from the smile of the Pharisee, clings to God, and waits for His approval.

Another word is becoming the shibboleth for imper-

and Love will reveal Her universe and Her ideas as we lift our thought above the false mental concept and its material embodiment, to the great verities of Soul and Soul's embodiment.

I sometimes feel that I would like to *immediately* dissolve this "too solid flesh" and put on my immortal selfhood in the image and likeness of God, but *that* I cannot do. I must merge gradually from the false to the true sense and wait on divine Love. And so I gird on my armor more securely and with staff in hand, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

I wish you would give my dearest love to dear A . . . D. . . . Tell her I often send her helpful, wireless messages and that I would like to hear from her whenever she can write without inconvenience.

I send you much love, dear, and hope to see you soon in person.

Lovingly ever,  
AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 18, 1909.

*My dear Student:—*

I trust that you have seen the powerlessness of error to hold you to the belief of life in a corporeal body. You are only meeting the false claim of a power opposed to God and His idea. You know the ever-present and omnipotent Christ can destroy all lies concerning the reality of a corporeal body. All my loyal students who have risen to Mrs. Eddy's demands are beginning to build on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390), and as fast as we can we are rising above the physical and false embodiment

of a mortal mind and a material universe. These days reveal glorious visions of the ideal man who reflects his perfect Principle.

The universe of Love's creation and Love's pure and perfect idea is here and now. As the false, material sense dies, the spiritual sense discloses the blessed substance-idea. We are none other than perfect ideas *now*, and forever, and we must meet and master every claim to life in matter. It is grand to enter upon the warfare with evil, and prove its false, illusive claim to be unreal. I rejoice in the conflict between Christ and the carnal in universal consciousness. As we rise Spiritward, error screams at us, but we have no time to argue with nothingness, as it hastens on to self-extinction. Our aim is to find our home in Spirit, Mind, and to rest in divine Love, the source of all reality. Joy and peace are our portion, and I am in possession of enough of these fruits of the Spirit to nerve me more and more to desire to possess *all* that belongs to my divine birthright.

You must work and pray and wait, and Love will deliver you. Handle impersonal evil in every false suggestion, and do not be blind to its avenues. You know that impersonal evil is powerless to reach you through any avenue or personality; if your mind is filled with Truth and Love. You must not believe there is a *claim* of evil to reach you through any channel, since God, good, is all power and presence. You must not believe in a belief, nor believe that any one believes in a belief. They who hold evil over any personality are increasing their own false sense and injuring themselves. Know that you are one with God, mental, spiritual; and that you have no other mind but the Mind of Christ. Be a reflector of Love. Be Christ's

representative, and you will have the power of God and be able, in every trial of your faith, to stand against the "fiery darts of the wicked."

Give much love to Mrs. H. . . . Remember me to your dear father and mother. I am very happy, perfectly well, and the forces of the claim, malicious animal magnetism, the evil instincts of the carnal mind, directed to me through various channels, have no effect on me. Let me hear how you all get on. The others are not my students to care for. They have a dear teacher who will do her duty by them according to our Leader's injunction in her By-Laws. See Article xxvi, Section 2, of the *Manual of The Mother Church*, "**Care of Pupils.**"

Ever lovingly your teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 11, 1910.

*My beloved Student:—*

God bless you and keep your heart fixed in Truth and Love. Never did I cling to the cross and kiss it as during this experience—when evil thinkers, evil speakers and doers would terrify me, if our revered Leader, Mrs. Eddy, had not taught me the *powerlessness* of the claim of evil, and the *omnipotence* of divine love to protect me from the wrath of mortal man. The awful wrongs and falsities, and human brutality which are being manifested in my present persecution show me that I must be willing to suffer with Christ, if I would free myself from evil which is personified in mortal mentalities, who see through material sense and have no idea of divine metaphysics.

Only the might of the Word of God can deliver me; so I panoply myself in love, and having done all, I



stand in Truth, waiting for deliverance in God's own time and way. I am *proving* that I am *immortal*; for no one could endure the united forces of the so-called carnal mind expressed in mental poison, envy, jealousy, revenge, unless he were encased in the protecting armor—the impenetrable shield of Love.

Be strong, dear heart, and trust in God to separate us from the claim of evil, and give us genuine, true, and good Christian Scientists with whom to fellowship in our journey towards immortal being,—a “wholly spiritual” consciousness (*Christian Science Sentinel*, vol. xi., p. 399).

I hope you occasionally see dear Mrs. C . . . and M . . . B . . . How valiantly they have stood for Christ and for our beloved Leader, Mrs. Eddy. How they have worked, and how they have won an understanding of their oneness with Principle, and their God-being in Mind.

The battle between Spirit and flesh continues. Malicious animal magnetism, so-called, fears the power of Spirit as the true and faithful reflect the potency of Love and Truth. We must not yield to the argument of a power opposed to Mind, God, but must rise to overcome “all the fiery darts of the wicked.” Handle malicious animal magnetism in its every subtle argument. There is no power but Mind, Spirit, Soul. We are, and ever have been the reflection of Mind. We are *now* immortals, and Truth and Love will enable us to destroy all that is carnal and human in belief until we awake in the likeness of Christ.

Much love to you. Please remember me kindly to Mr. W . . . God is good to me and mine. I am trusting Him implicitly.

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 25, 1910.

*My dear Student:—*

In reply to your questions, "Can you condemn evil as impersonal and not include the personality which manifests it?" and, "What does it mean to 'come out from among them, and be separate?'" I would ask *you*, How long have you been studying *Science and Health* and our beloved Leader's other writings? These questions are answered on every page of her works, but material sense does not discern spiritual truth. Spiritualization of thought is requisite to show the unreality of mortal mind and its matter body.

Spirit is all, the only creator, and the universe of Spirit is filled with spiritual ideas, and is the only universe. As we spiritualize thought, we begin to comprehend the immortality and ever-presence of this spiritual universe, and to detect the falsity of the claim of another cause or creator than God, with its claim to a material world composed of sinning, sick, and dying beliefs, or material bodies.

On pages 31, 32 of *Unity of Good*, by our dear Leader, Mary Baker Eddy, we read:

It can be shown, in detail, that evil does not obtain in Spirit, God; and that God, or good, is Spirit alone; whereas, evil *does*, according to belief, obtain in matter; and that evil is a false claim,—false to God, false to Truth and Life. Hence the claim of matter usurps the prerogative of God, saying, "I am a creator. God made me, and I make man and the material universe."

Thus you see, evil has a manifestation and calls it man. This mortal mind and its image must be dissolved. Mrs. Eddy called it, "a lie from the beginning" (*Science and Health*, p. 567). Our Leader writes in

*Science and Health*, page 267: "Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal."

If Spirit is all, universal man is the spiritual idea, or Christ, and each idea or child of God is a member of the body of Christ. Thus you see that there is no room for mortal thought, nor its visible manifestation, a matter body or a material universe, since Spirit fills all space. The argument of the lying, talking serpent, that material man and the material universe are God's people and universe, has deceived the whole world with its darkness, "chaos and old night." But, thank God for our wise Leader, Mary Baker Eddy, who has taught us the Science of being and how to interpret the Word of God, the Holy Bible. Jesus said: "Ye shall know the truth, and the truth shall make you free." Thousands are awaking and freeing themselves from the claim of life in matter, and, to such, "The accuser of our brethren is cast down, which accused them before our God day and night."

As we contemplate Spirit, Christ, "the true Light, which lighteth every man that cometh into the world," dispels the darkness or claim, and shows its false images or forms to be without life or intelligence. They are but myths or illusions. As we gain the Mind of Christ, the perfect image or likeness of a perfect Principle will be revealed. On page 32 of *Unity of Good*, Mrs. Eddy says, referring to mortal mind, or impersonal evil: "This so-called mind and matter cannot be separated in origin and action." Continuing, she asks: "What is this mind? It is not the Mind of Spirit; . . . This mortal mind declares itself material, in sin, sickness, and death."

Again I ask you, What is it that is sick? Is it not

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the embodiment of error, a matter body? If evil never is personified, what are you treating as diseased? Is not error manifesting itself on its own fleshly embodiment? What is it that dies? Paul asks, "Who shall deliver me from the body of this death?"

Mrs. Eddy, on page 61 of *Miscellaneous Writings*, records the following query:

"What then does sin? . . . For instance, the man is held responsible for the crime; . . . and certainly I saw him, or his effigy, dangling at the end of a rope. This 'man' was held responsible for the 'sin.'"

To which, Mrs. Eddy replies:

According to the Word, man is the image and likeness of God. Does God's essential likeness sin, or dangle at the end of a rope? If not, what does? A culprit, a sinner,—anything but a man! Then, what is a sinner? A mortal; but man is *immortal*.

Again: mortals are the embodiments (or bodies, if you please) of error, not of Truth; of sickness, sin, and death.

It must be apparent to you that evil *does* personify itself in material, so-called man, for mortal mind and body are one,—the sin and the sinner. This so-called evil or corporeal man is real to humanity, until Christian Science, or spiritual understanding, reveals the falsity of the claim, and destroys its qualities,—fear, hatred, malice, envy, jealousy, revenge, lust, hypocrisy, etc.—which are expressed in the flesh.

On page 22 of *No and Yes*, Mrs. Eddy writes: "Jesus defined devil as a mortal who is full of evil. 'Have I not chosen you twelve, and one of you is a devil?'" Was not evil personified in Judas? Jesus pointed out the *personality* when he said: "He that dippeth his hand with me in the dish, the same shall

betray me." Jesus came to destroy the works of the devil. Judas was a mortal who personified the devil. When the Christ denounced impersonal evil, Judas went out and hanged himself. Thus, "Error, urged to its final limits, is self-destroyed" (*Science and Health*, p. 476).

Mrs. Eddy also states, on page 23 of *No and Yes*: "To conceive of God as resembling—in personality, or form—the personality that Jesus condemned as devilish, is fraught with spiritual danger."

In *Retrospection and Introspection*, read page 64:

You cannot separate sin from the sinner. . . . The sin is the sinner, and *vice versa*, for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's "image and likeness." . . .

In Christian Science the fact is made obvious that the sinner and the sin are alike simply nothingness.

Impersonal evil embodied itself recently in a personality called Gallagher. Impersonal evil moved the feet of that personality to pursue Mayor Gaynor to the steamer; moved its tongue to ask a Roman Catholic priest who was present, "Which is Mayor Gaynor?" Then moved its hand in the endeavor to destroy this man, believing that life was in matter and that he (Gallagher) could take it. Had impersonal good operated through the human Gallagher, it would have extended the hand to help and bless.

God, who is Love, is operating in humanity to-day, eliminating evil, "making mankind better physically, morally, and spiritually" (*Science and Health*, p. 466). Mrs. Eddy declares in *Unity of Good* (pp. 35, 36):

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The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie. . . .

From the beginning this lie was the false witness against the fact that Spirit is All, beside which there is no other existence.

Thus you see the nothingness of mortal mind and its physical personality. Christian Scientists are not endeavoring to spiritualize mortal mind's embodiment, but the argument of the lying, talking serpent is working to continue the delusion, and to hold Spirit in the bonds of matter. This is the dragon's subtlest sophistry—"Evil is impersonal, never personal." Adam, the false belief, has always endeavored to hide his manifestation or corporeal body from Truth's demand, "Where art thou?" Christian Science uncovers the bald imposition calling itself man; calls it by name, error, belief, and bids it come forth and answer for the deeds done in its body. The seed of the woman has crushed the serpent's head. "Error found out is two-thirds destroyed" says our Leader (*Miscellaneous Writings*, p. 355), and, let me add, that the other third of the body of sin and death, from which Paul prayed for deliverance, will sting itself to death with its own lust and hypocrisy.

To-day Christ reigns. The supremacy of Mind is understood, and thousands are demonstrating the power and presence of omnipotent Life, Truth, and Love. Christian Scientists are striving to bring every material thought into obedience to Christ,—to conquer the material senses which once held them in the bonds of matter. They repudiate mortal mind's phenomena, evil, sin, sickness, and death (which embody themselves in the flesh), as being no part of God's creation. They "love not the [material] world, neither the things that

are in the [material] world," knowing that these bring only sorrow, suffering, and death. They dwell continually on the things (thoughts) of Spirit. They meditate upon and strive to emulate the life of Christ, and of our revered Leader, Mary Baker Eddy, and they demonstrate the power of spiritualized consciousness, in the fruits of the Spirit—love, peace, and joy.

All phenomena are the expressions of thought. As we rise in the scale of spiritual thinking, we gain spiritual ascendancy over the illusions of physical personality, with its claim to life and intelligence. As we continue to unfold in the realization of God's allness, and of our oneness with Him, we are gradually lifted above the human into the divine Mind, and perceive the infinite capacities and possibilities of man when governed by God, his divine Principle.

It is then that we apprehend how the deeds of Christ are wrought; how with the Word (his spiritual power) he healed the sick, destroyed the belief of the reality of mortal mind with the understanding that behind the shadow or mortal body is the real man—God's idea, perfect and immortal. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (*Science and Health*, pp. 476, 477).

So long as humanity is governed by mortal thought, it will express a mortal body and a material universe, and will see man through a corporeal concept. Christian Scientists are to-day waiting, watching, and praying for the Mind of Christ, or the spiritual concept which will reveal spiritual man.

As brave wrestlers for the prize of immortality, I

often wonder why such contestants do not awaken sooner to the Truth and come forth, clothed, and in their right mind—why, when they read, “The carnal mind is enmity against God,” they do not investigate this carnal mind more thoroughly, and learn how much they possess of it, how far they obey it; why they do not study cause and effect, and, with Truth and Love, emancipate themselves from this false causation and its disastrous consequences. Christian Scientists must not murmur in the wilderness, nor cry “O Lord, how long?” The glory of God is being continually revealed to us in health, peace, harmony, and spiritual love, which is a foretaste of heaven, here and now.

Through the teachings of *Science and Health with Key to the Scriptures*, by our revered Leader, Mary Baker Eddy, and the faithful demonstrators of divine metaphysics, or Christian Science, the world is awaking to learn the meaning of the Scriptures, “And God said, Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth.” This dominion is gained through the teaching and demonstration of Christian Science. *Science and Health* is the greatest gift that God has ever sent to humanity, because it is the Key to the Scriptures, and unlocks the hidden treasures of the Holy Bible, the Word of God. We owe an unutterable debt of love and gratitude to our Christly Leader, Mrs. Eddy, through whom God gave it.

Is not your question, “What does it mean to come out from among them and be separate” already answered? Some persons reflect more of good than others. In *Unity of Good* we read on page 56 :

If Jesus suffered, as the Scriptures declare, it must have



been from the mentality of others; since all suffering comes from mind, not from matter. . . .

Holding a quickened sense of false environment, and suffering from mentality in opposition to Truth, are significant of that state of mind which the actual understanding of Christian Science first eliminates and then destroys.

Prophets and apostles suffered from the thoughts of others. Their conscious being was not fully exempt from physicality and the sense of sin.

Mortals classify themselves. The spiritually minded are at peace with the spiritually minded. They meet on the stairs of spiritual love and exemplify the unity of good. Christian Scientists struggle with this false mentality, in their effort to gain the Mind of Christ—their spiritual individuality. They do not shrink from contact with the materially minded, if, by association, they can aid them in gaining an understanding of the Science of being, which destroys sin and sickness. But they “Never breathe an immoral atmosphere, unless in the attempt to purify it” (*Science and Health*, p. 452); therefore, they separate themselves from those who adhere to error. Truth attracts and classifies. Jesus says, “And I, if I be lifted up from the earth, will draw all men unto me.” As Christian Scientists are lifted spiritually, they draw those who love God, and who are striving to gain their *spiritual* personality.

You must differentiate between the terms “spiritual personality” and “physical personality.” Spiritual personality, or individuality, is our divine selfhood. Physical personality is the flesh that (to sense) wars against the Spirit. We hear on every side, “There is no personality.” There is in reality no *physical*

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personality, but there is a strong *claim* which must be made unreal.

The physical personality of Jesus was the mediator, during this earth-life, to those who saw only physical personality; but his spiritual personality or individual identity was "Emmanuel, . . . God with us." He asked, "Have I been so long time with you, and yet hast thou not known me, Philip?" Through a material concept, Philip saw only *physical* personality. Peter, through a more spiritual concept, said, "Thou art the Christ, the Son of the living God"—in other words Peter discerned the ideal man, which was his,—Jesus' divine selfhood—or the Christ-man.

Thus by avoiding, and denouncing personality, and fearing it, we *fail* to reveal the *spiritual* individuality of our brother in God's image and likeness. In speaking of those who do not understand the difference between *spiritual* personality and *physical* personality, Mrs. Eddy says in *Retrospection and Introspection*, page 74:

He who does this is ignorant of the meaning of the word *personality*, and defines it by his own *corpus sine pectore* (soulless body), and fails to distinguish the individual, or real man from the false sense of corporeality, or egotistic self.

Finite personal sense, hypnotism and mesmerism, have existed since the belief of life in matter—since a mythological Adam and Eve are said to have believed the arguments of a lying, talking serpent. This claim of hypnotism or mesmerism can be summed up in the term, "physical personality," which, under the light of divine Science, reflected by *spiritual* personality, loses its power, and vanishes into its original nothingness.

My dear student, strive to attain the Mind of Christ. You will gain your spiritual concept if you labor for it. You sacrifice your time, and make persistent efforts to acquire a knowledge of music, devoting, sometimes, six or seven hours a day to practice. What would you think of confining yourself for that length of time to the Bible, and *Science and Health*, that you might make their hidden treasures your own?

You possess the qualities of Christ, and you must redeem these qualities by meeting and overcoming the so-called qualities of mortal mind. Give all the time that you can possibly spare to the study of the Holy Bible, *Science and Health with Key to the Scriptures*, and our Leader's other works, including the *Manual of The Mother Church*, spiritually interpreted. Learn, from communion with God, that spiritual sense will teach you that our revered Leader, Mary Baker Eddy, is the highest visible manifestation of Truth and Love on earth to-day; that she is leading all who listen to her voice to follow and obey Christ,—the impersonal idea,—out of matter into Mind—out of flesh into Spirit.

Let no doubt intervene to cloud your sense of her as the great Leader of Israel's army—Love's representative. She is our forever Leader, and we should dwell continually in the "secret place of the most High" (spiritual consciousness), that we may feel her Christly touch, and hear her loving voice as she calls us to scale the height of Christian Science, nor to be satisfied until we put all beliefs under our feet, and stand with her on the summit of spiritual love.

We must not weary of this struggle for immortality. At every demonstration over material sense, we hear, "Lo, I am with you alway, even unto the end" (the end of the belief of a mortal man and a material universe).

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If we endure unto the end we shall see face to face and know even as we are known.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 21, 1910.

*My dear Student:—*

You ask me for an explanation of the following quotation from the *Christian Science Monitor*, which I will answer as I understand the teachings of our beloved Leader, Mary Baker Eddy, in our text-book, and her other writings. The quotation reads:

Women sometimes follow a personal spiritual adviser through enthusiasm for the teacher, but no true development of spirituality can come from such a following. Jesus understood this when he said, "No man can come unto me except the Father call him."

Thousands of women have followed Mrs. Eddy as a "personal spiritual adviser," and true development of spirituality *has* come as demonstrations of her teachings have been made. Enthusiasm for Christian Science, and grateful love for Mrs. Eddy's selfless life, holy example, and spiritual instruction have given her a true following of faithful students. Through her spiritual guidance, we learn to differentiate between the finite personality, and the spiritual personality. Not comprehending Principle and idea, or God and His manifestation, the spiritual personality or individuality, many lose sight of God's demonstrator,—the Christ-man, manifest to human sense in the flesh, but, to the spiritually illumined, never *in* nor *of* the flesh.

It was his "divine nature" (*Science and Health*, p. 26)

to which Jesus alluded when he said, "No man can come to me, except the Father which hath sent me draw him" (John vi., 44). Who was this "me"? It was his spiritual individuality which proceeded from the Father, and to which he referred when he said, "I and my Father are one."

Jesus referred to this unity of his spiritual identity thus: . . . "I and my Father are one;" . . . The one Spirit includes all identities (*Science and Health*, p. 333).

In speaking of his demonstrations he said, "I speak not of myself: but the Father that dwelleth in me, He doeth the works" (John xiv., 10). Again the query, who was this "me" through whom the Father reflected Himself? God does not work through matter, nor does He use mortal mind as an agent to draw humanity to Christ.

When Jesus said, "Come unto me, . . . and I will give you rest," did he intend the people to infer that he meant, "Come unto my finite personality, that finite personality may give you rest"? No. He said "Come unto me," "the divine idea of God outside the flesh" (*Science and Health*, p. 482), and the power of Principle which I (my Ego) reflects will cast out the beliefs of false, finite sense, and give you rest from the discords produced by belief of life in matter. In the 1901 *Message to The Mother Church*, page 44, we read:

Is man, according to Christian Science, more transcendental than God made him? Can he be too spiritual, since Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Is God Spirit? He is. Then is man His image and likeness, according to Holy Writ? He is. Then can man be material, or less than spiritual? As God made man, is he not wholly spiritual?

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The reflex image of Spirit is not unlike Spirit. The logic of divine metaphysics makes man none too transcendental, if we follow the teachings of the Bible.

Jesus never called personalities to his *human* personality. He constantly denied finite personality for himself and for others, and never admitted a power opposed to God. But he continually called people to him as a *spiritual teacher*, and declared for his divinity as the Son of God. He directed humanity to God as the only cause and creator, and as the source of his existence and power.

This Life, Truth, and Love—this trinity of good—was individualized, to the perception of mortal sense, in the man Jesus (*Rudimental Divine Science*, p. 3).

Again, Jesus said, "And I, if I be lifted up from the earth [material illusions], will draw all men unto me" (John xii., 32), and also, "I will come and heal him" (Matthew viii., 7).

God is ever-present and ready to heal, but man is required by God to *reflect* His power. Mrs. Eddy says:

I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone" (*Science and Health*, p. 103).

The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power (*Miscellaneous Writings*, p. 69).

Jesus said of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (*Science and Health*, p. 75).

Jesus said: "My Father worketh hitherto, and I work." Both God and man do the work, for they are inseparable as Father and Son. Man is spiritual; there is no other man. So-called mortal man "is neither person, place, nor thing" (*Science and Health*, p. 71).

Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it (*Message for 1901*, pp. 48, 49).

Jesus said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" Philip threw his finite, fleshly concept over Jesus, and beheld him through the lens of so-called mortal mind, just as many are doing to-day, who call themselves Christian Scientists. Jesus endeavored to open Philip's blind eyes, when he said, "He that hath seen me hath seen the Father." Did he expect Philip to regard him as God? No. But he knew himself as spiritual, immortal man, in the image and likeness of the Father, endowed with power from God, who gave him dominion over all the earth. He defended his sonship with God. Philip did not understand his own sonship. Jesus beheld in Philip "the perfect man" (*Science and Health*, p. 476), but Philip beheld in Christ Jesus, a fleshly embodiment. Philip profited by the teachings of Jesus as was shown later in his interview with the eunuch.

Philip's requirement was, that he should not only acknowledge the incarnation,—God made manifest through man,—but even the eternal unity of man and God, as the divine Principle and spiritual idea (*Miscellaneous Writings*, p. 77).

Divine metaphysicians behold in our beloved Leader,

"Emmanuel, . . . God with us;" they see and feel the power of God working through His Son, or the compound idea—man. They acknowledge the Son as the demonstrator of the Father, eternal Life, Truth, Love. John said, "Now are we the sons of God." Jesus said, "Before Abraham was, I am."

Mrs. Eddy says, "John the Baptist had a clear discernment of divine Science: . . . he antedated his own existence, began spiritually instead of materially to reckon himself logically; hence the impossibility of putting him to death, . . . through violent means or material methods" (*Miscellaneous Writings*, pp. 181, 182). There is but one God, one Christ, or man, the spiritual universe, and countless sons or members of the body of Christ, who are governed by and are reflectors of Spirit. This is the only creation which Jesus acknowledged. He said, "Call no man your father upon the earth: for one is your Father, which is in heaven."

Mrs. Eddy's world-wide, wise leadership is known to all; but mortals, uninstructed in Christian Science, or Christian Scientists who have not attained to spiritual discernment which reveals the ideal of all, believe her power to be the exercise of a great human mind, or will. They do not perceive man's relation to God, and they confuse the physical personality with the *spiritual* individuality, or idea. They do not give credit to the son of God, who demonstrates the Principle of scientific being.

"Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name" (*Science and Health*, p. 27). Mrs. Eddy, in her wisdom, has sent out disciples to



demonstrate the healing power of Christian Science, and we recognize her as our spiritual Leader and Guide to eternal Life. From Moses to the present hour, all who have struggled to demonstrate their spiritual individuality have been maligned and persecuted, "scourged with worse cords than those which cut the flesh" (*Science and Health*, p. 474).

The Pharisees claimed to worship God, but would not acknowledge His Son. They said, "We know that God spake unto Moses: as for this fellow, we know not from whence he is" (John ix., 29). Jesus understood his immortal selfhood—"he said, 'Heaven and earth shall pass away, but my words shall not pass away!' and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race" (*Miscellaneous Writings*, p. 163).

Jesus was accused of making himself equal with God:

And the men that held Jesus mocked him, and smote him.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

And if I also ask you, ye will not answer me, nor let me go.

Then said they all, Art thou then the Son of God? [immortal man]. And he said unto them, Ye say that I am;

And they said, What need we any further witness? for we ourselves have heard of his own mouth (Luke xxii., 63, 64, 67, 68, 70, 71).

Mrs. Eddy claims for herself immortality here and now. She has discovered the deep things of God, always was, is, and ever will be immortal. She in-

structs her students to claim *their* divine birthright as children of God,—to follow the teachings and example of Jesus, and she says, “follow your Leader only so far as she follows Christ” (*Message for 1901*, p. 70). Those who discern her impersonal identity do not regard her as a finite, personal Leader and Teacher but as God’s interpreter to humanity.

Jesus said, “I will come again.” It is evident to those who have spiritual perception that Christian Science is the *second* appearing of Christ to the world. Jesus asked, “When the Son of man cometh, shall he find faith on the earth?” (Luke xviii., 8.) “Faith is the substance of things hoped for, the evidence of things not seen” (by the physical senses). Christian Science is demonstrable Truth. Christ makes demands for demonstrators. Spiritual sense discerns the immortal and infinite idea, and crowns it the Messiah.

Abuse of the motives and religion of St. Paul hid from view the apostle’s character, which made him equal to his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea—ignorance of Truth and Love (*Science and Health*, pp. 560, 561).

Let me refer again to the quotation,

Women sometimes follow a personal spiritual adviser through enthusiasm for the teacher.

We remember that a few faithful women followed Jesus to Calvary, but they did not discern the impersonal

Christ sufficiently to tarry with him at the cross, and to declare for the immortal substance-idea that he was about to demonstrate. They were deceived by the evidence of the personal senses, having regarded him merely as a personal teacher. While he was personally present with them he quickened them with his reflection of Love and Truth, but they had not sufficiently developed the qualities of Truth and Love, therefore they could not follow him in his demonstration.

History is again repeating itself. To-day Christian Science attracts many, but few are willing to pay the price of deliverance from sin and death, which Christ requires. Jesus paid it for himself. He opened the way for others, and won an immortal crown. He left an invaluable legacy to humanity—his example and demonstration—the way to eternal Life. Mrs. Eddy has discovered and founded the Science of Christianity. She has taught the Principle and rule by which we can demonstrate man's dominion and oneness with God. She says, "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH" (*Science and Health*, p. 110).

Jesus never denied his own works, but said, "I have finished the work which Thou gavest me to do." He demonstrated Principle, or the Science of being. The Ego-man reflected the Ego-God. Therefore his statements, "I and my Father are one," and "My Father is greater than I," implied his divine or spiritual individuality. He said, "I am come a light into the world" (John xii., 46). "No man cometh unto the Father, but by me" (John xiv., 6). Again I repeat, this I—Ego—was the spiritual idea or the ideal man, not corporeal personality. False material sense and its embodiment, Jesus continually denounced; and his

struggles against the claim of life in matter terminated on Calvary, and closed forever, for him, the conflict between the human and the divine.

Christians, like students in mathematics, should be working up to those higher rules of Life which Jesus taught and proved (*Miscellaneous Writings*, p. 29).

He said to those who believed in the false claim of life in matter, or a power opposed to God, "Ye are of your father the devil," and again, "Ye are from beneath; I am from above."

Christian Scientists declare for their immortality here and now. They contend that they proceed from the Father, are therefore from above, and must demonstrate God, the source and supply of being. Jesus said to his disciples, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He did not claim to monopolize Principle or to be the only representative of God, but labored to instruct those dull disciples how they, by obeying his teachings and example, could demonstrate the Principle and rule of divine Science, in health, holiness, and immortality.

Thus he claimed his oneness and power with God, and taught others that God was also *their* Father. Let us be brave defenders of our spiritual individuality—*our* oneness with the Father. Let us emulate the example and life, and obey the teachings of Jesus the Christ, and Mary Baker Eddy, the Discoverer and Founder of Christian Science; let us honor the Son or divine idea,—“Emmanuel, . . . God with us,” and let us continue to pray without ceasing,—“Let not the flesh, but the Spirit, be represented in me” (*Science and Health*, p. 33). Mrs. Eddy says:

Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive and the negative of metaphysical Science; what it is, and what it is not (*Miscellaneous Writings*, p. 172).

The harvest is ripe. Christ demands laborers, and the laborers,—those who are willing to leave all for Truth, take up the cross and be in the front of battle every day—are few. I pray that all my dear students may teach and practise true demonstrable Christian Science. Then will the Son prove the Principle and rule of divine metaphysics, and the Father will honor the Son.

We constantly hear the beginner in Christian Science say to patients, "I did not heal you; God did it." Mrs. Eddy says, "God will heal the sick through man, whenever man is governed by God" (*Science and Health*, p. 495). Thus it is evident that as we work with God, God and the ideal man coöperate in the healing. Mrs. Eddy also says:

The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death (*Miscellaneous Writings*, p. 16).

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son (1 John ii., 22).

Study faithfully the Holy Bible, *Science and Health with Key to the Scriptures*, our Leader's other writings, and the *Manual of The Mother Church*. Then divine Love will guide you. You will walk in the footsteps of His flock, and will be a clear transparency for eternal

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Life and Love. You will demonstrate Truth and relieve suffering humanity, until through meekness, selflessness, and divine love, you will instantaneously dispel the illusions of sin, sickness, and death—thus opening the prison doors to them that are bound, and will set the captive free to proclaim:

Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night (Rev. xii., 10).

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

## CHAPTER XI

### LETTERS ON CHURCH PROBLEMS

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.—1 Thessalonians iv., 1.

Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us.

Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!—*Miscellaneous Writings*, p. 177.

143 WEST 48TH STREET, NEW YORK CITY,  
February 18, 1900.

*My beloved Student:—*

Just a few hurried words to you this morning. Love is leading you. Keep your eyes fixed on the goal, and do not swerve from your adherence to Principle. Be happy in God's service. See your brother and sister in God's image. "The Lord is in His holy temple." "Ye are the temple of the living God." Your spiritual consciousness is God's temple, His own abiding place.

I am happy in contemplating your meekness and am anticipating the might that you will win from humility and unselfed love for God and humanity. Stand in Truth, and having done all, stand. You are

meeting only what your Master and your beloved Leader, Mrs. Eddy, met, and what all pioneer Scientists meet. Do not pity yourself, nor regard yourself as a martyr; this is error talking to you,—the “talking, lying serpent” (*Science and Health*, p. 529) which would rob you of your birthright, your oneness with God and your dominion over all things. Meet it with Love and Truth. Go to Principle and you will be governed by the law of God, and all will be well. Our dear Father’s arms are around you; He guides and guards and enfolds you and your dear husband and children. Trust Him more trustingly, dear.

Your church will feel the pressure of your prayer that continually ascends to God for your precious flock. You will hear, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” The words of our beloved Leader, Mrs. Eddy, are more and more luminous as I read them. I am asking my students and my dear church members to read, especially for a few days, *Unity of Good*. We must learn that there is no death, by understanding God’s allness, the omnipotence of eternal Life, and by destroying the mental cause of death. *Unity of Good* has strong arguments for overcoming the “last enemy,” death.

Now rise to realize that God will bring peace and joy in His own time to His flock. The wolf cannot enter your fold and carry away the lambs, if you stand on guard and clothe yourself with meekness which is spiritual might, love, and humility. These Christly qualities prove an invincible armor to all who consecrate themselves to God’s service. What if by your stripes humanity is healed? Jesus gave himself a living sacrifice, and our dear Leader, Mrs. Eddy,



of love to uplift mankind  
 and an consciousness, and to  
 rejoice that you are worthy  
 to suffer with Christ, that you may reign with him.

Give my love to the boys and your husband, and  
 with faithful, tender love, I am,

Yours ever,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
 February 28, 1901.

*My dear Student:—*

I am sure that you are well aware of the great  
 pressure of work—care of patients, students and  
 church—which has been brought to bear upon me  
 since I was in your dear home. I have been often with  
 you in thought and I fully appreciated your hospitality,  
 and your husband's warm welcome, but I sent word  
 to L. . . which I hoped would be a just plea for you  
 to wait until I could write you a letter.

The Brush will case<sup>1</sup> has been a fierce mental battle,  
 from which I have emerged with the proof of honesty  
 and truth written in the history of the courts. I am  
 weary, but have no time to rest from active duty.  
 My hands are torn, but I have no time to bind them up.  
 The dear Love must heal them, while I go to others,  
 and pour in oil and heal the broken-hearted. I must  
 forget self, and labor for others. This is life.

I want you, dear, to thank Mr. C. . . for all he did  
 for me and mine while we were with you. It was so

<sup>1</sup> Miss Helen Brush bequeathed about seventy-five thousand dollars  
 to First Church of Christ, Scientist, New York City. Two members  
 of her family contested the will. All the other members desired this  
 provision to be carried out. The trial in the courts resulted in a victory  
 for the church.

HOTEL TOURAINE, BOSTON, MASSACHUSETTS,

June 7, 1901.

*My beloved Student:—*

I have been so constantly occupied with the work on this trial,<sup>1</sup> that I have felt it wise not to write or think outside of it if possible, and I knew that so far as I could, I must leave my students to do their own work. So I have had no care for them. The victory has come at last. We have demonstrated the *powerlessness* of hypnotism, witchcraft and mental diabolism to overthrow the Cause of Christian Science and the work of our beloved Leader, Mrs. Eddy. We have realized enough of Truth and Love to nullify the seeming power of the foe. Now we can say understandingly "the accuser of our brethren is cast down, . . . unto the earth."

What has the enemy not tried to do all these years to injure our Leader and me! In a letter written by Mrs. Eddy to me are these words: "The lies told

<sup>1</sup> Trial in Boston of suit brought by J. . . C. . . W. . . against Mrs. Eddy.

has never found me are not worth your notice nor mine." I thank God that I have been able to stand until error uncovered and destroyed itself. The error was made so unreal that instead of three weeks, which the Judge gave for the trial, it was over in four days. The enemy was conquered as soon as we rose in a body to spiritual understanding and realized the allness of God and the nothingness of evil.

There will be grand work in the future for those who have stood loyal to Truth, to our Leader and to their loyal teachers. I am obliged to remain here a little longer, and shall get a few days of quiet rest, which I seem to require. There is no reaction in Truth, and we know it. I shall be mentally with my flock on Sunday. I feel confident that the communion will be blessed. It will be the first one in fourteen years at which I have not been with you *in propria persona*. God is leading us all to find our real selves. We are not in matter, therefore we are always together, and some day we shall not alone *feel* each other's presence, but shall *see* the glorified face of every one.

I rejoice, dearest B. . . , in the knowledge of your true, grand character, your loyalty to Principle and idea, and your unswerving pursuit of Truth. You will receive a rich reward, my dear student. The things of time and sense are losing their reality, and the real and substantial are appearing to you. I hear you have gone through your anticipated experience and all is well. Give my love to dear G. . . and tell her to begin to discipline the child now, so that when it comes to Sunday School I shall have to teach it obedience. I know it will be a child of the twentieth century, and will reap the benefit of our Leader's sufferings to make sin and death unreal for humanity.

I must close now. Remember me lovingly to the family. With endless devoted love, I am,

Always your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
January 16, 1904.

*My beloved Student:—*

I see God's hand in this deliverance, as I have never seen it before in any other church problem but our own, which has passed through all the experiences attending the human footsteps which lead up to the divine. I had left all with Truth and Love, and I knew that, if it were right, the church would come into line and be saved. I had worked faithfully, and so had you and the dear ones who are the strength of the church.

Now, dear, you know you must love divinely, which means you must conquer your own false sense that any one is evil, or if evil controls any one you must make the claim of evil unreal to yourself. I have found that when I convince myself that I love God because I love His idea, the true individuality, the corporeal personality does not trouble me so much, and finally error yields to Love as I reflect Her.

I would be wise and not seem to be aggressive just now, for they are so lawless they will not understand your loving motive. Be sure that you are pleasant to every one even though you know that they are enemies of good, in belief. Be social after church, and make no distinction between the true Christian Scientist and the false. I love God and His idea, therefore I reflect the power of divine Love through the veil of the flesh. I cannot do enough for every

one to help them to see Truth. Forget yourself, dear, and be loving and tender, and all will feel your Christly love, and you will enjoy the people.

You have three years before you in which to read. Remember the *Manual* elects for three years—your church By-Laws must conform to the *Manual*. You must use the 1903 copy and study it well. Read, the first of every month, A Rule for Motives and Acts, Article xx, Section 1.

You say that you are "a nonentity." You *can* be if you *believe* you are. You may feel the necessity of enforcing the By-Law, page 32, Article iii, Section 7. I would be very gentle with the one who is allowing herself to personify evil. She may be an innocent victim of envy or jealousy, and you must "hurt not the oil and the wine." Let God judge. He is just. I would be happy and loving until my people were soothed and comforted and fed with Truth and Love.

The poor dears have been starved for the true bread. They have had only stones. Now give them the blessed Truth. Show them the beauty of Christian Science—the joy of the Spirit—and awaken them to love God and His idea. Talk of courage and strength and peace, and the dear Father's care for those who serve Him, and the possibilities of Christian Science when lived. Make no remarks which can be construed into condemnation of any one, nor ever talk over another's faults. Study your *Science and Health* and *Miscellaneous Writings*, and be a law to yourself.

God has put you there as Reader through your church election. Know that you can serve three years. Never forsake the church. I hope the church Reading Room will be open every day, and that patients will come there to be treated. Be sure that you

allow there no gossip nor criticism of any one. Say to all, "We will be Christian Scientists and see that we obey the 'Sermon on the Mount,' and our Leader's words; and we will demonstrate health and happiness and all that we need, as God has promised."

Handle *mentally* the false suggestion—malicious animal magnetism—with Truth and Love, and be careful that you do this in the Wednesday evening meetings. Talk on the love of God, and man in His image, and the power of Christian Science to heal sin and sickness, for strangers do not know what malicious animal magnetism means. Mention our Leader occasionally, and sing one of her hymns at every service, if the people do not object. If they do you can say you want her to be brought into the hearts of the people by all uniting in singing her words.

Make all feel that they are helping *you*, as they are, to build up the Cause in A. . . . It may be I should not direct you but leave you entirely to Principle, but I know that you will be guided by Principle if I do my duty as your teacher, give you the benefit of my experience, and encourage you in your hard place. This applies also to J. . . . and M. . . . I think you have the understanding and love to develop the church. The children are the strength of the body, as they unfold in spiritual sense. Oh, I am so happy that you had wisdom to stand when error would have driven you out! I should have given you up as hopeless had you abandoned your post. You lost *one* point when the church offered you the Readership before, and you refused it, the office, and I was afraid you had gone back instead of forward this time.

You are troubled by the opposers just as far as you believe that error is real, and have not sufficient

spiritual power to make evil unreal. You will have to walk right over all obstacles and be blind to all "livid faces" and "fierce expressions," and you will make yourself useful to your church and grow in the power of divine Love, in proportion to your victory over false concepts. I hope you three will give your best efforts to quicken the body and bring unity in the bonds of love. You can always speak in the Board meetings, even though you are only *ex officio* and cannot vote, and you can use every argument for Truth, but you must do it in your prerogative as First Reader and because you are obliged to aid them by your understanding.

Be firm, but gentle and scientific, and *never* let error carry the day. God will guide you three. Cling steadfastly to Truth and Love. Error is powerless; Love wins. The false belief, malicious animal magnetism, fails to overthrow a true Christian Scientist. Meekness and love, faith and understanding will conquer. The claim of malicious animal magnetism, can never destroy the good, nor *permanently* give the church into the hands of evil.

Lovingly ever yours,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASSACHUSETTS,  
December 18, 1907.

*My dear Student:—*

I can take but a minute in which to write to you. I received a letter from Mrs. S. . . to-day, in which she says you told her that I said she should resign. I know you could not have said that, and I wrote her that I said to you, "If it be true that Mrs. S. . . ad-

ministered a pellet or prune juice, I know that she will acknowledge it or resign."

I never interfere with another's church work, nor in any way meddle with another teacher's students. I try to weed my own garden, and that keeps me always busy. Now, dear, you must try to find the Christly way to benefit your church, yourself, and each *member* of your church.

I wrote Mrs. S. . . that if error had handled her to do wrong she knew it better than any one else. She also knew that, if she had deflected she must not justify herself, but in humility admit her mistake. I also said that I wanted you and her to come together in unity and love, for Love alone is real. If she has done wrong and does not admit it, she cannot advance. If she acknowledges the error, is penitent, and promises to live in the future according to Christian Science, then the *church* must decide whether it will give her another trial and let her go on reading. This is all to be worked out in meekness and love on both sides.

I trust, dear, that you are trying to love divinely and that Mrs. S. . . is doing the same. I will write again soon. Be meek, it will make you mighty, loving and honest, then you will rise to a scientific demonstration of Truth and Love.

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
December 24, 1907.

*My dear Student:—*

Your letter has been a comfort to me. I feared that you had been handled by error and made to hold Mrs. S. . . in error, instead of seeing that impersonal



evil was working through her, and that this should be treated as you would treat a disease, a fever or a cold, both of which are manifest error. We must meet these mental claims with divine love and compassion, as a mother would meet it for her child.

When we love divinely, and separate the error from the individual, we help the person who is voicing error by our reflection of Truth, which destroys impersonal evil which works through personalities. Thus we help our brethren to *free* themselves from the attacks of so-called malicious animal magnetism, and we free *ourselves* from the belief that our brother or sister is evil. If we do all we can to set the captive free, and if he is so bound by error that he cannot awake, we must leave him alone, with a sense of pity and love—never with hardness nor unkind criticism.

We must defend ourselves against the seeming reality of evil by reflecting Truth and Love. If we hold another in error we are doing ourselves the most harm, and are making *ourselves* a channel for sin. We must work indefatigably to conquer our belief that evil is person, place, or thing. Read the chapter entitled, "No Reality in Evil or Sin" in our Leader's *Message to The Mother Church for 1901*. Mrs. S. . . will suffer if she has done wrong. I could help her if she would ask me, and thus save her from the cruel malpractice or impersonal evil which she seems unable to nullify. She is God's dear child, and this false finite personality is but her "shade" (*Poems* by Mary Baker Eddy, p. 29). Let us not fear a shadow. There has been much false teaching regarding "personality," and many have gone astray on this word. I trust that you are clear on the difference between *physical* personality and *spiritual* personality.

My little success in Christian Science has been due to my determination to see God and His idea, and to reflect divine Love. I will not judge or condemn persons, but I *will* judge error and will *separate* it from persons. When you hear any one say there is "no personality," you may know that he is on a certain plane of consciousness where he fails to differentiate between corporeality—matter, the embodiment of mortal belief—and the real man or spiritual personality or individuality.

If God is Person, as our Leader says, then He is All—one creator, one causation, one consciousness, individual, Supreme Being. His ideas, or children or thoughts are reflectors of His being. He being Person, His ideas may be called personalities, but this is *spiritual* personality, the reflection of the infinite Person—God; not finite personality, or corporeality. When I hear Christian Science students condemning personalities, without the adjective, I know that they do not know the difference between the *spiritual* personality, and the *finite* personality, or corporeality.

Spiritual personality and individuality are synonymous terms. I acknowledge the spiritual personality as God's idea, and I refuse to believe in the corporeal or finite person, as anything but shadow or symbol. From this spiritual idea or unseen individuality I cannot run, but through divine Love, I must reveal the real man in God's image and likeness. How can I ever see God until I destroy my false concept, and behold God in my brother and sister and the real universe?

You see, dear, the reason that there is so much schism and separation everywhere to-day, is because Christian Scientists do not get even the *letter* of Christian Science correctly, therefore they cannot get its

spirit, and love divinely. In other words, they remain under the old belief that error is real, and they attach error to physical personality or corporeality.

Let us love, and God will give us power to break the chains which bind ourselves and others. Love is omnipotent. Then let us *be* Godlike. Let us *be* Christly, and we will find that all things are ours richly to enjoy. "The earth is the Lord's," and we shall see the real earth and the real heaven when we have made God, good, real, and evil unreal. We must awake and put on our strength. We have always been perfect ideas of a perfect Mind. We have only to put off the old mind—belief of life in matter and evil as power or reality—to behold God, His man and universe. My kindest regards to your husband and family.

Lovingly yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 18, 1908.

*My dear Student:—*

I am looking forward with interest to the result of your application papers.

It does not seem possible that she, Mrs. S. . . , could have secured the confidence of the people. Perhaps she told them that I endorsed her. Mrs. H. . . knows how I urged for unity and love. I emphatically declared that I was only working for my student, to see if she were wrong in her resistance to what *she* thought was error in Mrs. S. . . . Surely she could not say that I endorsed her. I have nothing to do in her case, and I know nothing about her work except what I have been told. I leave my students to judge for themselves, and to act according to their

understanding of right. If they make mistakes after I have taught them how to demonstrate Truth, they will learn by the things they suffer.

I am glad that Mrs. B. . . has helped you in regard to your work with the Publishing Society and *Journal*. I hope she will not have more to meet on this account, but she is not afraid of unjust criticism and will do her work; and God will deliver her. Do not talk over the condition more than is absolutely necessary. Perhaps you will have no further trouble. I would not go to law for the title of First Church. It is not right and we must protect the Cause. So-called malicious animal magnetism would like to get you all up before the people in a personal conflict. Error would do this if you would allow yourself to be manipulated. Leave this to God, and work to heal the sick, and to bring every thought into obedience to Christ.

I am sure that you can hold your services and increase your membership and radiate spiritual power into the city, which will draw all men unto your spiritual individuality—as idea. I have always worked in this way. Let error attack and foam, and stir up all against us, while we open not our mouth but work alone with God, and for Him, until we see the self-destruction of evil and its utter failure to injure us.

The trouble with many is that they uncover error and then *continue* to *see* it, and *talk* it, until it is real to them, and the true consciousness is obscured. Keep your mind on Christ. Know that error may prosper for awhile, but that it will be finally self-extinguished. You are to make *good* real.

You cannot argue for *both* good and evil. Impersonal evil cannot find an avenue in you or in any one. Love your neighbor as yourself. This helps you and helps

your enemy by weakening the claim of evil in him to harm you. Pardon haste. My love to all the dear ones in your Society.

Sincerely yours,  
AUGUSTA E. STETSON.

OSWEGO, NEW YORK,  
June 13, 1908.

*My dear Students:—*

I am thinking of you to-day as I rest in this delightful "Farm Retreat" among the trees, birds, and flowers, and mentally work for God, for my beloved Leader, for the Christian Science movement, and for my dear blessed students, who are scattered throughout the country. They are looking for a change from routine work, and an opportunity to contemplate the things of God.

I have much joy in seeing the good work that my students are doing everywhere. I rejoice to hear from your church through Mr. C. . . , who writes me of its prosperity. You are all learning to labor, watch, wait, and "love more" (*Miscellaneous Writings*, p. 389). We are learning to handle impersonal error, and not to attach it to the physical personality. Also to help the person who is a channel for impersonal evil. Love will antidote hate, envy, revenge,—the mental qualities of mortal mind which are the cause of all sorrow, suffering, and death. Love will cast out fear of the mental assassin, and we shall learn that God and His idea is all. The lie must lose its seeming power, and cease to claim our attention. God reigns. Give seeming evil no power.

Study the *Message for 1901* of our beloved Leader—the chapter on "No Reality in Evil or Sin" (p. 48). You

will gain much from reading this chapter at this hour. Evil claims to embody itself in the flesh. As there is no evil, there is no material flesh, no matter. The fleshly mind and its embodiment is sin, but as God is *All*, there can be no reality in sin. Thus we reduce the claim of a mind opposed to God, to nothing, and our spiritual power asserts its dominion and God gives us the victory. We do not fear the false claim of evil, nor hate, nor love *it* nor its embodiment. All being "infinite Mind and its infinite manifestation" (*Science and Health*, p. 468), the ghost of mortal sense, the lie, disappears, and we perceive, back of the shadow, the ideal man. Thus Love reflects Herself in love.

We are all learning to discern the real from the false and material. I am gaining much from constantly dwelling in the one Mind. I strive to enter into pure spiritual consciousness, and to *abide* there, that as I am lifted up I may draw you and all true, faithful seekers for Truth with me. Peace and power and joy fill me with gratitude unspeakable. I long to have all experience it. Love will bind Her own in the bonds of the unity of Spirit. Let us labor to attain our divine selfhood and to behold the smile of God in the face of our brother and sister.

Please remember me to your father and mother, and with devoted love to you, I am,

Your faithful teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
October 30, 1909.

*My dear Students:—*

Your letter is before me. I have nothing to say, since nothing that I *could* say would have any influence

with those who do not discern the spiritual facts of being as I do. I have great peace and confidence in God, who will deliver me when the lesson of persecution is sufficient to exalt me. I am rising to the zenith of divine Love by complying with the orders of the Directors of The Mother Church, and I am opening not my mouth except to defend Christian Science. I cannot change my convictions. God will decide the question.

The investigation that is going on through our Trustees is to ascertain the facts concerning our church. Our Trustees must determine as to the conditions said to exist in our church, and that "without fear or favor," as the Directors advise them to do. I trust my teaching of absolute Christian Science, my life and my all with God. Nothing can ever turn me from loving, grateful, prompt obedience to my beloved Leader and Teacher, Mary Baker Eddy. My immortal self is safe in Mind. I dwell continually in my spiritual consciousness, only speaking to human belief to destroy it. I must obey my Leader and "build : . . on a wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390).

The "old man," human belief, must be destroyed. I am more grateful than words can express that I understand the workings of so-called malicious animal magnetism, and that I have enough of the Mind of Christ to defend myself from the forces of the claim of so-called evil, which is poured out upon me by evil thinkers, who use every avenue, and the press. To meet these volleys of error and rise above them, through the Christ love and the qualities of Spirit, which alone will annul evil, or the *claim*,—for there is no evil,—this is my test.

My students are proving my spiritual teachings also, and are being weighed in the balances of God. May they have oil in their lamps! I must keep my lamp filled and burning brightly, that I may be wedded to a higher ideal.

Read *Miscellaneous Writings*, page 276 and on to the end of the chapter.

With love to you both, I am,

Yours faithfully,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
December 31, 1909.

*My beloved Student:—*

Just a few lines to tell you that the hour has passed for doubt or question as regards the conditions of the present phenomena. I am on my face with heart throbbing with gratitude to God, and adoration for the wonderful experience through which I have passed, and which has exalted me to grasp more firmly the right hand of my Father-Mother Love, and to behold my real self, my *immortal* self, safe in divine Science. I can never tell you how the light floods my thought, and how it reveals the real of all, and uncovers the error of those who believe in the false testimony of material sense.

The tares and the wheat can no longer grow together. They must separate. It is inevitable. Those who have grown to see, through spiritual sense, the divine idea, are united in the bonds of spiritual love, which makes for power on the side of God. Moral chemicalization is universal, and you will find it working in every body of Christian Scientists. The few who have spiritual discernment will stand and suffer for Christ.



The many, who are only camp-followers, or who have the letter without the spirit, will unite to oppose the faithful who can no longer continue in material organization. The battle is the Lord's. We have only to stand still in Truth and Love and see the salvation of our God.

I am strong and free and am reflecting Christ to the world, day and night. I know that my dear students who are watching with our beloved Leader, Mrs. Eddy, feel the mighty power of the love which comes continually surging through my consciousness, until I feel that I am already in heaven. I know that I understand the words: Let "the word . . . have free course, and be glorified" (2 Thess. iii., 1). No material sense can obstruct the power of the divine idea. The night of materialism is far spent. God pity all who have not kept oil, spiritual love, in their lamps. To-day many are following blindly, and are walking in the glow of the light which shines from some who have kept their lamps filled and burning; others follow the majority, or popular opinion. Only *they* stand who have the letter *and* the spirit, and who understand the words and works of our Master, and of our Leader in her works, and words, and holy life.

I am experiencing more light and power with God every hour. "Behold, I come quickly" is being verified. I wish I could impart to you just a little of the visions I have of the future, when I shall have won a complete victory over the belief that I am subject, in the slightest degree, to a material body. I know that material organization must be abandoned by those who have made the demonstration of a perfect material organization, and that now we must begin "to build . . . on a wholly spiritual foundation"

(*Christian Science Sentinel*, vol. xi., p. 390), and, as I find that I am out of material churches, it seems almost as if I were out of a material body or organized matter.

I am absent from this false sense so much, and present with Love and Truth so constantly, that I almost see, and feel, and hear, and touch the real and eternal ideas which people the spiritual and *only* universe. Oh, how I work day and night for humanity! Let "the word . . . have free course, and be glorified." I know that my precious students who are able to discern the truth in Christian Science, feel my prayers, and my spiritual presence, and are lifted to a greater reliance upon the sustaining infinite.

Your faithful, loving teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 19, 1911.

*My dear Mr. S . . . :—*

Your letter appeals to me as from one who is seeking the solution of a perplexing problem which seems to exist between the Board of Directors and myself.

First, there is a difference of interpretation of Mrs. Eddy's writings, the text-book of Christian Science, *Science and Health with Key to the Scriptures*. Also the charge of mental malpractice, which, in a thorough investigation held by a Committee of Inquiry, composed of the Trustees of my church (all advanced divine metaphysicians), was proved absolutely groundless. I send you under separate cover a report of the Committee.

The publicity of the position in which the Board of Directors placed me before the world two years ago

could not have been borne by any woman who had not learned the "sweet secret of the narrow way" (*Miscellaneous Writings*, p. 389), and leaned heavily and entirely upon the sustaining infinite—our Father-Mother God.

If you are not a divine metaphysician you may not readily understand my definition of mental malpractice, to which you referred in your letter. Let me quote from *Miscellaneous Writings*, by Mrs. Eddy, page 31:

Mental malpractice is a bland denial of Truth, and is the antipode of Christian Science. To mentally argue in a manner that can disastrously affect the happiness of a fellow-being—harm him morally, physically, or spiritually—breaks the Golden Rule and subverts the scientific laws of being. This, therefore, is not the use but the abuse of mental treatment, and is mental malpractice.

Christian Scientists admit but one Mind as real, the Mind of Christ. They worship one God, one Spirit, or Soul, one creator—eternal Life, Truth, and Love. They regard all men as mental beings, emanations of the one creative Principle, God, and maintain that man reflects Life, Truth, and Love; therefore that man is spiritual, not material. This is the man of God's creating, and is found in the first chapter of Genesis which is the history of the real creation, when God made man in His own image and likeness, and gave him dominion over all things.

Opposed to this history of the real man is the Adam; or carnal, so-called man, found in the following chapters of Genesis. Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace" (Romans viii., 6). Thus we see that spiritual thought—life, truth, and love—is a force for good, the law of God.

The carnal thought, which is a belief of life and intelligence in matter, and which expresses itself in hate, malice, jealousy, envy, revenge, and all evil, is a so-called force which works discord, sin, disease, and results in death. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv., 22).

The exercise of the spiritual thought conveys peace, harmony, and spiritual uplifting, upon whomsoever it may rest. It naturally follows that the qualities of the carnal mind, indulged and sent out, would have the opposite effect.

Christian Scientists enlist to lessen sin, disease, and death. They admit the *claim* to a power called evil (which Jesus also admitted when speaking of the carnal, Adam, so-called man, and said: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it") but they do not believe this power to be real—eternal—therefore they follow the teachings of Jesus the Christ, our Way-shower to eternal Life. Obeying the law of Spirit—the truth by which they are governed, they labor to annul the qualities of the human mind, for themselves and for those who appeal to them for help. Thus they prove the omnipotence of the law of Spirit to free them from the claim of a law of sickness and death.

Mrs. Eddy has taught her followers to obey the law of God, to follow the teachings and example of Jesus the Christ; to have that Mind in them which was also in Christ Jesus, and to love their neighbor as themselves. Admitting but one power as real—the spiritual consciousness which God bestows,—a true Christian Scientist could not malpractise. He knows that

wrong thoughts indulged, or entertained of another, would react most heavily against himself, and he would thereby be giving power to evil as well as to good. By departing from the strict rule of divine Love, he would vitiate his power to do good, or to heal, and would come under the forces of evil, which he knows are destructive.

During twenty-six years of my Christian Science warfare, I have striven earnestly to make evil thought unreal, and to make the Christ-mind real and potent in the healing of sin and disease in all their manifestations. I have proved divine metaphysics or Christian Science to be demonstrable Truth. The severe test through which I have passed during the last two years has driven me to the height of demonstration of divine Love. I have been enabled to make injustice and cruel wrongs, ignorance, ingratitude, and disdain, unreal to myself. I have so well succeeded in overcoming and abnegating the human selfhood, that to-day, I can say with the Apostle, "None of these things move me." I stand immovable for the teachings of Jesus the Christ and Mary Baker Eddy—the possible demonstration of victory over sin, disease, and death, through obedience to the law of God.

I was accused by the five Directors of The Mother Church of mental malpractice, and, as I have said before, a thorough investigation of this charge was made, at my request, by the Trustees of my church in New York, and afterwards at the request of the Board of Directors. I asked that this be done by them without fear or favor. After an exhaustive examination of twenty-five of my students, sixteen of whom were later dropped from The Mother Church in Boston, this verdict was rendered—that my teachings and

practice were strictly in accord with *Science and Health*, the text-book of Christian Science. Three others stood for absolute Christian Science, making nineteen of the twenty-five practitioners who stood immovable with me.

When reports came to me from Boston of the efforts of the Board of Directors to prove my teachings and practice unscientific, I was incredulous. I knew that I was teaching and practising the Principle of Christian Science precisely as I had done for twenty-four years, and that I was constantly increasing in realization of Truth, and in demonstration of divine metaphysics. I could not believe that the Directors would attempt to assume the prerogative of my Teacher, Mrs. Eddy, who had always commended and endorsed my work. I have always obeyed constituted authority. Even though I did not agree with them, in their interpretation of Christian Science, I obeyed, and trusted God and our Leader to direct and enlighten me.

The accounts of their determination to find something by which they might depose me, were so frequent and well-authenticated, that I decided to speak to the practitioners (twenty-five in number) with whom I met every day to discuss metaphysical points relating to Christian Science practice and to go through the weekly Bible Lesson. I decided that I must protect myself and my church from the false charges, misrepresentations and absolute reversal of my teachings, which were made, and which I knew was mental malpractice. My only protection was to entrench myself in the citadel of divine Love and Truth, and reflect the qualities of Spirit to each one who was holding the opposite thought towards me.

I never for one moment permitted myself (nor did

my students the practitioners with whom I conferred), to cease declaring that these Directors were brethren—God's children; and that envy, hatred, malice, or any quality of the carnal mind, so-called, could not separate us from the love of God and unity in the bonds of Spirit. We obeyed our Leader's injunction as to malpractice, found in the *Church Manual*, Article viii, Section 8: "Members will not intentionally or knowingly mentally malpractise, inasmuch as Christian Science can only be practised according to the Golden Rule: 'All things whatsoever ye would that men should do to you, do ye even so to them.' (Matt. 7: 12)."

I strictly obeyed this By-Law, as I have always done, and during this controversy with the Directors I continued to declare for the omnipotence of Truth and Love, and the powerlessness of the claim of evil which opposes itself to good. This was called malpractice because I spoke directly to them. I leave all to judge who was malpractising and who has been so doing during the past two years.

I am never heard except when I defend my spiritual interpretation of *Science and Health*, and repeat my ever-increasing loyalty to my Leader, Mary Baker Eddy. I must fulfil the law of Love. I will quote from an article that appeared in the New York papers of November 8, 1909, in which I explained what I mean by mental malpractice:

I will give as an illustration what I understand to be the difference between mental malpractice and "Indispensable defence" (*Science and Health*, pp. 451, 452) or self-protection.

If I felt sure that I was being attacked, either ignorantly or maliciously by any person, I would fill my thought with

the qualities of God, Truth and Love, which alone render one invincible to the entrance of evil in any form—fear, doubt, envy, malice, revenge, and whatever proceeds from the carnal mind. From this fortress of defence I should speak to the person, addressing him by name, and should declare God's omnipotence and ever-presence, and that there is no other power nor presence.

In other words, I should come to him reflecting Truth and Love, and should declare that he is God's image and likeness, a spiritual being, perfect and immortal. I should then speak to the error which might be operating through the human mind, for which he has been an avenue. I should endeavor to see him as our Leader writes on page 476 of *Science and Health*—"Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." Then I should declare that malicious animal magnetism, in all its forms and phases, was powerless to work through a human personality, using him as an avenue to injure me or any one, or to hinder the progress of Christian Science. This could only bless the corporeal man, and is doing unto others what we would be willing to have others do unto us. It would heal the ill by casting out the evil thoughts which produce mental and physical disease. It is the superiority of spiritual power over material sense, and is not malpractice.

Mental malpractice is the influence of one so-called mortal mind over another, and may be either innocent, ignorant, or malicious.

Innocent malpractice:—A mother is often an innocent malpractitioner upon her child. With her own thought filled with the fear of disease or accident, apprehensive of danger for her little one, she produces these impressions upon the child's mind, to be afterward manifested on the body in the form of disease.

Ignorant mental malpractice is constantly in operation among those who are ignorant of the power of thought, and exercise their human wills to obtain that which they



desire. Gossip and harsh unjust criticism freely indulged, strike discord into many a heart, and are mental malpractice. Thus many are driven to Christian Science, where they find the lost chord of Christ, and a compassionate, divine Love, which attune to peace and harmony.

Malicious mental malpractice is any thought entertained or expressed with intention to govern or to injure another.

True Christian Scientists, admitting but one Mind, striving to have no other mind but the Mind of Christ; to have one God, and to love their neighbor as themselves, can only bless all upon whom their thoughts rest.

I trust I have not presumed too long upon your valuable time. I feel that if I answer your letter I must make plain my position, which I cannot do in a few words.

This letter is for your own information, in reply to your request.

Yours very sincerely

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 29, 1911.

*My beloved Student:—*

Your letter reached me yesterday. I cannot tell you the sorrow it brought. It seems too much to believe that there should be such a division in your dear church. I wrote E. . . at once and asked her what it all meant. She had mailed me a letter after the meeting and I received it to-day. She said very little, but mentioned the church meeting, and added that you and several others had not worked with the church for some time, and that you were called to answer whether you were willing to unite and work with the members in love.

She said that you all regarded the church as independent, and considered their present members as a "new organization," when it was under the same old By-Laws, with but a little amendment. They had, she said, been unable to get the By-Laws from Mr. F. . . who took them with him when he resigned as Clerk. She is, I am sure, most earnest to have all the members work in loving spiritual unity, guided by Principle. I cannot understand, my dear student, how this condition came about. If you and E. . . follow Christ and our beloved Leader, as I believe you both try to do, how did this separation come?

Governed by the one Mind, we are one in coöperation. The law of wisdom and intelligence, of Love and Truth, binds us in bonds which can never be severed. The struggle to make evil *unreal* and good *real*, to see each as Jesus saw man, through the lens of spiritual understanding and love, is what we are striving to do. This compels us to "love more for every hate," says our blessed Leader (*Miscellaneous Writings*, p. 389), and so we conquer self and live in love. Oh! my dear H. . . , do you realize what I felt when I read these words in your letter: "Their whole action is a disgrace to self-respecting people"? I wondered what malicious animal magnetism was doing among the lambs of my dear student's flock and what the term "new organization" meant. I was not able to write you a reply till I had roused myself from the false sense of things, and vigorously handled the "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910) which was working to make me believe that my two dear students were at variance. After awhile I rose into the clearer atmosphere of Truth and Love and I saw you both as God's perfect children.

He who hath seen the spiritual idea as the only child of God, does not accept sense testimony—the lie.

Then I sat down and wrote you and E. . . She will show you her letter I am sure, if you wish to see it. I knew that for some time there had been an indifference in the church, and that Mr. F. . . had resigned as Clerk, but I felt that this was normal chemicalization, and I have seen so much of this conflict among Christian Scientists, when error is stirred to the surface by Truth, that I gave it no serious consideration and left you and E. . . to solve the problem and restore harmony.

Dear H. . . , you say, "the organization which claims to be running at your command and under your protection and counsel I am unable to take part in." I do not know anything about "the organization," to which you refer. I know only the dear First Church of Christ, Scientist, in your city, and, whenever you or E. . . , as my students, need and ask for my advice, I, your teacher, shall always give you the benefit of my experience. You know what this advice is, and you can give the dear members the benefit of your teaching. I have no hesitancy in saying that I am willing to give my struggling Christian Science students all I have to give to help them "On the way there," as my Teacher for years has given me. I am not idle. I feel that our beloved Leader, Mrs. Eddy, and my blessed student, M. . . B. . . , are behind the shadows keeping watch over that church, and all the claim of the hosts of a suppositional hell can never overthrow it.

It has passed through deep waters. The dreadful blow was felt before the word was received, and the

fatal mental dagger did its work. God pity those who dealt this blow.

Now I see that error would strike again and demoralize this church-body, by bringing in division. Schism, strife and the poison of asps under the tongue would dismember it. Divine Love forbids such work, and commands that the serpent be uncovered and destroyed by those who *know* that God is All and man is good.

I shall remain in the citadel of Love, and from this vantage ground I shall send forth the Word—God's law—that sensuous, malicious animal magnetism, envy, jealousy, hate, malice, desire for place and power, self-love, self-will, lust, and hypocrisy, shall go out of that church, even if but two witnesses are left to love and fulfil the law of God. I know too well my mission. I shall stand for genuine Christian Science as my Leader requested me to do. I care not for physical personalities. They are the image of mortal, so-called, mind, and as I am instructed by *Science and Health* and our revered Leader's other writings, and her personal letters, I shall stand for Principle, and the *spiritual* personality or idea.

I shall work, watch, pray, and fight for our Leader's true followers, and for their churches of Christ, Scientist, everywhere. God has given me the "spirit . . . of power, and of love, and of a sound mind." This was my first text preached in Boston with Mrs. Eddy sitting beside me in the pulpit. I am absolutely fearless. I have met and demonstrated over the so-called claim of hate, malice, envy, and evil of individual and of universal consciousness. I have lived through all, and I shall stand and defend the teachings and work of Mary Baker Eddy. Love will do the work, for I love divinely, therefore efficaciously.

I feel sure, my dear student, that you know that I am standing for you and E. . . , just so far as you stand for Principle. If you stumble and fall by the wayside, I will do my duty and pick you up and help you to your feet, if you desire to press on in the warfare against the claim of evil; but I cannot do your work for you. You must do your own self-abnegation, and both you and E. . . must conquer whatever there is in your mental that is unlike Christ.

You comprehend my deep love for you, my dear H. . . , only so far as *you* love *God* and your *brother* and *sister*. I would do anything for you but wrong you, by not showing you the danger. I am happy to say that I have only love for those who have *temporarily* taken my church, and have done all that can be done to destroy my influence. But when I say love for "those" I mean for the ideal man, God's man, back of flesh, blood, and bones, which are substanceless nothingness. I do not love error nor its embodiment, neither my own corporeality nor another's. I refuse to recognize it as any part of God and His spiritual universe—the only universe, since God is All. I am building on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390). There is no matter.

The power is given to the Son, and you and I discern our sonship and reflect God, good, Love, Life, and Truth. I am strong in faith that, in some way, the wheat and tares will soon be separated in the entire Field. When we rise in divine Love we shall demonstrate a world or consciousness in which is no discord. There no arrow wounds the dove. Rise with those who are building on Christ. God bless and keep you and dear Mr. F. . . and all the dear members of that church, whose superstructure is Love.

With deepest love for you, dear one, and prayers that in this late hour you and E. . . do not lose the chord of Christ but sing the song of unity in the bonds of the Spirit, I am,

Your loving teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

November 3, 1911.

*My dear Mr. J. . . :—*

Your letter requesting "any pamphlets concerning your difference with the Board of Directors of The Mother Church, Boston, Massachusetts," is before me. I am sending to you, under separate cover, letters which at first I sent typewritten to my students and others who appealed to me throughout this country and from abroad. They were confused by the stand taken by the Directors which they declared was directly opposed to the teachings of *Science and Health* and our Leader's other writings.

I soon found that many Christian Scientists throughout the Field were appealing to me as to what this strange reversal of Christian Science, by those in authority, meant, and I decided to print my letters in pamphlet form. I have unswervingly maintained my stand for present immortality, and for the correct disposition of the claim of malicious animal magnetism as I was taught by my revered Leader and Teacher, Mrs. Eddy.

The Board of Directors do not agree with me as to the question of immortality and the handling of error. It was, and is a matter of difference of interpretation of Mrs. Eddy's teachings. I am following the spiritual interpretation of the Bible and of *Science and Health with Key to the Scriptures* as given me by Mrs. Eddy

during twenty-five years of her personal teaching and in nearly four hundred letters to me in her own handwriting. I have had photographed one hundred and eighteen of these bearing on the points for which I contended during my trial by the Directors. These letters confirm my position. The Directors were in authority. They were permitted to fulfil their mission. It was the beginning of a new era in the Science of Christianity. The "trial" through which I passed in the test of my fidelity to Principle, and to my Leader, Mrs. Eddy, has been recorded in history, as has been my emergence from material organization.

When all who had answered to the call of our Leader to begin "to build . . . on a wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390) were thrust out of material organization, and became pioneers for a "wholly spiritual" consciousness or character, they met with the antagonism of the materialists. This revealed my position to all who were able to discern the difference between materiality and spirituality. I contend for Mrs. Eddy's ability to make a demonstration of her teachings of immortality as did Jesus. I know from my personal association with her, from her letters, and from my spiritual understanding of the Bible, that she is the anointed of God in this age, through whom Christ is to appear the second time in the fulfilment of the law of Love.

The contemplation of a cemetery, tomb, grave, monument, obituary notices, and unity with the League for Medical Freedom, which necessitates association with material systems and seeks protection under the so-called material law,—all this is contrary to Christian Science, and is not in accordance with the teachings of Mary Baker Eddy as found in the text-book of

Christian Science, *Science and Health with Key to the Scriptures*, and her other writings.

Even at this early stage of building on a "wholly spiritual foundation," I am armed with sufficient spirituality to know the truth of the scientific statement of being which has given me courage to defend Mrs. Eddy's teachings (as she charged me to do) until she manifests her "wholly spiritual" individuality and *continues* her leadership, as spiritual idea.

Divine Science teaches the second coming of Christ, Truth, when the ideal man will reign forever among men, and will gather all who have on a "wedding garment"—all who have oil in their lamps (spiritual understanding), and will lead and guide them forever in the consciousness of eternal Life.

I am not contending with the Board of Directors. I am defending the teachings of Christian Science as taught by Mrs. Eddy. If the Directors, or any feel that I am differing with them, this is an admission that *they* are *opposing* my stand for our Leader's teachings of present immortality, and her possible demonstration of Principle, eternal Life, Truth, and Love, expressed in the ideal man.

My protection of her teachings can do no harm, and need not be opposed by any. They must uplift hope, faith, and understanding to the contemplation of something more spiritual and more in accordance with the law of eternal Life, something which directs thought away from cemeteries, tombs, graves, monuments, obituary notices, and an alliance with osteopaths and patent medicine vendors. All are to-day called to choose whom they will serve.

Our beloved Leader *seems* to be gone "into a far country," and the stewards *seem* to be beating the



"menservants and maidens" (see Luke xii., 41-46). But the genuine Christian Scientists will "occupy" the post of spiritual observation till Christ comes, and they hear the voice of the Christ-idea, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Loyalty to my Leader, Mary Baker Eddy, compels me to defend her teachings, and to demonstrate the power of spiritual thought-force to destroy all the efforts of so-called malicious animal magnetism in all the forms and phases which it assumes in its powerless attempt to silence the voice of the on-coming and re-appearing Christ-idea known to human sense as a woman—Mary Baker Eddy.

Very sincerely yours,  
AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 5, 1911.

*My dear Mr. T . . . :—*

There is a tone in your letter which touches a responsive chord in my thought, and indicates loyalty and affection for our beloved Leader, Mrs. Eddy. If, as I trust, you *do* see her, "as the revelator of Truth to this age, and the promulgator of the teaching of an endless life," you will recognize her mission, and the *necessity* of her demonstration over the claim of life in mortal mind and its embodiment—matter, the illusions or concepts which Truth must and will destroy. This understanding *is* life. It is the oil which fills our lamps, and lights the path of the genuine Christian Scientist.

The evident determination of mortal mind, so-called, to hold our spiritual Leader in the grave, or as ever

having lived and died in matter, has been met by spiritual thought-force; and the retreating "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910) can hardly be seen or heard to-day by those who are rising into the light of spiritual illumination. The stone of belief has been rolled away by many a soldier of Christian Science.

This glorious, glad resurrection hour finds us singing songs of praise to God for our beloved Leader, who has taught us how to love divinely, how to recognize the claim of malicious animal magnetism, as it works through its various channels or personalities, and how, finally to nullify its claim to power, by the Christ qualities of spiritual consciousness which we possess. You ask me if I am in favor with the Board of Directors. I remain in the same attitude as when they dropped my name from membership in The Mother Church. I cannot change my method of teaching and practice. I stand for absolute Christian Science, and *present* immortality. I teach this, always have taught it, and shall continue to teach as I was taught by Mary Baker Eddy. I demonstrate it as fast as I can, and teach all to do the same. I speak to impersonal error and its mouthpieces whenever I hear it voiced by persons. I have, from the beginning, done this. I meet every argument of the "enemy of good" with spiritual love—the only power which dissolves the adamant of suppositional hatred, malice, envy, jealousy, and revenge—nothingness.

Our Leader tells us that "The evil in human nature foams at the touch of good" (*Message for 1901*, p. 45), and the struggler for the goal of immortal selfhood must meet the opposition of "sin's revenge on its destroyer" (*Science and Health*, p. 48). But the understanding of

the impotence of the claim of malicious animal magnetism when met by divine love gives courage and might to win a victory. I have spoken publicly during the past two years only when I have been accused of being disloyal to my Leader, Mrs. Eddy, or as not teaching Christian Science according to the text-book.

Twenty-five years of close association with her in the mental, with no condemnation from her in regard to my interpretation of her teaching, and my application of it, and with letters to confirm my work, which are beyond a question, together with my demonstration of Principle both before and after the public crucifixion—all this has proved that I am a demonstrator of divine Science.

I was exonerated by my own church, but later I resigned, lest my personal presence might cause the opposers to disturb the peace, and I faintly apprehended that I was ready to leave material organization and build wholly spiritually. I will send you the result of the investigation made by eight of the nine Trustees who served on the Committee of Inquiry,<sup>1</sup> some of whom had been Trustees for twenty-three years, others for fifteen, and others for ten years. These are with me *now*, stronger than ever in their spiritual interpretation of *Science and Health* and our Leader's other writings, and scientific mental practice. One woman Trustee felt that I was wrong in teaching the immortality of man at the present hour, and my use of names. This is the only one of the nine Trustees who is not with me to-day. Eight of the old Board of Trustees are rising to see what this separation means, both in individual and universal thought. I, with all my students who have risen to spiritual apprehension and

<sup>1</sup> This report immediately follows this letter.

are following our Leader in her demonstration over all mortal mentality, am strong, through spiritual reflection, to prove the impossibility of error to destroy our work, or to hush the voice and message of eternal Mind.

Hundreds of my students have stood with me during all these tests. They attend church services every Sunday morning, and while the Trustees resigned from office when several new members were elected (feeling they preferred not to work with those who entertained such opposite views), yet they have regularly attended the church which they built, and there is no evidence, to an outsider, that two conditions of thought are there. Indeed there are not; there is but one Mind, and this understanding enables my students (sixteen of whom were dropped from The Mother Church and from this church for loyalty to their conviction of Truth) to attend services and feel the power and presence of Love—the only consciousness. These demonstrators of Truth and Love are building on “a wholly spiritual foundation” (*Christian Science Sentinel*, vol. xi., p. 390). They have only to do their own work.

I have not been moved by influence or money to take my large body of students, and those who follow my teaching of Spirit as all, and form another church, nor have I permitted a schism in the church, but I have taught the Truth, and am demonstrating love, which must convince all that I am a Christian Scientist. I have always stood against false statements in regard to our beloved Leader, no matter who voiced these charges. Person is not in the problem. Principle must be demonstrated.

I must “occupy” till she, who is to show us the proof of her teachings by demonstration, comes to her own. Then she, as idea—the fulfilment of the law of Love, the

representative of the motherhood of God—will take her place in the world and lead on the armies of Israel. Christ will reign, and we must rise to reign with him. There is no scriptural record of the *third* appearing of Christ. This is the fulfilling of the law. The sickle has been thrust in. We are working, watching, and praying for the reappearing of the ideal man, the compound idea, to remain forever among men.

Sincerely yours,

AUGUSTA E. STETSON.

## REPORT OF THE BOARD OF TRUSTEES OF FIRST CHURCH OF CHRIST, SCIENTIST, OF NEW YORK CITY

*Containing that portion of said Report which was both read and approved at the Special Meeting, of Church Members and Regular Attendants, held in the Church Edifice, 1 West 96th Street, New York City, on Thursday, November 4, 1909, at two o'clock in the afternoon.*

### INTRODUCTION

In the hope of removing whatever obstacles may lie in the way of the return of this church to the enjoyment of that peace and growth which belong to the children of God, the Board of Trustees beg leave to submit the results of their inquiry to you, after more than a month of tireless labor in arriving at the facts and conclusions which are herewith set forth.

During the last week of September, 1909, all the members of the Board of Trustees, of First Church of Christ, Scientist, New York City, except Mrs. Augusta E. Stetson, were requested to confer with the Board of Directors of The Mother Church, on September 24th, at Boston.

Mr. Edwin F. Hatfield and Mrs. Isabelle C. Dam were unavoidably prevented from complying with the request. All the other members of the Board of Trustees

of this branch church, who had been invited, appeared at the time appointed, and were received informally by the Board of Directors of The Mother Church. They found three other persons present, besides a stenographer; namely, Judge Clifford P. Smith, First Reader of The Mother Church; Mr. Virgil O. Strickler, and Miss Ella G. Young, First and Second Readers, respectively, of this branch church. It was stated, among other things, by Mr. Archibald McLellan, Chairman of the Board of Directors of The Mother Church:

1. That the Trustees of this branch church then present at Boston had been invited to the conference not in an official capacity, but as individuals;

2. That an investigation was in progress at Boston, and "was instituted because of the widespread impression obtained by all Christian Scientists throughout the Field, that there is something wrong with the teachings and practices in First Church of Christ, Scientist, New York City, and that these teachings and practices differ materially from those which obtain in other places;"

3. That no charge nor complaint was then pending against any particular person.

A synopsis of the testimony, said to be before the Directors at that time, was then given orally to the Trustees of this branch church there present, by Judge Clifford P. Smith, First Reader of The Mother Church, on behalf and by request of the Board of Directors of The Mother Church. The synopsis contained allegations of a very grave character. A copy of the entire evidence was therefore requested by the Trustees who were present, for the use of the Board of Trustees of this branch church. This request was not granted.

Two days after this conference, the Acting Clerk of this branch church received the following letter from Mrs. Stetson:

7 West 96th St.

New York, September 26, 1909.

Dr. John Franklin Crowell, Acting Clerk, First  
Church of Christ, Scientist, New York  
City.

Dear Dr. Crowell:—To-day I received a letter signed "J. V. Dittemore, Secretary," containing enclosures which purport to be copies of findings and orders by the Board of Directors of The First Church of Christ, Scientist, in Boston, Mass.

As a member of the Board of Trustees of First Church of Christ, Scientist, New York City, I request that you call a meeting of that Board at the earliest possible time, in order that the documents referred to may be laid before the Board for such action as may be proper.

Faithfully yours,

(Signed) AUGUSTA E. STETSON.

This request was complied with, and a meeting of the Board was held on October 1st, 1909. Mr. Strickler and Miss Young were present, in addition to every member of the Board except Mrs. Augusta E. Stetson. At that meeting the following documents were laid before the Board of Trustees:

September 28, 1909.

To the Board of Trustees, First Church of Christ,  
Scientist, New York City:

I hand you herewith a letter, and the enclosures therein referred to, dated Boston, Mass., Sept. 25, 1909, and purporting to be written on behalf of the Christian Science Board of Directors. About six weeks ago I was advised by those Directors that a charge then pending against me had been dismissed. Since which time I have had no direct communication from them, until the documents herewith handed



*you were received by registered mail on Sunday morning, Sept. 26, 1909. I immediately requested that a meeting of our Board be called to hear these documents read, and to take such action as may be proper. As the matter affects me individually, in a way that may make my presence undesirable, if not improper, I am absenting myself from the meeting.*

*I rest in the firm conviction that our Father-Mother God will guide your every action—even that divina Mind which is now manifested in glory in our beloved Leader, Mary Baker Eddy, through whom I became acquainted with her God—Life, Truth, and Love. This God I have endeavored to present and to represent to you, even as I have heard and seen while following my forever Leader, Mary Baker Eddy.*

*Let nothing separate you from divine Principle or from your Leader, Mary Baker Eddy, who will bring us all into the kingdom of our God and His Christ; "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15 : 23).*

*(Signed) AUGUSTA E. STETSON, C. S. D.*

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS  
THE FIRST CHURCH OF CHRIST, SCIENTIST,  
NORWAY, FALMOUTH & ST. PAUL STS.  
BOSTON, MASS.

*Office of the Secretary*

*September 25, 1909.*

*Mrs. Augusta E. Stetson, 7 West 96th Street,  
New York, N. Y.*

*Dear Mrs. Stetson:—By order of the Board of Directors I am sending you herewith a copy of the findings and orders concerning yourself this day made by them.*

*The copy of their action is sent you in order to inform you thereof and in order to admonish you concerning the errors on your part therein pointed out.*

*The Board directs me to express the hope that you will accept this admonition and desist from a repetition of the errors which they have pointed out.*

*Very sincerely,*

*(Signed) J. V. DITTEMORE,*

*Secretary for the Christian Science Board of Directors.*

Saturday, Sept. 25th, 1909

"The Board of Directors of The First Church of Christ, Scientist, in Boston, Mass., met pursuant to their adjournment of yesterday. Present; all of the Directors.

"The Directors took up and considered the case of Mrs. Augusta E. Stetson, a member of this Church and an authorized teacher of Christian Science, as presented by her statements recently made before the Directors and the testimony of twenty-five witnesses whose examination was concluded yesterday; namely,

Richard P. Verrall  
Miss Marion Stephens  
Arnold Blome  
Miss Sarah Hathaway  
Miss Jessie Colton  
Mrs. Kate Remer  
Mrs. Margaret Beecher White  
Mrs. Mary Freshman  
Mrs. Amelia Rowbotham  
Steuart C. Rowbotham  
Miss Ella Young  
Miss Sibyl Huse  
V. O. Strickler

Mrs. A. Aikman  
Hayne Davis  
Harry Fink  
Miss Margaret Duncan  
Miss A. E. Ensworth  
Miss Ida Pope  
Arthur Overbury  
Miss Mary E. Pearson  
Mrs. Anna Holden  
Mrs. Letitia Greene  
Miss Mary Pinney  
Mrs. Catherine B. Gillpatrick

"After having carefully considered the evidence, the Directors decided and unanimously agreed as follows:

1. That Mrs. Stetson teaches her students, or those with whom she has been holding daily meetings, that the branch Church of Christ, Scientist, of which she is a member is the only legitimate Christian Science Church in New York City; and she teaches her students, or said group of students, not to regard the other branches of The Mother Church which are in that city as Christian Science Churches.

2. That a considerable number of the witnesses whose testimony the Directors have heard, exhibit as Mrs. Stetson's teaching an erroneous sense of Christian Science, particularly in regard to the *application of Christian Science to human needs and conditions*; the witnesses whom the Directors have heard being with one exception her students and being a select body of students chosen by her, or a board of which she was a member, to be representative practitioners of Christian Science.

3. That Mrs. Stetson endeavors to exercise a control over her students which tends to hinder their moral and spiritual growth.

4. That Mrs. Stetson endeavors to obtrude herself upon the attention of her students in such manner as to turn their attention away from divine Principle.

5. That Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in "Science and Health with Key to the Scriptures," particularly by treating persons without their request or consent, and by teaching a select body of her students to do likewise.

6. That Mrs. Stetson attempts to control and to in-

jure persons by mental means; this being utterly contrary to the teachings of Christian Science.

7. That Mrs. Stetson has so strayed from the right way as not to be fit for the work of a teacher of Christian Science.

"After having considered these facts in view of the By-laws of this Church applicable to them, the Directors unanimously determined and ordered as follows:

1.—That the card of Mrs. Stetson be removed from the Christian Science Journal, and that the trustees of the Publishing Society be directed not to advertise her as a teacher or practitioner of Christian Science without first obtaining the approval of the Directors.

2.—That Mrs. Stetson's license or authority to teach Christian Science be and it hereby is revoked, and that she be and hereby is forbidden to undertake the work of a teacher of Christian Science until her fitness for such work shall have been proved and decided according to Article xii, section 1, of the By-Laws of this Church.

3.—That in order to inform Mrs. Stetson of the action now taken by the Directors and to admonish her concerning the things now pointed out by them, the Secretary of the Board shall send to her by registered mail a copy of these findings and orders."

The Board of Trustees proceeded at once to the consideration of the communication from Mrs. Stetson, in the light of what had occurred at the Boston conference, held the week previous. It is proper to state, however, that no authenticated copy of the foregoing "Findings and Orders" was ever filed with the Board of Trustees of this branch church.

Mrs. Stetson's communication to the Board contained the statement that she absented herself voluntarily from the

meeting. A member of the Board suggested the propriety of Mr. Strickler and Miss Young absenting themselves from the executive sessions of this Board, while the questions submitted in these communications were under consideration. Mr. Strickler, replying thereto, stated that this proposal met with his entire approval and that he would stand ready to give any information at his command to aid the Board in dealing with the matters before them. Miss Young stated that she was willing to do what the Board of Trustees desired her to do in the matter of withdrawing. Mr. Strickler and Miss Young then withdrew from the meeting.

At this same meeting (October 1st) a resolution was approved by the Board that the Directors of The Mother Church be requested to supply a complete copy of the evidence taken in Boston, for the use of the Board of Trustees of this branch church in the conduct of this inquiry. This resolution was communicated to the Directors of The Mother Church in a letter dated October 1, 1909, which reads as follows:

October 1, 1909.

*The Chairman of the Board of Directors, The First Church of Christ, Scientist, Boston, Mass.*

*Gentlemen:—On Friday last, when six of this Board of Trustees had the pleasure, upon your invitation, of meeting the Board of Directors of The Mother Church informally in Boston, it transpired that a great deal of testimony had been taken from some twenty-five of the practitioners who have been associated with this branch church. This testimony, as outlined by Judge Smith, appeared to be of a serious nature; but as a bare outline of only some of the testimonies was given by him, you will recall that a request was then made for a copy of all the testimonies. Judge Smith said he would rather not let*

*it be given out until further action was determined upon. Since then, action has been taken by your Board, involving one who is not only a member of this branch church, but a member of this Board of Trustees. Therefore, having in view our duty in the premises to properly consider this matter, we now make request that this Board be promptly furnished with copies of the examination of and testimony given (in any manner) by each and every member of this church who was called upon to appear before the Directors in the investigation relating to "the teachings and practices in First Church of Christ, Scientist, New York City," or in any manner relating to the teachings and practices of any of its members.*

*In view of your recent assurance that it is your desire, as it is surely ours, to come into closer understanding with each other, we feel no doubt but that you will see the wisdom and justice of granting this, under the circumstances, most reasonable request.*

*Judge Smith said on Friday last, "Let the present occasion be taken as an overture made on the part of the Directors of The Mother Church towards the branch church in New York City. Let nothing in the way of formality, or form, or anything of that sort, interfere with the endeavor to come into closer understanding." Anticipating, therefore, an early and favorable response, we are,*

*Sincerely yours,*

THE BOARD OF TRUSTEES OF  
FIRST CHURCH OF CHRIST, SCIENTIST,  
NEW YORK CITY.

By (Signed) Edwin F. Hatfield, Chairman.  
John D. Higgins, Clerk.

This request was not granted, as is shown by their reply of October 4th, which reads as follows:

# Report of Board of Trustees

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THE CHRISTIAN SCIENCE BOARD OF DIRECTORS  
OF  
THE FIRST CHURCH OF CHRIST, SCIENTIST,  
NORWAY, FALMOUTH & ST. PAUL STS.  
BOSTON, MASS.

Office of the  
Secretary

October 4, 1909.

*The Board of Trustees of First Church of Christ,  
Scientist, of New York City, No. 1 West  
96th Street, New York City.*

*Gentlemen:—We are in receipt of your letter of  
the 1st inst. and regret the attitude which it reveals.  
Your letter seems to indicate that you think you  
have no duty to perform unless it be to review and  
pass upon the action of this Board.*

*You have been informed of certain irregular  
practices of members in your church, disclosed by  
an investigation conducted by this Board, and these  
same facts are as open to you as they were to us;  
moreover, the lamentable conditions which exist and  
which have existed for a long time are within the  
personal knowledge of the Chairman of your Board,  
the two Readers, who are ex-officio members thereof,  
and many other persons whom we did not summon.  
What you should do is to obtain the testimony of these  
people and do your duty. Under the circumstances  
this Board calls upon you to wake up to the serious-  
ness of the situation, make your own investigation  
and act without fear or favor.*

*Very respectfully,*

CHRISTIAN SCIENCE BOARD OF DIRECTORS.  
By (Signed) J. V. Dittamore, Secretary.

On the same day that this letter was received, October 5th, the Committee appointed to prepare a plan of procedure for the inquiry, made its report, based on the assumption that Mrs. Stetson, Mr. Strickler and Miss Young

would absent themselves from the meetings of the Board, in accordance with the action taken on the day the Committee on Procedure was appointed.

The Inquiry was accordingly commenced on this basis, and all the former Reading Room practitioners were requested to appear before the Board of Trustees, at the Board Room at 4 o'clock P.M. on October 12th. They all responded at the time and place appointed and were informed of the inquiry and of the wishes of the Board of Trustees in regard thereto, by the reading of the following document:

#### ANNOUNCEMENT.

"Recent events have imposed upon this Board the duty of inquiring into the conditions and practices that have obtained in this branch of The First Church of Christ, Scientist, Boston, Mass.

"It is requested that during this inquiry you will not discuss with each other, or with any other persons, either the fact of the inquiry being in progress, the facts out of which it arises, or what would be proper evidence in such an inquiry. You are requested also not to discuss the proper action of the Board, but to keep constantly in mind the fact that there is only one Mind, manifested always in each and every idea of God, and that no other mind exists or can appear or express itself through any one connected with this inquiry. Also that each person concerned in this inquiry is a manifestation of that Mind and is governed by divine Principle.

"Without prejudicing his testimony, any witness may declare the spiritual facts, even when recounting the occurrences under investigation, thus aiding the Board to ascertain the occurrences and to administer any discipline found just and proper, without unduly fixing in consciousness



any falsities that may have been believed and declared by any one heretofore.

"You will be questioned, not only as to occurrences, but regarding the teachings of Mrs. Augusta E. Stetson and Reverend Mary Baker Eddy.

"You will all await the further call of the Board, each in the room formerly occupied as a practitioner's office in the church, Miss Colton and Mr. Verrall using the rooms on the mezzanine floor which they formerly occupied. You will each be called to appear individually before the Board. While you await this call, the following books are commended to your careful consideration: The Bible, Science and Health with Key to the Scriptures, by Mary Baker Eddy, Discoverer and Founder of Christian Science and the Manual of The Mother Church."

Thereupon, Mr. Strickler protested in writing against the Board's proceeding with the inquiry in the absence from the meetings of both Readers. In order to get the benefit, at the outset, of all that Mr. Strickler might have to say, he was called as the first witness, on Tuesday, October 12th. Notwithstanding the protest previously made, Mr. Strickler appeared before the Board and began to give his testimony. Before the meeting of the following day, and before the conclusion of Mr. Strickler's testimony, a second written protest was made by Mr. Strickler against the further progress of this inquiry, during the absence of both Readers from the meetings of the Board. In order that there might be no doubt whatever as to the regularity of the proceedings, it was deemed best to call a meeting of the Board of Trustees to consider this matter. Such a meeting was held on October 14th, all the members of the Board being present, including Mr. Strickler and Miss Young, the ex-officio members. Thereupon the Board of Trustees appointed a Committee of Inquiry composed of all the members of the Board except Mrs. Augusta E. Stetson, and the two Read-

ers of this branch church who have no right to vote at Board meetings, even though present. The Committee thus appointed was composed of the following persons:

Edwin F. Hatfield, *Chairman*  
John Franklin Crowell, *Secretary*  
Mrs. Suzanne S. Thomas  
Mrs. Isabelle C. Dam  
Joseph B. Whitney  
Adolph Rusch  
Wm. H. Taylor  
John D. Higgins

Something should here be said regarding the legality, as well as the propriety of this course. As to the propriety, the members of the Board of Trustees were unanimous in desiring to conduct the inquiry, without either Mrs. Stetson, Mr. Strickler, or Miss Young being present during the examination of the other witnesses, and yet so as to procure all testimony that would lead to a just and righteous judgment. The course pursued accomplished both these purposes. Mrs. Stetson and Mr. Strickler were both fully heard at the beginning of the inquiry. The Committee then had the benefit of all Mr. Strickler wished to say before proceeding with examination of the other witnesses.

As to the legality; the By-Laws of this branch church vest in the Board of Trustees, and in the First Reader, co-ordinate rights (Article xi, Section 1), in the administration of the church discipline. Either the First Reader or the Board of Trustees may initiate the action with a view to discipline. Mr. Strickler had been in possession for many months of the chief alleged facts upon which this inquiry was initiated by the Board of Trustees on October 1st, only a few days after the Board was officially informed of the things complained of. Having initiated the inquiry, the Board of Trustees had the right to prosecute it according to its judgment. Mr. Strickler mentioned

some of the alleged facts to a member of the Board of Trustees in August. That member thereupon informed Mr. Strickler that the matter was a proper one for him (Mr. Strickler) to bring officially to the attention of the Board of Trustees. Mr. Strickler did not then bring the matter to the attention of the Board of Trustees of this branch church, though he attended two meetings of the Board after that conversation, prior to the time when the Directors of The Mother Church moved in the matter. Indeed Mr. Strickler has never brought the matter to the attention of the Board of Trustees officially. It came before the Board by Mrs. Stetson's initiative, taken September 26th, the day she received the letter above referred to from the Secretary of the Christian Science Board of Directors.

Before the appointment of the Committee of Inquiry, the Board of Trustees considered carefully a phase of the pending question which was of prime importance, though of a preliminary character, namely, the question of the respective jurisdictions of The Mother Church and of this branch church in respect to the matters under consideration. While the Board of Trustees was duly considering this grave question, not previously raised in the history of this branch church, accusations that the Board was derelict in or oblivious to its duty, were heard on various sides, and from sources which might have been expected to manifest a more scientific attitude. These accusations were voiced even from the witness chair by persons who are within the jurisdiction of this branch church, and who were at that time before the constituted authorities, sitting in their official character, and therefore representing our beloved Leader, Mary Baker Eddy, and responsible to her and to God for the righteousness of their conduct and judgment. The giving of due consideration to this question of jurisdiction, and to certain constitutional questions connected therewith has enabled the Board and the Committee of Inquiry to

see more clearly the way of duty and to walk therein, and thus to avoid trespassing upon the rights of the constituted authorities of The Mother Church, and of individual members of this branch church. This consideration was so helpful to the Board and to the Committee in prosecuting this inquiry, that a concise statement of this phase of the matter seems to be proper at this point.

In her unfailing and ever watchful wisdom, our beloved Leader, Mary Baker Eddy, has organized her Church so that The First Church of Christ, Scientist, in Boston, Massachusetts, has complete and perfect authority in the jurisdiction defined for it in the Christian Science Manual. Branch churches are also perfectly self-governing within the jurisdiction granted to them by the same Church Manual and by the same authority; namely, Mary Baker Eddy.

It is as imperative that the branch churches protect their rights and perform their duties within the realm marked out in the Manual for them, as it is that The Mother Church officers protect the rights and perform the duties imposed upon them. In this way only can the kingdom of God and of His Christ be effectually established among men. For either of these authorities to neglect the proper performance of their respective duties, or to trespass upon the province of the other, would be disobedience to our beloved Leader on the part of Officers, Directors, Trustees, or Readers, whether of The Mother Church or of a branch church.

The duty and the spiritual benefit of obedience are the same in both cases, and the consequences of disobeying are inevitable; whatever may seem to be the relative importance of the duties imposed upon one or the other authority. As this is a branch church, the supreme question confronting its constituted authorities and also its members is, first, to gain a perfect understanding of, and then faithfully to per-

form its own duties irrespective of what other authorities or persons may or may not do.

Branch churches in their corporate capacity must presuppose the faithful performance of duty by The Mother Church officials in matters concerning only individual members of The Mother Church. Each church must do its own duty in the light of the facts laid before it, and of its own understanding of our beloved Leader's teaching and practice of Christian Science.

The Directors of The Mother Church have no authority to review the action of a branch church in a matter falling within the jurisdiction of the branch church. The constituted authorities of the branch church have no right to review the action of the Directors of The Mother Church, in a matter falling within the jurisdiction of that church.

Branch churches have no jurisdiction over teaching. Therefore, the question whether any person shall or shall not teach Christian Science cannot properly come before a branch church.

The authorities of this branch church are bound to judge according to the evidence before them, and in accordance with the law as laid down in the Bible, the Manual, "Science and Health," and in Mrs. Eddy's other writings. In the formation of this judgment, the findings and orders of the authorities of The Mother Church cannot properly be taken into account, for judging either in accordance therewith or contrary thereto. The authorities of The Mother Church have no right or power to interfere with the affairs falling within the jurisdiction of a branch church. Neither have the individuals who happen at the moment to be the authorities of The Mother Church any such right, either as individuals or as officials. This is clear from Article xxiii, Sections 1, 3 and 10 of The Mother Church Manual:

Article XXIII, Section 1, on "Local Self-government," reads in part as follows: "The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other. Each Church of Christ, Scientist, shall have its own form of government."

Article XXIII, Section 3, forbids a branch church to adopt the Manual of The Mother Church, thus compelling them to adopt such By-Laws for their own self-government as may be necessary or desirable to supplement the provisions of The Mother Church Manual, applicable to branch churches.

Article XXIII, Section 10, on "No Interference," says in part as follows: "In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs."

Having in view these general principles regarding the respective jurisdictions of The Mother Church and of branch churches and the rules of the Manual applicable to the matters under consideration, the members of this branch church can more easily comprehend the report of the Committee of Inquiry, now to be submitted as the Report of the Board of Trustees.

## REPORT OF THE COMMITTEE OF INQUIRY.

FIRST CHURCH OF CHRIST, SCIENTIST,

New York City.

This Committee was appointed by virtue of the resolutions approved by the Board of Trustees at a meeting held October 14, 1909, all the members of the Board being

present; also Mr. Virgil O. Strickler and Miss Ella G. Young, First and Second Readers, respectively, of this branch church. The Committee organized on the day of its appointment, by electing Mr. Edwin F. Hatfield as Chairman, and Dr. John Franklin Crowell as Secretary. The Committee has not ceased since that day to devote itself to the duties that devolved upon it; though the members of the Committee were all preoccupied with their personal and business problems, it was found possible to hold two sessions daily except Sunday. Some sessions were held on Sunday, there being in all thirty-five sessions, during which over 1,000 pages of typewritten testimony were taken. Every member of the Committee was present at practically all the sessions, except Mrs. Suzanne S. Thomas, whose residence is not in New York City, and whose family ties imposed upon her certain duties of an imperative character during the progress of the inquiry, which made it impossible for Mrs. Thomas to attend the sessions regularly.

The Committee is unanimous in the following statement of facts, deduced from the evidence before it:

I. First Church of Christ, Scientist, New York City, is a loyal branch of The Mother Church, and is an organic part of The First Church of Christ, Scientist, founded by Mary Baker Eddy, and of which she is the perpetual head.

II. Error cannot work through any person to separate this branch church from The Mother Church, or to separate loyal members of this branch church from our beloved Leader or from any one who is conquering error and manifesting the Christ-mind more and more.

III. This branch church derives its existence and also its rights from the action of Mary Baker Eddy, and recognizes her as supreme in spiritual leadership.

IV. This branch church has grown, in a little more

than two decades, from a small beginning to its present proportions, notwithstanding the fact that a number of Mrs. Eddy's students, who were members at its organization or in the early days of its existence, withdrew from its membership, and formed other branch churches in this city, while this branch church was still young in years, few in numbers, and apparently feeble in power.

V. The same character of opposition which manifested itself toward this church through those who withdrew from its membership and formed other branch churches in this city, subsequently manifested itself in other parts of the country and has widened and intensified itself up to this present time. Proof of this fact is in the possession of this branch church.

VI. This opposition persistently formulated and assiduously circulated false reports regarding this branch church, Mrs. Augusta E. Stetson, and other of its members. This circulation of falsehoods still continues.

VII. These reports were given currency, even in Christian Science circles. When directed against Mrs. Stetson they included charges of personal ambition, personal control, malpractice, hypnotism, mesmerism, etc., even to the extent of disloyalty to the Cause and to Mary Baker Eddy, the Discoverer and Founder of Christian Science, by entertaining the expectation of robbing Mrs. Eddy of her position as the Leader of Christian Science. When directed against this church, these reports were more vague, but were of a corresponding character, such as love of material wealth and power, ambition to overshadow The Mother Church, subjection to personal control, mesmerism, hypnotism, etc. These reports periodically re-embodied themselves during the past two decades, varying from time to time, but never losing their false character of holding Mrs. Stetson, this branch church, or some of its members in error, more or less grave.



VIII. These false reports were engendered and developed by malicious animal magnetism, which is the opposite and the opponent of Christian Science, and they were circulated by persons who did not properly protect themselves against aggressive mental suggestion, as enjoined by our beloved Leader in The Mother Church Manual, Article viii, Section 6.

IX. The widespread circulation of these unwarranted reports throughout the Christian Science Field, has kept many persons away from this branch church who would otherwise have come to its services and extended the right hand of Christian Science fellowship to its members.

X. Loyal to our beloved Leader and to the truth of being, this branch church and its loyal members have fought the good fight of faith, and have not despaired of the day when the members of this branch church will all be recognized by their brothers of other Christian Science churches, as made in the image and likeness of God, and as manifesting the Christ-mind, instead of in subjection to error in its aggressive and hideous forms.

XI. It is the purpose of this branch church to obey the By-Laws that have recently been promulgated, also all By-Laws that may hereafter be lawfully promulgated, even as it has heretofore obeyed the existing By-Laws, as understood by the constituted authorities of this branch church.

XII. Although this inquiry included general conditions prevailing in this branch church, it soon became apparent that the conditions alleged in evidence taken were almost entirely confined to what had been done and said in practitioners' meetings, and to their effect upon the general body of the church. For this reason the hearings were preëminently occupied with the part played by the persons directly participating in these meetings.

XIII. This assemblage of practitioners appears never to have had any formal authorization. It simply grew up out of the common desire of persons similarly occupied to benefit by regular association for mutual improvement, and we find that there is quite general agreement among witnesses as to what took place in these meetings, but that there is a fundamental difference in the attitude of witnesses toward statements made and occurrences that took place at said meetings. During the past year Mrs. Stetson made numerous mental defences against hostile manifestations toward this branch church, as well as toward herself. With regard to these defences, practitioners appear to have grouped themselves into two classes. Nineteen practitioners consider them as justifiable, defensive declarations in handling error. Four or five now appear to have regarded this kind of defence as amounting to malpractice upon persons whose names were mentioned. To the smaller group of witnesses the use of persons' names without knowledge or consent is the distinguishing mark of malpractice; the larger group insists that self-defence against mental aggression of known personal agency is a legitimate and indispensable method of maintaining their position against mental assassination and as efficient practitioners in Christian Science. The evidence plainly discloses that Mrs. Stetson's teaching and practice were clear on the fundamental differences between treatment and self-defence against aggressive mental malpractice.

XIV. All practitioners agree that the treatment of a person in whose relations to them the aggressive mental attitude is wanting is always conditioned upon the person's knowledge or consent, and that unless this consenting condition is present, the attempt is malpractice. This has been their uniform teaching.

XV. This Committee finds, therefore, that there are these two conceptions extant in this church of what

constitutes proper self-defence in the handling of error. A large majority of the witnesses called are positive in their statements:—

(1) That the use of names of absentees was confined to the handling of aggressive mental suggestion in the effort to defend this branch church organization and its members against malpractice from without its fold.

(2) That in no case where mental aggression was wanting, were the names of persons ever used by Mrs. Stetson in handling error in these meetings. Nor did she teach such uses. On the contrary, she taught that such use of names would be unwarranted invasions of the mentalities of innocent persons, and hence malpractice. Although one or two of the witnesses testified that the aggressive mental relation was wrongly assumed by Mrs. Stetson to exist, a majority of witnesses agreed that Mrs. Stetson had ample knowledge of aggressive mental suggestions, attacks or hostile acts on the part of persons where names were taken up by her in defence of this branch church and of herself. In view of the widespread hostility generally pervading the Field, resulting from misrepresentations regarding this branch church, and the activity of disaffected ex-members of the church, the fact of aggressive mental attitude was placed beyond dispute.

XVI. We find that Mrs. Augusta E. Stetson has not manifested resentment nor malice toward any of the Directors or Officers of The Mother Church or the Publishing Society, or toward any other person.

XVII. We find that Mrs. Augusta E. Stetson has manifested in a marked degree the divine love enjoined by Jesus Christ, and by our beloved Leader, which loves enemies, prays for those that despitefully use and persecute you and say all manner of evil against you falsely, for Christ's sake.

XVIII. Personal control, as alleged in our hearings, appears in most complaints to amount to nothing more than advice given against or in favor of courses of conduct, acts or relations that were deemed prejudicial or otherwise to the individual's welfare. The habit had grown, upon the other hand, among some, of bringing to Mrs. Stetson such personal matters as had no reasonable ground for any proper claim to her attention. Practitioners are repeatedly appealed to for advice in domestic and business affairs, and acting on such advice is sometimes characterized as "personal control." In the treatment of patients, such cases have been reported as advising persons to leave their employers, on the ground that the relation stood in the way of the person's spiritual safety or of the patient's recovery. In other cases, it was alleged of some that they were not entirely free in selecting their places of abode, because of being warned against associating with others who were opposed to the teachings of Christian Science, or were known to be disloyal to this church. Several objected to the rule which discouraged absences or lateness at practitioners' meetings as being personal control. There were a few complaints at not feeling free to visit other churches in this city during times of service in our own church. Finally, there was the allegation that undue influence was attempted, although the allegations are not wholly in accord with statements in other parts of testimony given.

XIX. Practically all of the cases of alleged control were not regarded as objectionable at the time, but appear to have been so viewed later. The attitude of the complainer, in probably no individual case, amounted to an abdication of personal responsibility by reason of any attempt at control, of which the facts are known. On the contrary, the net weight of evidence is preëminently to the effect that so-called control by practitioners and by Mrs. Stetson was welcomed rather than resisted. To persons of spiritual discernment, the intuitive foresight of the

competent practitioner, balanced by common sense in regard to human matters, has undoubtedly had the effect in this church of developing the moral fibre and strengthening the moral force of individual character. Instances of actual personal control are comparatively insignificant in proportion to the advantages derived from the mental and moral coöperation of practitioner and patient, or of teacher and student in this church.

XX. This church has always borne its share of the burden of establishing and extending the Cause of Christian Science in this City and State.

Whatever its shortcomings may have been or are now, it has not sulked in its tents when the enemies of the Truth made attack. It has neither been niggard with its energies nor its resources in defending its fellow workers under prosecution for exercising the rights and liberties of the sons of God in the healing ministry. Notably, as its official records show, it has contributed liberally to such expensive prosecutions as the White Plains case, in which Mr. John C. Lathrop, of Second Church of Christ, Scientist, New York City, was the defendant in one case, and John M. Goodwin in the other; also more recently to expensive litigation in a neighboring portion of New Jersey, where the local membership was ill prepared to bear the burden alone.

XXI. This defensive service extended to the halls of the State Legislature, to which, whenever occasion required, men and women from among our membership were ready to give unsparing efforts to guarantee to Christian Scientists their Constitutional rights as God-fearing citizens of this State and nation. The battles fought in legislative committees by representatives of this branch church were fought in behalf of the entire Field, because of the lead which this State has long taken in legislative progress on new issues such as are raised by the advent of a new-old

religious power in the life of the people. Not boastingly, therefore, but rejoicing in the privilege of service, has this branch church caused public opinion to respect its voice in demanding the recognition of the rights of religious worship and spiritual workers in Christian Science.

XXII. In the relations of the membership of this church with nearby churches in Christian Science, the measure of fellowship, according to evidence presented, has been somewhat limited by the fact that, to no inconsiderable extent has the membership of other local branch churches been made up of persons who, for reasons deemed sufficient to themselves, have withdrawn from this church. Where those reasons were of a protesting character, the conditions of further fellowship were not entirely favorable on account of the attitude of outgoing members. Finally, there is no doubt that estrangements of membership from this church have contributed a considerable contingent of disaffected brethren to the other branch churches of greater New York and vicinity. Under the circumstances, whatever the causes may have been, it is in evidence that the progress of Christian fellowship was from this particular source not generally strengthened.

XXIII. Among the complaints alleged for withdrawals of disaffected persons, were criticisms of teaching, undue personal control, favoritism, and similar representations of an unofficial character, which were never brought to the attention of the authorities by any one willing to vouch for them as charges. There is probably no large religious congregation where similar conditions are not constantly present. It must needs be that offences come, and where the standard of spiritual growth and the requirements of individual effort are such as to demand little for self but much for the Cause, there is apt to be a falling away where faith and strength are not vital enough to hold the members in unity of purpose and spiritual power,

XXIV. We find, therefore, that it has been always assumed that every member of this branch church has had ample work within the fold of its own body to occupy the attention of any one desiring to grow. For that reason, occasional visits to other church services were discouraged. Instead of being a fault to discourage fellowship of this particular character, general religious judgment would no doubt regard it as a proof of fidelity to the vows of membership.

XXV. In more particular respects, one of the chief complaints is that the members of this church have been taught that this is the only legitimate Christian Science church in New York City. The denials of this allegation compare with the affirmations of it as about four to one. The actual relations likewise disprove the truth of the claim that such is the view accepted in general among our members. On the contrary, there could be no such measure of good will as actually exists, if such a view as that were current in the members' conception of relations with other churches. The Committee therefore finds that any such allegations affecting church relations have not been sustained.

XXVI. In the testimony taken by this Committee a class of allegations occurs of a rather different character from those involving malpractice, personal control and relations to other churches. These allege the existence of wrongful attitudes towards human relations, particularly the marriage relation, the parental relation and the relations of the sexes generally. In teaching the spiritual precepts of the Christian Scriptures, emphasis has been laid upon certain aspects of the human relations with a disquieting effect upon some hearers. But it is impossible to teach Christian Science without some such attendant effects. Indeed, the rule in Christian Science which must govern the efforts of individuals to spiritualize their characters and purify their relations, requires that they emerge out of the

*ciate it, profoundly thank you for it, and gratefully accept the spirit of it; but I must decline to receive that for which you have sacrificed so much, and labored so long. May divine Love abundantly bless you, reward you according to your works, guide and guard you and your church through the depths; and may you—*

*“Who stood the storm when seas were rough,  
Ne’er in a sunny hour fall off.”*

*Lovingly yours in Christ,*

*(Signed) MARY BAKER G. EDDY.*

In conclusion, your Board of Trustees desires to assure the Congregation that at all times the interest of this branch church will be fully protected, and that all questions which have arisen in regard to the proper practice of Christian Science in this branch church, will be finally and properly settled, in accordance with our beloved Leader, Mary Baker Eddy's, teaching and practice of Christian Science, before the Board of Trustees of this branch church ceases to take every possible step for the accomplishment of this end.

*(Signed) EDWIN F. HATFIELD,*

*Chairman.*

*(Signed) JOHN FRANKLIN CROWELL,*

*Secretary.*

*For Committee of Inquiry.*

The foregoing report was submitted by said Committee to the Board of Trustees on the 4th day of November, 1909, and duly approved by said Board, and ordered presented to the meeting of the church held on said November 4th, 1909.

*(Signed) EDWIN F. HATFIELD,*

*Chairman of the Board of Trustees.*

*(Signed) JOHN D. HIGGINS,*

*Clerk.*



## CHAPTER XII

### THE FINDINGS AND ORDERS OF THE BOARD OF DIRECTORS OF THE MOTHER CHURCH EXPLAINED.

There should be no schism in the body.—1 Corinthians xii., 25.

ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth.—*Science and Health*, p. 580.

THE controversy between the Directors of The Mother Church and myself and some of my students, resulted in the following "Findings and Orders" which the Directors made against me on September 25, 1909,<sup>\*</sup> in an attempt to deprive me of my right to teach and practise Christian Science.

1. That Mrs. Stetson teaches her students, or those with whom she has been holding daily meetings, that the branch Church of Christ, Scientist, of which she is a member, is the only legitimate Christian Science church in New York City; and she teaches her students, or said group of students, not to regard the other branches of The Mother Church which are in that city as Christian Science churches.

This is not a true statement of the facts. In reply to it I will explain: First Church of Christ, Scientist,

<sup>\*</sup> A peculiar phenomenon occurred on this day, September 25, 1909. The newspapers reported that telegraphic and cable communications were cut off. For the space of half an hour a great silence reigned in all telegraph offices.

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New York City, over which I was placed by Mrs. Eddy in 1887, and was later ordained as pastor, is the original Christian Science church in New York City. I remain as spiritual head of this church in all its history. Certain members went out from First Church and organized Second Church, when the membership of First Church was only about sixty, and we worshiped in a small hall.

A short time afterward other members separated from First Church, while First Church was still few in numbers and holding services in a small hall. They organized Third Church. Members of Second Church separated very soon (less than a year) after Second Church was organized, and taking a part of the members of Second Church, organized Fourth Church. Those who started Fifth Church of Christ, Scientist, also separated themselves from Second Church during the building of Second Church edifice, and took with them a part of Second Church membership. Sixth Church of Christ, Scientist, was formed from members of Fourth Church, who separated while Fourth Church was worshipping in a hall. With the exception of First Church, only one of these churches has built an edifice.

I have always deplored schisms. The members of a church should unite in building up a church-body until they provide their own church edifice, and should worship together in unity and love until, through growth in numbers and from lack of seating accommodation, they are compelled to form another branch of The Mother Church. This outgrowing branch should continue to increase in numbers until it in turn builds an edifice for its members. This is divine law and order. Multiplication of branches of The Mother Church is legitimate Christian Science demonstration:

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Division of branch churches is not Christian Science demonstration.

In explaining this to my students, I had remarked that the churches in New York City should have followed this divine order. The several churches when chartered by the State were legal, from a *material* standpoint, but they were not legitimate from a *spiritual* standard, because they were schismatic. This I explained to the Directors during my "trial" in Boston, but they seemed incapable of understanding the difference between a legitimate Christian Science Church, and a church founded by seceders, which St. Paul warned against when he said: "There should be no schism in the body" (1 Cor. xii., 25). Again he says:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, . . . that there are contentions among you (1 Cor. i., 10, 11).

The definition of "Schism" given by the *Standard Dictionary* is:

A division or splitting up of a church into factions or opposing bodies because of difference on questions of belief or administration.

It was my duty to teach my students divine law and order, to live in unity and love with the brethren, and to discourage all schismatic tendencies in themselves and in others. I still adhere to my teaching on the subject of schisms, and condemn contention and lawlessness. I also contend that each branch church

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should make its own individual demonstration of a church edifice. First Church of Christ, Scientist, New York City, remained together in unity and love, and made a true demonstration in building its edifice; its own members alone supplying the love, the labor, and the money.

2. That a considerable number of the witnesses whose testimony the Directors have heard, exhibit as Mrs. Stetson's teaching an erroneous sense of Christian Science, particularly in regard to the *application of Christian Science to human needs and conditions*; the witnesses whom the Directors have heard being with one exception her students, and being a select body of students chosen by her, or a board of which she was a member, to be representative practitioners of Christian Science.

This "Finding," that my teaching of Christian Science was erroneous, was the *opinion* of the Directors of The Mother Church, by whose standard alone I was judged. *Science and Health*, and Mrs. Eddy's other writings corroborate my teaching. Her own words regarding my interpretation of Christian Science are to be found in her letters to me which I am prepared to produce. Students of Mrs. Eddy's books will eventually decide as to the correctness of my teaching.

The Directors of The Mother Church frequently charged that I regarded myself as God's idea and that I taught my students so to regard themselves. The Directors considered my affirmation that I was immortal as unscientific, and that it was not in accord with Mrs. Eddy's teachings. My students and I contended for immortality here and now. The Directors' contention was for mortality now, and the demonstration of immortality as a future possibility. They decided

that because of our declaration of God's allness, and of our spiritual birthright, and immortal consciousness here, now, and forever, that we were not Christian Scientists.

Our explanation that we had chosen to work out our problem of divine metaphysics according to the scientific facts of being—as found in *Science and Health with Key to the Scriptures* and our beloved Leader's other writings—that divine Mind created all; that there is but one Mind, God, and that we are mental beings, spiritual ideas of God, had no effect upon the Directors, who persistently declared that *we* were mortal, and that *they* were mortal, that it was absurd for us to claim immortality now. We argued that we could not make a demonstration of Christian Science by admitting *both* mortality and immortality as *real*.

They did not seem to understand that there is but one Mind—eternal Life—and that man is a spiritual, mental being proceeding from, and reflecting this one Mind or God; but to them there seemed to be two minds—evil and good. They contended for the reality of evil, and looked in the centuries to come for good, God, to be demonstrated through man. They could not understand that a Christian Scientist should use the Word of God now, as Jesus did, to destroy evil thought; but considered that if one addressed a human mentality who was voicing impersonal evil it must be to injure. There appeared to be no understanding of metaphysics or the power of the God-thought, which destroys evil thoughts. They would not admit the Christian Scientists' privilege to speak the Word of Truth to error which was working through an individual to injure another. It was useless to reason with them on the point of self-defence against malpractice.

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The Directors have never been able to explain, nor have I ever understood their "Finding" regarding my "*application of Christian Science to human needs and conditions*," and I do not *now* know what this means. My application of Christian Science "to human needs and conditions" has been proved in thousands of cases of physical healing of disease; in thousands of cases of moral healing, through the reformation of the sinner, and in the building up of First Church of Christ, Scientist, New York City, through twenty-five years of preaching, teaching, and the practice of Christian Science; and, finally, by safely sheltering my flock in a church edifice, which stands as a tribute of love and gratitude to our beloved Leader and Teacher, Mrs. Eddy. This church edifice was built at a cost of one million, two hundred and fifty thousand dollars, and it was dedicated free of debt as soon as completed.

3. That Mrs. Stetson endeavors to exercise a control over her students which tends to hinder their moral and spiritual growth.

I have never taken personal control of my students. As their teacher, I realized my responsibility when they seemed to need special help; but I always directed them to Principle, and away from my *physical* personality. I have always faithfully carried out Mrs. Eddy's instructions to her student-teachers, which may be found in the *Manual of The Mother Church*, Article xxvi, Section 2, which reads as follows:

A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after

it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES as a help thereto.

Similar instructions are found in her other writings.

The influence of my thought, spiritualized by constant communion with God in my healing work, in service to my church for many years, and in the overcoming of error in myself through the operation of Truth and Love in my consciousness, could not hinder the spiritual progress of my students. Again let me quote my Leader and Teacher, Mrs. Eddy, as authority for the care of my students.

. . . we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding. His power over others was spiritual, not corporeal. To the students whom he had chosen, his immortal teaching was the bread of Life (*Retrospection and Introspection*, p. 91).

Upon using this quotation as authority for the care of my students, one of the Directors asked me: "What has Jesus' work to do with you? Do you put yourself on the plane with Jesus?" I answered: "No; but he is the Way-shower, and our Leader, Mrs. Eddy, urges us to follow him. I must emulate his example. If we are his disciples we must obey his words 'Follow me.'"

So far as I have demonstrated wisdom, truth, and love, I have guided my students according to the teachings of the Master and my Leader, Mary Baker Eddy. Did Jesus take personal control of his students? Does a

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teacher of a college or institute take personal control of those who are under his personal instruction when he requires a demonstration of a problem which they are investigating? I have been the principal of the New York City Christian Science Institute for many years, and have conscientiously taught and spiritually guided those who placed themselves under my care.

I obeyed, and continue to obey the teaching and example of my Teacher and Leader, Mary Baker Eddy, who has faithfully watched my development in Christian Science, and by personal counsel and frequent letters to me, during twenty-five years, has been a faithful way-shower to immortality—eternal Life. Like the great Exemplar, Jesus the Christ, she has proved herself a watchful shepherd to her flock—a spiritual guide to health, happiness, and an endless life.

4. That Mrs. Stetson endeavors to obtrude herself upon the attention of her students in such manner as to turn their attention away from divine Principle.

This "Finding" seems to be a repetition of the third, which I have already answered. Let the unprejudiced and the just who know of my life and my work during twenty-five years of preaching and teaching truth in New York City, decide whether my teaching, preaching, healing, and writings could turn the attention of any away from Principle—God. "Finding 4" was again only the *opinion* of the Directors. We differed in our interpretation of Christian Science.

5. That Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in "Science and Health with Key to the Scriptures," particularly by treating persons without their request or



consent, and by teaching a select body of her students to do likewise.

The *Standard Dictionary* defines "Pretend" as follows:

To put forth as an excuse or pretext, or put on as a disguise; assume a false appearance of, as with intent to deceive; appear to do without actually doing; make insincere display of; simulate.

I have not practised nor taught "pretended Christian Science." I have not put on Christian Science "as a disguise." On the contrary, I have put on the armor of Truth and Love. I have stormed sin in its bulwarks by voicing the Word of God to error, and have aroused slumbering evil in personalities, in my efforts to cast out evil thoughts—the cause of all disease and discord. Thus have I healed the sick and the sinning. I have so far fearlessly and successfully met "sin's revenge on its destroyer" (*Science and Health*, p. 48).

Every Christian Scientist should realize his mission, that he has enlisted in a mental warfare against sin, sickness, and death. Our Leader, Mrs. Eddy, says:

I thunder His law to the sinner, and sharply lighten on the cloud of the intoxicated senses. I cannot help loathing the phenomena of drunkenness produced by animality. I rebuke it wherever I see it. The vision of the Revelator is before me. The wines of fornication, envy, and hatred are the distilled spirits of evil, and are the signs of these times; . . .

Error will hate more as it realizes more the presence of its tormentor. I shall fulfil my mission, fight the good fight, and keep the faith (*Miscellaneous Writings*, pp. 277, 278).

I have not *appeared* to do the works of healing and of

building up the Cause of Christian Science in New York City, in erecting and dedicating a church edifice as a tribute of love and gratitude to our Leader, Mrs. Eddy, and in the healing of sin and its manifestation, disease. I have *actually done* these works through the application of spiritual thought-force. Hundreds of my loyal students (among them *many* representative people of New York City) testify of this to-day. As I have before stated, my teaching of Christian Science is in consonance with Mrs. Eddy's instruction in *Science and Health with Key to the Scriptures*, and her approval of my understanding of divine metaphysics is set forth in her personal autograph letters to me, covering a period of twenty-five years.

The "Finding" that I teach Christian Science by "treating persons without their request or consent" is not true, but that I address persons in self-defense "without their request or consent," and that I teach "a select body of her [my] students to do likewise," is true. This is every one's inalienable right of mental spiritual defense against the mental robber and assassin. I have the documentary proof in Mrs. Eddy's own handwriting that this is what she has taught.

I speak the Word of God to impersonal error whenever I see it personified, and through whomsoever it is voiced. I hesitate not to use the argument that God is All, and evil is powerless, whenever I see so-called malicious animal magnetism operating through persons. I quickly detect the touch of the mental malpractitioner, who ignorantly, innocently or maliciously becomes a mouthpiece for error, and sometimes I see the person. Mrs. Eddy tells us in the third edition of *Science and Health*, volume ii., page 43: "We can even now plainly

see the individual with the thought or evil intent that he sends forth."

To this class of mental assassins Mrs. Eddy must have referred when she said, "I thunder His law to the sinner. . . . I rebuke it wherever I see it." She does not ask the human personality who is representing evil, error, if she shall rebuke it, error, whether present or absent; but like her Master she storms sin in its citadel—personal embodiments—for the incorporeal evil embodies itself in the corporeal—and she keeps peace with God.

One of the complaints was, that I used the names of persons in my treatment of patients. I have always done this. I was taught to use, in my treatments, the names of my patients. I have never hesitated to speak the Word of God—the Truth—to any mental argument of sin, disease, and death operating through any personality, especially when I knew that my own mental precincts were being invaded by the mental trespasser who argued to me for the reality of evil. Truth and Love have always been my mental defense. During my trial by the Directors of The Mother Church, I found my accustomed refuge in "the secret place of the most High"—my spiritual consciousness—my only shelter from the false mental arguments which were sent out against me, at times threatening to overwhelm and destroy me. The mental, audible, and published arguments were the reverse of my words and works.

I was informed by one who knew the conditions in Boston, and have his letters to this effect, that there was a determination to take my church, appropriate my work, prejudice my students, destroy my influence, and expel me from The Mother Church. This confirmed the necessity of spiritual mental defense against

impersonal evil working through individuals. I was God-impelled to speak to my students at the noon-day meetings for the Bible Lesson, and tell them of the gravity of the situation. The mental arguments which came to me continually from the efforts which were being carried on, to find complaints against me from disloyal students, aroused me to the necessity of using the "sword of the Spirit"—the Word of God—in defense of my spiritual understanding, my health and my life.

In regard to my right to hold the noon-day meetings, which was questioned, I will quote Mrs. Eddy's own words as authority:

Teachers of Christian Science will find it advisable to band together their students into associations, to continue the organization of churches, and at present they can employ any other organic operative method that may commend itself as useful to the Cause and beneficial to mankind (*Retrospection and Introspection*, p. 85).

After imparting to the practitioners at the noon-day meetings the effect which these mental arguments of the reality of evil would produce on us, if they were not met by Truth and Love and made unreal to us, I told them how I should defend myself; my students, our church and the Cause of Christian Science, and advised them to argue for the reality of God—good—and for the powerlessness of aggressive mental suggestion. That they might not make any mistake in regard to their method of defense (for this is the first time in my experience in Christian Science that I have ever felt the necessity of addressing, by name, the Directors of The Mother Church to protect them and our Cause from impersonal evil, which was operating through them

to overthrow me), I then gave what I should use as the counter-argument of Truth to annul the arguments of error. I spoke to the practitioners as follows:

"Before I allow myself to address the Directors and others by name, that they may hear the truth that I shall speak to them, I shall commune with God, and rise into my spiritual consciousness where God will utter His words of Truth through me. I shall remain in this silent sanctuary of prayer until I realize the allness of Truth and Love, before I declare to them the truth of being, the allness of good, and the nothingness of evil. Jesus said, 'When ye come into an house [mental precinct], salute it.'" The only salutation that a true Christian Scientist can use when entering the consciousness of a patient to heal him, or to address a person in self-defense, is divine, efficacious Love and Truth.

I spoke the names of the persons, and addressed each of them in substance as follows: "I come to you in love. There is no power nor presence but Truth and Love. God is omnipotent, omniscient, and omnipresent. Eternal Life, Truth, and Love fill all space, and there is no other power nor presence. God made you in His own image and likeness. You are spiritual, and reflect only good to me, for God is All-presence. You are God's child—perfect, immortal consciousness. I am God's child. I reflect Life, Truth, and Love to you. As God's children we cannot be separated. The false claim called malicious animal magnetism, mesmerism, hypnotism, envy, jealousy, hatred, evil, revenge, etc., has no power to influence you to think or act for error. Evil cannot use you, nor convince you that there is a power opposed to God.

"You reflect Life, Truth, and Love to me and to all

Nothing can come to me from your consciousness but what God sends me, for God—Spirit—governs and controls you and me, and mine and all. Malicious animal magnetism is a false claim; it has no power and cannot personify itself through any one; it cannot argue to me through you to discourage me, nor make me believe in its reality. It cannot cause me to resent nor grieve because of its mental suggestions. Evil is neither person, place, nor thing, and God never made it. Therefore it does not exist. Life, Love, and Truth govern you and me and all mankind. You cannot wrong me nor wrong yourself by thinking or voicing error. Sin has no power over you, it only annihilates itself, for the wages of sin is death. Error has no power to deceive you. The law of Truth to error is, 'Thou shalt surely die' (*Miscellaneous Writings*, p. 208). Error must be destroyed by Truth and Love."

My students offered, in substance, the same prayer and arguments of Truth daily, met the aggressive mental suggestions with Truth and Love, asking God to manifest His power to those whom we believed were being influenced to use every effort to discredit and destroy our spiritual influence for the emancipation of humanity from the evil thoughts which result in sin, disease, and death.

6. That Mrs. Stetson attempts to control and to injure persons by mental means; this being utterly contrary to the teachings of Christian Science.

This is a false statement and the reverse of my teaching and practice which is founded on the premise that God—good—is All, and that there is no other power or presence. No genuine Christian Scientist sends out evil thoughts to injure any one. He would not be a

Christian Scientist if he did. A Christian Scientist makes evil unreal. I have always been radical in my statement of divine metaphysics, that evil has only the power which one gives its false claims.

Our Leader, Mrs. Eddy, says of mortals:

Again: mortals are the embodiments (or bodies, if you please) of error, not of Truth; of sickness, sin, and death. Naming these His embodiment, can neither make them so nor overthrow the logic that man is God's likeness. . . . Holding the *right* idea of man in my mind, I can improve my own, and other people's individuality, health, and morals (*Miscellaneous Writings*, pp. 61, 62).

I hold the right idea of man, the spiritual thought, in mind, and send out the truth of being to all; namely, that man is spiritual, perfect, an idea of God. These thoughts which reflect Principle, Life, Truth, Love, are a law of annihilation to evil, and can never injure anyone upon whom they rest.

Therefore the rule is, to "take up arms against error at home and abroad" (*Science and Health*, p. 29), wherever it is manifested, deny it as having power to injure, and save yourself and the victims of the mental assassin.

Evil thoughts are mental assassins, and they must be met by spiritual thought which destroys their influence to injure.

Mrs. Eddy says on this subject:

The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the living Truth, to protect themselves therefrom, is committing an offense against God and humanity. With *Science and Health* for their textbook, I am astounded at the apathy of some

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students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these—and even the teacher's own deficiency in this department. I can account for this state of mind in the teacher only as the result of sin; otherwise, his own guilt as a mental malpractitioner, and fear of being found out (*Miscellaneous Writings*, pp. 114, 115).

I have endeavored to be faithful as a teacher in observing this instruction, and have taught my students to detect, uncover, and rebuke sin in themselves, and in others, in whatever form it presents itself. I have striven to attain the Mind of Christ and the spiritual power of the Word which destroys the foundation of sin, belief of life in matter, hypnotism, mesmerism, malicious animal magnetism.

Again Mrs. Eddy says:

Whoever reaches this point of moral culture and goodness cannot injure others, and must do them good. The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof (*Science and Health*, p. 95).

Obeying spiritual intuitions, a Christian Scientist is morally obligated to use "the sword of the Spirit, which is the word of God," whenever error mentally or audibly is externalized or embodies itself in physical personality. Mrs. Eddy further says:

The superiority of spiritual power over sensuous is the central point of Christian Science.

No person can misuse this mental power, if he is taught of God to discern it.



This strong point in Christian Science is not to be overlooked,—that the same fountain cannot send forth both sweet waters and bitter. The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you intentionally to influence mankind adverse to its highest hope and achievement (*Science and Health*, pp. 454, 455).

One of the accusations against me was, that I made the statement: "Evil, error, go to your place and take your embodiment with you." Adam, mortal man, the false mortal thought which Jesus called the "lie" came from dust, nothingness, and returns to dust, nothingness. Error, mortal thought, is no part of man. God, Truth, never made so-called mortal man. This false Adam was conceived in lust and brought forth in iniquity. When a Christian Scientist detects the arguments of error, it is his duty to rebuke it, error, under every mask, and thus free the mortal from impersonal evil, if possible, by driving error to its place, nothingness. If error resists Truth it always takes its embodiment with it. Mrs. Eddy says: "Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness" (*Science and Health*, p. 537).

For centuries Truth has remanded mortal man—the illusion—and his embodiment—or the body of sin—to dust, nothingness. This reveals the real man, Truth's representative, the ideal child of God.

Mrs. Eddy affirms: . . .

This is the law of Truth to error, "Thou shalt surely die." This law is a divine energy. Mortals cannot prevent the fulfilment of this law; it covers all sin and its effects (*Miscellaneous Writings*, p. 208).

The law of God, eternal Life, Truth, and Love,

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destroys all evil thoughts, and their embodiments must finally go to their place, and reveal the real man in God's image and likeness. As a shadow disappears before the light, so error and its fleshly embodiments must finally go to their place, nothingness.

All [mortals] go unto one place; all are of the dust, and all turn to dust again (Eccles. iii., 20).

Also we read:

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place (Acts i., 25).

In using the argument of Truth to destroy evil in others, the Christian Scientist benefits himself most, for Truth is thereby operating in his own consciousness and thus eliminating error in himself.

I have always understood that each individual makes his own place from his reflection of good or evil. Our environments as well as our personalities express our thought. As we defend our Christ-consciousness, so must we defend our mental environment, the place that we have made for ourselves. Another cannot take our place and *retain* it, and he can only *temporarily* hold our possessions. The spiritual power which enables the Christian Scientist to demonstrate his place, increases as he builds wholly spiritually on the rock, Christ, and he cannot lose his place in divine Mind nor can he lose the objects of his spiritual thought.

Let us hear what Mrs. Eddy says in regard to place:

No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the

place of the author of Science and Health, the Discoverer and Founder of Christian Science. Each individual must fill his own niche in time and eternity (*Retrospection and Introspection*, p. 70).

There is no robbery in divine Mind. Mrs. Eddy emphatically teaches as follows:

The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform. Such a post of duty, unpierced by vanity, exalts a mortal beyond human praise, or monuments which weigh dust, and humbles him with the tax it raises on calamity to open the gates of heaven. It is not the forager on others' wisdom that God thus crowns, but he who is obedient to the divine command, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's" (*Retrospection and Introspection*, pp. 70, 71).

We therefore render to Cæsar (mortal mind and its embodiment), the flesh, sin, sickness, and death; and we render to God and His spiritual man the fruits of the Spirit—love, peace and joy, health, holiness and immortality.

Another charge was brought against me—that I used the expression "six feet under ground." One day after we had finished reading the Bible Lesson, a student asked about the earthquake which had just occurred in Messina, Italy, where so many innocent people were buried in the débris. I answered, "God's people were never buried in débris." I explained that these people belonged to the race of Adam, and came from the ground. That Adam was the false man, not the man of God's creating. I repeated the history of the false creation as found in the second chapter of Genesis,

which is the opposite of the record of the spiritual creation found in the first chapter of Genesis—when God made man in His own image and likeness, blessed him, and gave him dominion over all things. Adam came from the ground—nothingness. He earns his bread “In the sweat of thy [his] face.” He has a short span of existence as a mortal, labors throughout this existence to provide for his temporal necessities, brings out thorns and thistles, maturity and decay, and finally returns to dust and buries himself, according to mortal mind measurements,—six feet under ground.

I explained to my students that the forces and gases of so-called mortal mind, its pent up malice, envy, hatred, revenge, greed, lust, hypocrisy, avarice, etc., found those qualities of mortal thought in that location the point of least resistance. The people were under the belief of life in matter—were governed more or less by evil propensities, and were unprotected by spiritual thought-force. They would doubtless have eventually gone the way of Adam, and would have been buried under débris or ground—illusion, belief, nothingness. Let me quote Mrs. Eddy on this subject:

Incorporeal evil embodies itself in the so-called corporeal, and thus is manifest in the flesh. Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. The outcome of evil, called sin, is another nonentity that belittles itself until it annihilates its own embodiment: this is the only annihilation (*Message for 1901*, pp. 48, 49).

Mrs. Eddy further says on this subject:

Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter or body;

the more ethereal is called mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man.

The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being (*Science and Health*, p. 293).

Continuing Mrs. Eddy's instruction in regard to the application of Truth or the Word of God to error, I quote her words as follows:

We attack the sinner's belief in the pleasure of sin, *alias* the reality of sin, which makes him a sinner, in order to destroy this belief and save him from sin; and we attack the belief of the sick in the reality of sickness, in order to heal them. When we deny the authority of sin, we begin to sap it; for this denunciation must precede its destruction.

. . . . .

Sin ultimates in sinner, and in this sense they are one. You cannot separate sin from the sinner, nor the sinner from his sin. The sin is the sinner, and *vice versa*, for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's "image and likeness" (*Retrospection and Introspection*, pp. 63, 64).

Referring again to the earthquake and its claim to destructive forces, Mrs. Eddy contradicts the power inherent in mortal mind. She scientifically opposes and destroys (with Truth) this false claim in the following words:

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There is no vapid fury of mortal mind—expressed in earthquake, wind, wave, lightning, fire, bestial ferocity—and this so-called mind is self-destroyed. The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, “The anger of the Lord.” In reality, they show the self-destruction of error or matter and point to matter’s opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil (*Science and Health*, p. 293).

Jesus cast out devils, healed the sick, and raised the so-called dead, through the power of the Word, his Christ-mind. Jesus, at the grave of Lazarus, “cried with a loud voice, Lazarus, come forth. And he that was dead [in belief] came forth, bound hand and foot with graveclothes. . . . Jesus saith unto them, Loose him, and let him go” (John xi., 43, 44). And he that was apparently dead came forth. To whom did Jesus speak the word, “Loose him, and let him go”? To the evil thought which held the human Lazarus to the belief that he lived in matter. When the devils—evil thoughts—had left him, Lazarus was in his right mind and knew that he had not died. Let us hear what Mrs. Eddy says on this subject:

Jesus said of Lazarus: “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it (*Science and Health*, p. 75).

The potency of the Word—the spiritual thought—the Christ-mind—was thus demonstrated, proving that man, when governed by God, has dominion over all things. “Jesus . . . stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance” (*Science and Health*, p. 134).

Jesus spoke the Word to evil (so-called mortal thought), which was expressed in personalities. Jesus met two men coming out of the tombs, possessed with devils—evil thoughts. These men felt the force of Jesus’ spiritual thought. It rebuked them (the devils); and they asked why he came hither to destroy them. They instinctively recognized the Christ ideal-man, and knew that he would cast them out. The devils said to Jesus, “If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go,” and they departed from the men, and “ran violently down a steep place into the sea, and perished in the waters.” The power of Truth and Love destroyed the evil thoughts and saved the men. Christian Scientists follow Christ; they cast out devils, evil thoughts, with the Word, and deliver men from their tormentors—carnal thoughts. The account of this healing is found in the 8th chapter of Matthew, 28th to 32nd verses.

Let me recall another instance of the superiority of spiritual thought over material resistance. The potency of the Word, as used by Jesus, is shown in the healing of the epileptic boy, whose father brought him to the Master. The boy, when he saw the Master, even before Jesus spoke to him, resisted the spiritual power which radiated from Jesus: “When he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.” A chemicalization

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was produced before Jesus spoke the Word. Then Jesus spoke the Word and rebuked the foul spirit which possessed the child, with these words:

Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead.

Jesus was not intimidated by the appearance of death in his patient, as many disciples of the present day might be at this severe chemicalization, but "took him by the hand, and lifted him up; and he arose." Had not Jesus possessed sufficient spiritual power the epileptic boy would not have been raised, but he would have yielded to the claim of death, and the father would have obeyed the laws of Adam, and would have buried the embodiment of error. Lazarus, the two men from the tombs, and the epileptic boy responded to the mighty power of the Christ-mind, and were restored to their normal condition. The story of the epileptic boy is taken from Mark ix., 14-29.

Jesus said to the disciples of that day, "The works that I do shall he do also; and greater works than these shall he do" (John xiv., 12). His disciples of that age were not able to effect greater works. His disciples of this age must rise to possess the Christ-mind, if they would obey his commands and do the work of casting out evils and restoring humanity to a normal condition of health and harmony.

Mrs. Eddy says:

Jesus taught us to walk *over*, not *into* or *with*, the currents of matter, or mortal-mind. . . . He annulled the laws of matter, showing them to be laws of mortal mind, not of



God. He showed the need of changing this mind and its abortive laws. He demanded a change of consciousness and evidence, and effected this change through the higher laws of God. The palsied hand moved, despite the boastful sense of physical law and order. Jesus stooped not to human consciousness, nor to the evidence of the senses. He heeded not the taunt, "That withered hand looks very real and feels very real;" but he cut off this vain boasting and destroyed human pride by taking away the material evidence. . . . Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes (*Unity of Good*, pp. 11, 12).

During the latter part of the year 1908, Mr. Archibald McLellan, editor of the Christian Science periodicals, had published in the *Christian Science Sentinel* an editorial based on a news item in a New York City newspaper. The newspaper gave a distorted and erroneous account of the purchased property for a new church. The editorial was misleading, and would have prejudiced all, who were not conversant with the facts, against First Church of Christ, Scientist, New York City. I was "aware" (*Christian Science Sentinel*, vol. xi., p. 910) of the insidious attempt of the "enemy of good," through human personalities, mentally to manipulate me and my students, and to misrepresent my work, and I used the counter-argument of Truth to protect myself and my students, and in defense of my church and of the Cause of Christian Science.

Mrs. Eddy advises us in these words: "strengthen

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your citadel by every means in your power, and remain within the walls for its defense" (*Pulpit and Press*, p. 2). The "secret place of the most High"—my spiritual consciousness—is the temple of the living God. In this temple I found refuge from the storm and tempest of mortal mind. Behind this omnipotent bulwark of Truth and Love I was safe, and spoke the Word of God to the claim of evil. Mrs. Eddy says:

Likewise should we do as metaphysicians and Christian Scientists. The real house in which "we live, and move, and have our being" is Spirit, God, eternal harmony of infinite Soul. The enemy we confront would overthrow this sublime fortress, and it behooves us to defend our heritage (*Pulpit and Press*, p. 2).

7. That Mrs. Stetson has so strayed from the right way as not to be fit for the **work** of a teacher of Christian Science.

Again, this was only the *opinion* of the Directors. I was not judged by divine metaphysicians. The righteous Judge—my Father-Mother God—will judge me, my motives, words, and works, in His own time. Eight of the Board of nine Trustees of my church, some of whom have been with me for over twenty-four years, agreed with me from the beginning of this controversy, and continue to express their convictions of the truth of Christian Science as taught me by Mary Baker Eddy, and by the demonstrations which we have made of the power of Truth and Love, and which have sustained us and have delivered us from the power of the adversary. They agree with me in my interpretation of Mrs. Eddy's instructions, as contained in the text-book, *Science and Health with Key to the Scriptures*, and in her other writ-

ings, and they have continued with me up to the present time.

Nineteen of the twenty-five practitioners also sustained my teachings and a majority of the students and church *members* who for many years had aided me in building up the Cause of Christian Science, and the church edifice.

I would state here, that a few years ago there was circulated throughout the Field of Christian Science the report that the mention of names, or even holding the name in thought in Christian Science was to be dropped. The question arose, How is it possible to avoid thinking the name of the patient, and what is the objection to thinking or speaking the person's name when you address his thought to reflect Truth to sin or disease? Who has instituted this change in treatment?

Nowhere in Mrs. Eddy's letters to me, nor in her written works, nor in her personal advice, do I find her authority for the avoidance of names. On the contrary, I have in my possession her specific written instructions to use names. After thorough investigation of the subject, I scientifically detected the subtle effort of malicious animal magnetism—impersonal evil through its actors and mouthpieces—physical personalities—to escape detection by disarming the Christian Scientist with the suggestion, "not to use names." Throughout the Scriptures we find that names occupy a most important part in the history of man and the universe, in which the fact that no person or object is without a name is described in the following words of our Leader:

Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and

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creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness (*Science and Health*, p. 507).

Each man is identified by his name; each town, city, state, and country is distinguished by a name. Each object, from the infinitesimal to the infinite, is individualized and has a name. I detected this last subtle attempt of the evil one—the so-called dragon—to deprive man of his identification, by effacing his name from consciousness. Those who fell under this suggestion had never been personally taught by Mrs. Eddy; or if, having had the privilege of class instruction, they had not grasped her teaching—that evil thoughts must be overcome by good thoughts; that whatever you would say to a person audibly to benefit him, and would have him say to you, you have a perfect right to say mentally. “Therefore all things whatsoever ye would that men should do to you, do ye even so to them” (Matthew vii., 12). This is not mental malpractice, but is true Christian Science Mind-healing, or divine metaphysics.

Christian Scientists have a mission, which is to reflect the Mind of Christ,—as did the Master—mentally and audibly, and to demonstrate the power of good thoughts over evil thoughts and evil thinkers.

All should be glad to have any one send them thoughts of Truth and Love. Spiritual understanding or the mental Messiah, has revealed the insidious attempt of malicious animal magnetism to deprive man of his divine birthright—his individuality—which would leave him nameless—nothing.

As Truth is understood and demonstrated, and as the Christian Scientist assimilates himself to God, he

reflects Truth and Love. As of old, the evil thinker and doer feels the mental influence of "troublesome Truth" (*Science and Health*, p. 542), and inquires, "Art thou come to destroy us?" Error does not wish to be known or identified, nor to have its deadly work uncovered, therefore the suggestion that the names of persons be dropped.

This was quickly detected by the spiritually minded—the Christian Scientist—who was wielding his sword in the defense of Truth and Her ideas. As the soldier of Christ is attacked by the false claims—envy, jealousy, hatred, impersonal evil, through a human personality, he must address the person. With divine Love he must forbid error to voice itself through a physical personality. In this way, Jesus used his mental sword to defend himself as well as the sick and the sinner from impersonal evil. He cast out devils, evil thoughts, and this healed the patient.

Let me quote Scriptural authority for the use of names. Throughout the Bible, names are significant and of great import. Jesus called Lazarus by name when he bade him come forth. He also used Peter's name when he said, "Thou art Peter, and upon this rock I will build my church" (Matthew xvi., 18). He also said to Peter, "Get thee behind me, Satan."

Mrs. Eddy evidently saw in the latter days,—which are upon us—that *attempts* of impersonal evil, through its avenues and agents—physical, finite personalities—would be to deprive man of his name. Wisdom bade her protect *her* name by demanding that it be announced as author of her book, *Science and Health with Key to the Scriptures*, at every church service. She always requires that *her name* be given as the author of her poems when sung as hymns or solos in the church

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services. Thus she keeps her name before the public, "lest we forget," that in this age she is the messenger of God to mankind to awaken humanity from sin, sickness, and death, to the spiritual fact of being, health, holiness, and immortality. In a letter from Mrs. Eddy, addressed to me at the laying of the corner-stone of my church, are the following words:

Beneath this corner-stone, in this silent, sacred sanctuary of earth's sweet songs, pæans of praise and records of Omnipotence, I leave my name with thine in unity and love.

Yet this word went forth throughout the Christian Science Field, by those in authority, to discontinue the use of names of patients. One of the Boston Church officials went so far as to declare: "One should not even *think* the patient's name." In the light of divine Science, and with a knowledge of Holy Writ, this would mean total annihilation, and condemnation of all mankind as having incurred the penalty of sin, as indicated in these words: "Thou hast rebuked the heathen, Thou hast destroyed the wicked, Thou hast put out their *name* forever and ever" (Psalm ix., 5).

We have Scriptural authority for defending our names, and the promise that if we love, serve, and obey the law of God, our names shall be written in the Lamb's book of life, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels" (Revelation iii., 5).

The Christian Scientist should make a study of the use of names found in the Holy Bible from Genesis to Revelation, and decide for himself whether

Mrs. Eddy understood and taught the value and use of names.

When the angel Gabriel announced to Zacharias that a child should be born to Elizabeth, he said: "Thou shalt call his name John." Elizabeth also accepted the name John. At the time of the child's circumcision others thought that he should be named for his father, as there was no one by the name of John in the family. His mother insisted that his name should be John, and when they appealed to his father, who had been speechless many months because he doubted God's promise, Zacharias "asked for a writing table and wrote, saying, His name is John." Immediately his speech was restored and he praised God. The account of this story is found in the First Chapter of Luke.

The law of God is imperative,—it must be obeyed. The angel, who gave the *name* to the child, reflected or manifested the word of God, divine authority, over Zacharias, who could not speak until he had yielded to divine Principle—Mind, Spirit—and named the child, John.

Again a message came from God to Mary through the angel Gabriel. Mrs. Eddy says of this angel Gabriel, that he imparts "a sense of the ever-presence of ministering Love" (*Science and Health*, p. 567). His message to Mary was, "Behold, thou shalt conceive . . . and bring forth a son, and shalt call his name JESUS" (Luke i., 31). Thus, throughout the ages, unto all who have been divinely anointed and appointed, including Mary Baker Eddy, God has voiced Himself to the world.

Jacob's name was changed to Israel, *after* he had fought a good fight. Saul received the name of Paul *after* he had struggled out of the material darkness of

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belief into the light of understanding, and unto all those who strive for immortality will be given a new name—"the seal of God in their foreheads"—spiritual understanding.

Another Mary's recognition of Jesus at the tomb confirms the significance of *names*, and the importance of the use and defense of names. Mary knew not her Master, but thought him the gardener, although she saw him and heard his voice as he talked with her; but she did not know him until he spoke her name, "Mary." Quickly she then responded, and gave him *his name*; "Rabboni . . . Master" (Teacher).

It is apparent to the spiritually illumined that the insidious attempt of impersonal evil, which found expression through finite personalities who were not awake to the suggestions of malicious animal magnetism, was thwarted by the divine metaphysicians or Christian Scientists who reflected and still continue to reflect Truth, thus fulfilling the law of Love which is the law of annihilation to sin, sickness, and death, and *not* the law of annihilation to man.

Let me refer to the language of St. Paul in his defense before Agrippa:

I stand and am judged for the hope of the promise made of God unto our fathers:

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. . . .

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ . . . should rise from the dead, and should shew light unto the people, and to the Gentiles (Acts xxvi., 6, 7, 22, 23).



Also in his defense before Felix:

Neither can they prove the things whereof they now accuse me.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust . . .

Touching the resurrection of the dead I am called in question (Acts xxiv., 13-15, 21).

I will conclude, with the words of our beloved Leader, Mrs. Eddy, in *Retrospection and Introspection*, in the Chapter entitled "Waymarks":

St. Paul said to the Athenians, "For in Him we live, and move, and have our being." This statement is in substance identical with my own: "There is no life, truth, substance, nor intelligence in matter." It is quite clear that as yet this grandest verity has not been fully demonstrated, but it is nevertheless true. . . . Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration.

Ask God to give thee skill  
In comfort's art:  
That thou may'st consecrated be  
And set apart  
Unto a life of sympathy.  
For heavy is the weight of ill  
In every heart;  
And comforters are needed much  
Of Christlike touch.

—A. E. HAMILTON.

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*The following is my authority for standing for absolute Christian Science.*

### THE WAY OF WISDOM

MARY BAKER EDDY

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matthew 6:24.

The infinite is One, and this One is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ,—born of God,—the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*. "There is no matter" is not only the axiom of true Christian Science,

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but it is the only basis upon which this Science can be demonstrated.

*Christian Science Journal*, vol. xxvi., p. 696.

“WHERE SHALL WISDOM BE FOUND?”

NEW YORK, N. Y.,  
January 17, 1909.

Mrs. MARY BAKER EDDY,  
Chestnut Hill,  
Brookline, Mass.

*Revered Leader:—*

When searching for the answer to Job's question, "Where shall wisdom be found? and where is the place of understanding?" we found it in you, our beloved Leader, who are wisdom's mouthpiece to this age.

The demonstration of our church is the direct result of your instructions obeyed, and we shall continue to follow as you forever lead on in "The Way of Wisdom." You are continually pouring into our lamps the oil of consecration, and we are drinking of the wine of inspiration which you provide. The word has gone forth, "Hurt not the oil and the wine."

In grateful acknowledgment of the redemption of the first-born, mindful of the ever-present protection of divine Love, we will enlarge our spiritual phylacteries, binding them as frontlets between our eyes, that we may "demonstrate Christian Science to a higher extent." Having completed our demonstration of the church militant, we will strive more earnestly to attain the higher understanding which will reveal the Church Triumphant, where "Spirit is infinite; therefore *Spirit is all*." No mistaken sense whose incentive is in malicious animal magnetism can prevent this unfolding.

The "spiritual modesty" with which you have "crowned The Mother Church building" has been and ever will be our abiding inspiration in building upon "a wholly spiritual foundation." Glorious, indeed, is it to have the horizon

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of our spiritual vision thus widened by virtue of your vigils on the watch-tower of Zion.

Loyally yours,

The Board of Trustees of First Church of Christ, Scientist,  
New York City.

E. F. HATFIELD, *Chairman*.

JOHN D. HIGGINS, *Clerk*.

*Christian Science Journal*, vol. xxvi., p. 697.

In this reply to Mrs. Eddy's "The Way of Wisdom" some of the members of First Church of Christ, Scientist, New York City, pledged themselves to the upbuilding of the Cause of Christian Science on "a wholly spiritual foundation."

As teacher and practitioners we were obliged to declare for our "wholly spiritual" arguments. We knew that spiritualized thought would heal much more effectively and instantaneously than the former state of consciousness, which admitted more or less of the human. In *Rudimental Divine Science*, page 9, Mrs. Eddy says:

The teacher of Mind-healing who is not a Christian, in the highest sense, is constantly sowing the seeds of discord and disease. Even the truth he speaks is more or less blended with error; and this error will spring up in the mind of his pupil. The pupil's imperfect knowledge will lead to weakness in practice, and he will be a poor practitioner, if not a malpractitioner.

The thoughts of the practitioner should be imbued with a clear conviction of the omnipotence and omnipresence of God; that He is All, and that there can be none beside Him.

As teacher and Christian Science practitioners we had come to the point in our spiritual growth when Mrs. Eddy saw that we must accept, and rise to the absolute. I observed that disease and sin offered greater resistance to the imperative demands of Truth and Love as we rose higher in the apprehension of the allness of Spirit, and that error would not yield to both the human and the divine state of thought. Therefore we were ready to follow our Leader's advice and work from a "wholly spiritual" vantage ground.

Christian Science must be spiritually discerned. "Its Science must be apprehended by as many as believe on Christ and spiritually understand Truth" (*Science and Health*, p. 110). Thus we see that the failure of so many is due to their lack of spiritual apprehension of Truth, and their almost wholly material conception of divine metaphysics or Christian Science.

Of the twenty-five practitioners, six seemed incapable of comprehending "wholly spiritual" teaching, and resisted the statement of positive Truth. The carnal mind always resists the imperative demands of divine Science. Jesus met this resistance—Mrs. Eddy met it. I encountered it.

The Directors of The Mother Church called me to account for teaching absolute Truth, namely, that man is "wholly spiritual" here, now, and forever. They contended for the material belief of life and intelligence in matter, and argued from a material basis, mingling good and evil, mind and matter, flesh and Spirit, and to me their arguments weighed heavily on the side of materiality.

During the "trial" in Boston, before the Directors, every argument was used by them to prevent us from following our Leader's instruction to build "on a wholly

spiritual foundation" (consciousness). They repudiated our claims that we are immortal *now*, and denounced our efforts to demonstrate the ever-presence of Truth and Love. They declared that they were mortals and they used every argument to convince us that our teaching was not in accordance with *Science and Health*. They insisted that we had no right to regard ourselves as ideas of God now, nor to speak the Word of God, absolute Truth, as God's mouthpiece to mankind. They denied our prerogative to use a person's name without his knowledge and consent, either to protect the person from impersonal evil which he was personifying, or to defend *ourselves* from the arguments of the mental assassin.

They would have prevented us (had we not stood firmly for the scientific statements of our Leader's teachings) from rising higher in our demonstration of absolute Christian Science, and from obeying our Leader's injunction: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (*Science and Health*, p. 442).

The following question and Mrs. Eddy's reply to it may be found in the *Christian Science Sentinel* of September 3, 1910, which confirm our scientific interpretation and teaching of *Science and Health*.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to

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obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

### MRS. EDDY'S REPLY

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY.

Nothing that was said or done during the terrible test of our faith could swerve us from our conviction that obedience to our Leader's call to build on a "wholly spiritual foundation" would insure spiritual power over the material world, the flesh and all the suppositional claims of evil,—the illusions, dreams, hallucinations of so-called material sense. We know that this spiritual power alone will meet the human needs of all mankind.

I give excerpts from two letters between the Board of Directors of The First Church of Christ, Scientist, Boston, Massachusetts, and the Trustees of First Church of Christ, Scientist, New York City. These letters were published in the *Christian Science Sentinel*, volume xii., pages 190, 191.

(Letter from New York Trustees, dated, New York, October 29, 1909.)

Furthermore, the text-book of Christian Science, *Science*

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*and Health with Key to the Scriptures*, by Mary Baker Eddy, Discoverer and Founder of Christian Science, imposes permanently upon all persons concerned the duty of realizing and declaring that every one charged with a duty in the conduct of the church's business, and in the administration of its By-Laws, is an individual manifestation or reflection of the divine Mind, and is governed by that Mind.

(Letters in reply from the Directors of The Mother Church, dated Boston, Mass., November 3, 1909).

We must, in Christian fellowship, call your attention to the fact that your concept of Christian Science as expressed in your letter is erroneous, and of itself shows the difficulty under which you are laboring. Your statement that you call upon the members of this Board "to know that every one connected with this inquiry, or with the constituted authority of this branch church, is a reflection of and is subject only to the one infinite Mind, and is faithfully fulfilling the action which this fact makes possible," etc., etc., is nothing more nor less than a claim on your part that mortals are the reflection of infinite Mind. Of such a claim Mrs. Eddy writes, on page 572 of *Science and Health*, "In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality;" and again, on page 27 of "No and Yes," "Mortal man is the antipode of immortal man, and the two should not be confounded." The logical effect of your demand is to require us to attribute to you; as mortals, the infallibility of divine Mind.

I quote Mrs. Eddy's reference to mortals: "There is no such thing as mortality, nor are there properly any mortal beings, because being is immortal, like Deity,—or, rather, being and Deity are inseparable" (*Science and Health*, p. 554).

The Directors seemed unable to grasp Mrs. Eddy's higher metaphysical instruction. There was nothing



left for us to do but to stand for her teachings against their declaration that *they* were mortal and that *we* were mortal, and wait on God to prove, in His own way and in His own time, that "Spirit is infinite; therefore *Spirit is all*"—that there is but one God, one Mind, one Christ, one Man,—the manifestation or Body of infinite Life, Truth, and Love; and that individual man—spiritual man—not the false mortal so-called man—is a member of the body of Christ. Mrs. Eddy says: "God forms and peoples the universe" (*Science and Health*, p. 509). As God is All, there is, in reality, no material man, no material universe. ". . . infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (*Science and Health*, p. 503).

On this spiritual fact of being I stand, declaring for and demonstrating absolute Christian Science. Neither persecution nor ostracism can move me from my spiritual understanding of God's allness and man's oneness with his creator, infinite Mind, Spirit, God. Absolute Christian Science is comprehended to-day by the spiritually developed, and all the suppositional claims of suppositional evil are powerless to sink the world again into the darkness of belief of life in matter. Christian Science cannot be overthrown. Mary Baker Eddy's labor of love for God and man has not been in vain. It has stood the test of the "enemy of good," evil and its agents, and has won a signal victory by defending Truth, Principle. Henceforth the gates of hell cannot prevail against absolute Christian Science as taught by Mary Baker Eddy, and accepted and demonstrated by her loyal students, who are willing and ready to build on a "wholly spiritual foundation," namely, that "Spirit is infinite; therefore *Spirit is all*. "There is no matter.'"

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Let me conclude with the words of our revered Leader, Mary Baker Eddy:

The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science—the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death. The material corporeality disappears; and individual spirituality, perfect and eternal, appears—never to disappear (*Miscellaneous Writings*, p. 165).

Mary Baker Eddy will demonstrate her teachings and will reappear as individual, spiritual idea never to disappear, to those who have spiritual sight.

## CHAPTER XIII

### LETTERS TO CHURCH OFFICIALS

He that hath an ear, let him hear what the Spirit saith unto the churches.—Revelation iii., 22.

Drifting into intellectual wrestlings, we should agree to disagree; and this harmony would anchor the Church in more spiritual latitudes, and so fulfil her destiny.—*No and Yes*, p. 45.

143 WEST 48TH STREET, NEW YORK CITY,  
May 12, 1899.

*My dear Brother:—*

Your letter has been read and contents considered. I agree with you that there should be scientific unity between the churches in this city. I have always regretted the divisions which have resulted from disobedience to the divine law and order, as laid down in the writings of our Leader, Mrs. Eddy. It is a late hour, and all who have swerved from the direct line should *quickly* retrace and traverse "anew the path from sin to holiness" (*Science and Health*, p. 20). "The divine method of paying sin's wages involves unwinding one's snarls" (*Science and Health*, p. 240).

In regard to the proposed Conference Committee, I can see no necessity for any such organization. If there were such a need it would be indicated by our Leader. Committees, like By-Laws, are the outgrowth of necessity in each church (read first page of *Manual*).

Our Leader can call an individual branch church to account, but where would be her authority if all the

churches formed themselves into committees to discuss and decide upon what *they* may consider vital questions of the hour? As it appears to me, each must do his and her individual work alone with God, and when the necessity of subjugating self is *felt* and *realized*, and the desire for place and power has been *seen* and *overcome*; when all are willing to occupy only the niches which they have *demonstrated*, and cease trying to displace and destroy others; when, through spiritual understanding, all are able to discern the false from the true brethren, then unity will have been attained on the true basis, and nothing can prevent the loving intercourse and happy social relations of *true* Christian Scientists.

In your suggestion that the Conference shall not interfere with our or any other of the churches, but shall "date only from the time of its formation, and shall know nothing of the *past history* of any of the churches," you surely do not mean to propose that we throw over or erase from memory the history or foundation stones of our church, the first-born branch in this city?

Our church history is the record of victories won at the point of the sword of Truth—of experiences, defeats, and trials, which lifted us to see the substance of Spirit, and the allness of Love. This history *is* the church, and the members are rocks in its foundation and superstructure. It is a spiritual manifestation, composed of those who have carried the cross, endured persecution, and have come up thus far "out of great tribulation."

When you propose to blot out this history, you have nothing left upon which to build—not even a "Conference." "Other foundation can no man lay than that is laid" (1 Cor. iii., 11). This we hold sacred, and

we have no desire to forget, and build anew. "Thou shalt remember all the way which the Lord thy God led thee . . . in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deut. viii., 2).

The history of each church is already written, and each must be weighed by its past, for the past is its history, and the "now" will to-morrow be the past. We must build character which will be tested by the rod of Love.

Again I repeat, I desire above all things unity between the churches, and I am patiently waiting upon Love to perfect Her work with each and all. I have only love for all, for Love is all—nothing else is, and in God's own time each will love the other. In the meantime I must take heed unto myself, and "to all the flock, over the which the Holy Ghost hath made you [me] overseers" (Acts xx., 28). I pray for the unity of the brethren in the bonds of Spirit.

Your sister in Truth and Love,  
AUGUSTA E. STETSON.

143 WEST 48TH STREET, NEW YORK CITY,  
November 6, 1900.

*My beloved Sister L. . . :—*

This is my first opportunity to reply to your letter. Error cannot move me, and cause a separation. You ought to remember the long years of steadfast, unflinching fidelity to the trust reposed in me by our Leader, when she sent me into this city, with only a little understanding of Christian Science, and with the Field already occupied by Mr. and Mrs. Campbell and yourself. How, when the cross of pioneer preacher in this First

Church was given to me, I carried it patiently, and since then have stood like Casabianca, when every student of our Leader's left me, and condemned and denounced me and this church.

If I have not been removed from my appointed post by the desertion of all save my loyal students, and if error has not disheartened and discouraged me, by seeing old staunch friends prejudiced by those who, from time to time have left this church, you may be sure, dear sister, that I have clung to, and have been guided by Principle, and that you can always find me demonstrating Love and Truth—the only power which unites Christian Scientists in the bonds of Spirit. I have prayed for years for unity, but Mrs. Eddy's students here held me in error, so I have stood alone, waiting for a higher realization of Love among the brethren.

I feel a greater responsibility than ever before to defend this first-born branch in New York City against schisms, and against those who do not recognize divine law and order, but see only personal control and physical personality; who mistake spiritual energy for personal ambition. They consider that anybody offering resistance to malpractitioners who are seeking to displace the true Christian Scientists, and to replace them with those whom they can manipulate, are governed by self-love, self-will, and self-justification.

In regard to the Committee which was proposed, I feel the time has not yet come for this step. I am ready, as I have ever been, to meet all those who will fellowship with me and my people, but how can we meet when I have no evidence that they have changed their opinion of me and of my spiritual interpretation of Christian Science. You and your son expressed your desire to meet us on the basis of the unity of good. *We*

have made our demonstration, and can work together for the good of the Cause, and of our dear churches, until through individual growth, the others express a desire to unite with us. If we meet as a body in committee, while some still are struggling with a personal sense of me and my methods, we should have only a repetition of past experiences, for I cannot yield my individual concept of church government, which has resulted in an ideal church that is phenomenal in prosperity in truth and love, the fruit of the Spirit.

The Chicago church was referred to as a reason for this Committee, but the cases are not parallel. Our Leader's students united and built the First Church there, then they together built the Second, Third, etc., so their committee is really one body, and, as Mr. Kimball says, is the result of multiplication, not division.

I would not influence any one to unite with us without his having expressed the desire so to do, but would leave him free to *grow* to the demands of Truth and Love. Let us work together, guided by Principle, and our beloved Leader, Teacher, and Mother, till our radiation of Love is sufficient to convince all that there is but one body, and that all are members one of another. Love will do Her perfect work, and human desire for *seeming* unity must not hinder the manifestation of the real and spiritual oneness in Christ. When we come more together in our work in this great city, you will learn the breadth and depth of my love. I have only love to give to all, and have already, in a letter to you, before all those congregated, asked forgiveness for any unchristian thought or word which I may have uttered during the past.

Your sister in Truth and Love,

AUGUSTA E. STETSON.

143 WEST 48TH STREET, NEW YORK CITY.

TO FIRST CHURCH OF CHRIST, SCIENTIST, JERSEY CITY,  
New Jersey.

*My beloved Students,*

And the Brethren who constitute this branch of our  
Mother Vine, The First Church of Christ, Scientist,  
Boston, Massachusetts:—

A little over a year ago I heard a voice calling frequently, "Come over into Macedonia, and help us." I asked, "Where, Lord, shall I go?" Soon I felt the divine leading and knew the cry came from your city, and from the earnest prayers of those who had personally and persistently appealed to me and had long and patiently waited for some one to help them establish their church, and verify the promise, "Lo, I am with you alway."

I waited until I felt confident that Principle was directing me, and was then moved to select two from the many loyal, earnest students of the New York City Christian Science Institute who were practising in your city, to act as Readers, and with others, who comprise the Charter Members, First Church of Christ, Scientist, Jersey City, was established—founded upon the rock, Christ, and designed to heal the sick and reform the sinner.

For one year, this little band of workers has stood firm at its post of duty, and with the invincible armor of divine Love has withstood all the fiery darts of evil. The attack has been made by impersonal error, through personal avenues, to hush the voice of Truth and Love, as the brave standard-bearers declare the omnipotence of Truth, and the nothingness of fear, the allness of God and the nothingness of evil. The watchful eye of our Father-Mother Love, keeps silent vigil, and



the ear of the infinite hears *always* the piteous cry of the sick or straying mountain lambs, and at the slightest call gathers them in Her arms and tenderly soothes every fear.

The impersonal Pastor—the Bible, and *Science and Health with Key to the Scriptures*, by Mary Baker Eddy—has been voiced by these Readers, whose prayers, devotion, and fidelity to Truth have given a spiritual animus to the “Word” which is sweeping the harp of human consciousness, attuning it to Love’s sweet harmonies. Thus the church has constantly increased in numbers and realization, and will continue to win the weary and heavenly homesick to the understanding of the Science of being, if it rises to the spiritual interpretation of the Holy Bible and Mrs. Eddy’s teachings.

Our beloved Leader and Teacher, Mary Baker Eddy, is our Mother in Israel, the anointed of God, who is drawing us all into the one fold and to the one Shepherd. She has lovingly led us through the wilderness to the present hour, and her dear voice is ever calling to her children and to the world to come up higher. From her mount of spiritual vision, she espies the Land of Promise “flowing with milk and honey” (health, holiness, and immortality), and she urges us to fear not the foe in the valley, nor tremble at the mental serpents upon which we must tread in our ascent up the Mount of Holiness, but to press forward, conquer sin and self, and fulfil Christ’s commission to “preach . . . the kingdom of heaven . . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils.”

At last, if we endure unto the end, we shall hear the “Well done,” and receive our reward. Strive for *selflessness* each day—grow into the impersonal good, and rise to resist and destroy the claim of impersonal evil.

You declare that God, good, is omnipotent, and that evil is impotent. Then, as you meet the foe, as a church or as individuals, know that you are to wrestle with "the prince of this world" in its subtle suggestions, and defend this branch of The Mother Church and yourselves, your homes, and your people, from the merciless invader, who would tear up your landmarks, enter your consciousness with physical and mental discord, and scatter you.

Error tries to cut off the remnant of our Leader's seed, her apostles, disciples, and followers. I pray for this dear church, that her watchmen may be *vigilant* and demand of all, "Who comes there?" Let all be quick to discern between good and evil—between the sheep and the wolves. Rise into divine Love so far that Love will separate you from error, and will give you divine power to bring all who are ready into the fold. But "Cast not pearls before the unprepared thought" (*Miscellaneous Writings*, p. 307), nor before those who have not the true spirit.

The Holy Bible and our Leader's works will teach you all Truth. Go to Principle always, and if, young in faith and understanding, you need any help, God will give it to you through His reflectors. I, as your teacher, am ready to aid you, when there is *need*, but I must not take too much personal care for students or they will not turn to Principle and make their own demonstrations. This is the strength of my work.

God bless you each and all, and keep you from evil, as you toil on in this glorious warfare. Look daily for the joy of the Spirit. Love, peace, health, and an immortal consciousness are your sure reward.

Ever your faithful sister, teacher, and friend,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
Salutes FIRST CHURCH OF CHRIST, SCIENTIST,  
BROOKLYN, N. Y., and sends—"All hail!" to Mrs.  
L. . . and the Brethren. October 9, 1897.

With what unspeakable gratitude to our Father-Mother God do we behold another branch of the "Vine" which our heavenly Father hath planted, revealing its protecting shelter to the wanderers in the desert of human sorrows, and verifying the promises of the Father, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isaiah xxxii., 18).

Truly God is good to Israel. Indeed "The night is far spent, the day is at hand." Christian Scientists in this vineyard of our Lord, you who have been watching, praying, and demonstrating the healing power of Truth and Love in the destruction of sickness and sin in yourselves, and for others; who have held the banner of Christian Science above the shot and shell of error, ever gazing on the white Christ through tears, trials, toils, tribulations, and persecutions, for "without were fightings, within were fears," you are now waking to sing the song of "Home, Sweet Home" and are rejoicing in the harvest hour.

To-night our hearts' deep gratitude ascends to our God, who is manifesting Himself to the children of men through the teachings of our beloved Leader, Teacher, and Mother, Mary Baker Eddy.

Through her illumined spiritual vision, in the discovery of Christian Science, the precious Word of God has been revealed to us, and the Key which unlocks its heretofore hidden treasures has been given to us in her book *Science and Health with Key to the Scriptures*, the "little book" spoken of in the Apocalypse.

Through her works and words, we have been led to understand the works and words of the Master and his disciples; and to demonstrate in some degree the power of the Christ-mind. As we follow our Way-shower up the mount of Christian Science, divine Love reveals the kingdom of heaven on earth, as a state of sinless consciousness, and discloses the many mansions of our Father's house.

Our beloved Leader and Mother has taught us to worship God in spirit and in truth. She has brought to remembrance Jesus' commission to his disciples, "preach . . . the kingdom of heaven . . . Heal the sick, cleanse the lepers, raise the dead." She has opened the door to health, holiness, and immortality; and, as she stands on the Horeb height of spiritual vision, she calls earth's weary mortals to rise from the dream of Adam, in which all die, to behold the Christ-man who is the image of eternal Life, and in whom all are made alive.

To-night they who have apprehended the risen Christ, cry out to the dreamers in matter, "Behold the Lamb of God, which taketh away the sin of the world" (John i., 29). "Wisdom hath builded her house, she hath hewn out her seven pillars." She bids us "Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding" (Prov. ix., 1, 5, 6).

Dear Brethren, we are one in Christ, one in faith and hope, and one in love. We are rising with Christ to see the real man, and the real universe, governed by the one Mind. Our Leader has commissioned us to go into all the world and preach the glad tidings of the omnipotence of good. We are to call the sinner and the sufferer to awake from the illusion of matter as sentient

substance, and to claim his dominion, his God-given heritage, health, holiness, and immortality. We are to follow our Way-shower in the demonstration of divine Love—which heals all our sorrow, sickness, and sin.

All honor, praise, and gratitude, and a deeper love than words can express to her whose faithful watch-care, loving admonitions, and patient forbearance, have brought us to our present realization of the affluence of Love, which has revealed this sure, "dwelling place," this branch Church of Christ, the type of the church triumphant.

Love is leading us all to the one fold and the one Shepherd. Hear ye Her voice!

AUGUSTA E. STETSON.

143 WEST 48TH STREET, NEW YORK CITY,  
July 28, 1902.

TO MR. ARCHIBALD McLELLAN,  
Editor Christian Science Periodicals.

*Dear Brother:—*

In compliance with the By-Laws relating to a term of three years' Readership in The Mother Church, and including the branch churches which desire to adopt the same, I beg to inform you that I at once cheerfully responded to the call of wisdom and Love through our wise Leader and Teacher, Mary Baker Eddy, and resigned my office as First Reader of First Church of Christ, Scientist, New York City, at a meeting of Trustees held on Sunday, July 20th.

On the following Sunday, at a meeting of the members of the church, which was called to ratify the action of the Trustees, my formal resignation was tendered and unanimously accepted by the church. As always, from the beginning of its history, First Church of Christ,

Scientist, New York City, has welcomed every opportunity to aid in advancing the Cause of Christian Science, even to leaving all for Christ, that we may be finally endued with power over all evil, sin, and sickness.

Faithfully, in Truth and Love,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, January 27, 1909.

Dear Mr. F. . . :—

Your letter, requesting me to assist in raising money to pay a debt of the First Church of Christ, Scientist, at C. . . , was received this morning. It appears that this fact is of such a character that it would have prevented the dedication of that church until the matter was properly met.

Neither the *original*, nor the *continued concealment* of this condition, from those entitled to know it, could have come from aught but error. Participation in the *concealment* of this fact is unwarranted in Christian Science, which is a law reading, "There is nothing covered, that shall not be revealed" (Luke xii., 2). This law reveals things that are false and evil, and things that are true and good.

It is impossible; therefore, for me to contribute *sub rosa* to the cancellation of a debt upon the church, which existed when the edifice was dedicated. Taking any other course than this, regarding an error, whether manifested through an individual or through a church-body, is contrary to the principles of Christian Science, and constitutes disobedience to our Leader, and to the Cause which she is commissioned by God to carry to a complete, scientific, and *universal* triumph.

It was, and ever will be a joy to contribute of our love expressed in money to any Christian Science church, in the hour, and "The Way of Wisdom," but for me to ask my students or church-members to aid in the way you suggest, would violate my teachings and practice among them. I have never asked nor received a dollar outside of my students and church-members, and regular attendants, in the building of our church edifice, nor would I have accepted a dollar had it been offered. I felt that I was standing before the world at the black-board of Christian Science and must make my *individual* demonstration with those whom God had given me, by following the instructions and written advice sent to me by my Leader, Mrs. Eddy. This has been *my* understanding of Christian Science, and on *this* conviction I had to stand. Few realized this as I did, except those who are now with me in this church, as students and church-members.

Upon careful reading of your letter, there seems to be another point. This call for aid is not for *support* from divine Love, in demonstration of Christian Science and its truth. The request is based upon *alleged* inability of the church to demonstrate Christian Science. Fidelity to the teachings of our dear Leader will enable any one, individual or church, to make a *complete* demonstration regarding *supply*, as well as that of overcoming sin, sickness, and death.

The omnipotent power of Principle, the inexhaustible resources of Mind, are at hand for the faithful everywhere. Individual Christian Scientists, as well as Christian Science churches must sooner or later provide oil for their *own* lamps. They cannot always travel by another's light, nor maintain themselves by the fruit of another's demonstration. Again I must

repeat, that it would be pleasant, and an easy thing to do, to send the money to the church; but in this case "I must be cruel only to be kind."

You mistake, dear Mr. F. . . , when you call our church a wealthy body. We are rich in love for God, for our beloved Leader and for all who do the will of our Father, but we are not rich in material possessions. I believe that each church, rich in love and in the understanding of Truth, can prove the promises, and find God able to supply all human needs. If a church-body has not vitality enough to furnish this small amount of money to which you refer, to care for its own needs, the testing time has come. In this generation not only churches but individuals are being weighed. The hour has struck when those who have built on the rock—Christ—must rise still higher. Leaving our "low-vaulted roof," our present attainment, we must unfold our diviner possibilities, merge finally into heaven's vast dome of Spirit, and ultimately rejoice in a perfect demonstration over the material world and the belief of a *limited* mind and a false, finite universe.

I trust that all will end in strict accordance with Principle.

Sincerely yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
October 1, 1909.

*My dear Mr. W.* . . :—

I cannot refrain from expressing my deep appreciation of your Editorial in our *Christian Science Journal* for October. It is manifest, in that article, that the omnipotent power of Truth and Love is cleaving asunder the false from the true teaching of Christian



Science, and is separating the claim of a material man and a material universe, the phenomena of the claim of evil, from the spiritual man and the spiritual universe, the phenomena of Spirit, the real and eternal.

The teachings of our beloved Leader, Mrs. Eddy, in our text-book, *Science and Health with Key to the Scriptures*, and in her other writings, when understood, will feed the hungry multitude with the bread of Life, and will reveal here and now man's oneness with Spirit, his creator. Thus will Truth and Love destroy the illusions of corporeal sense, and forever establish man in the image and likeness of his Maker. Immortal man must—will be demonstrated.

Most sincerely,

Your co-worker in the revelation of Christ's kingdom on earth,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

October 5, 1909.

Trustees of First Church of Christ, Scientist, New York City.

*My trusted, faithful Students:—*\*

The *Word of God* shall "*have free course, and be glorified.*" "Pray for us . . . that we may be delivered from unreasonable . . . men" (2 Thess. iii., 1, 2).

You are the Word manifest. You are God's mouth-pieces,—spiritual ideas. You must speak, and never cease speaking the Word, until you have expressed what God desires the people to know. God has given you this knowledge of the enemies' fear. Do not let

\*Written to the Board of Trustees of First Church of Christ, Scientist, New York City, during the investigation of the Committee of Inquiry as to my teaching of Christian Science.

the false claim of malicious animal magnetism handle you, but declare for divine democracy and for your liberty as the sons of God. Let each declare repeatedly for his loyalty to Mrs. Eddy, and to The Mother Church—"The structure of Truth and Love" (*Science and Health*, p. 583). Keep realizing and repeating the spiritual fact of being, that your voices may drown the false mental argument that has been put into consciousness. Defend your divine birthright, your oneness with God.

You cannot lose any object in divine Mind, and there is no other mind. The church is composed of the people of God. Its members are not in belief, nor in matter forms of belief. God is there in His church with His people. Love is there; evil has neither place, presence, nor power. You can stand in the Christ-consciousness knowing that God is there, and God is All. Belief, and its manifestation, a material man and material universe, is illusion, and its claim to a voice is not to be heard nor believed. It is neither person, man, woman, nor child. It is mortality, in all its manifested shadows, which must disappear as *man* appears and voices God, the ever-present I am.

Realize your immortal consciousness, and let God raise His own witnesses to fight the "beasts at Ephesus." Let each dare to be a Paul, and prove the power of Truth and Love. You are called, chosen, and faithful. You are God's voice expressed in individual man. He will reflect through each of you His intelligence, His wisdom and His love—which are able to dispel beliefs which have no Principle, no substance, therefore no reality. Let Love's rod and Love's staff sustain you.

The "great red dragon," the Adam-dream, or lie, never was, and never will be able to stand before the

Christ in you, and in those who reflect Christ. There is no presence but the one God and His ideas. Let "the word of the Lord . . . have free course, and be glorified" (2 Thess. iii., 1). Man is God's glory.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

October 6, 1909.

*My dear Mr. D. . . :—*

Your communication of yesterday was a great relief to me. After I had sent my letter directly to our beloved Leader, I feared that I might have disobeyed her, and that I ought to have sent it to you to decide whether she would care to hear it.

The rumor is false that I am "exhibiting a letter purporting to have come from Mrs. Eddy, in which she is reported to have said, 'I am allowing the Board of Directors to continue their persecution of you, because if I would call them off, their malice toward you would be so great that it would probably kill you.'" I must say I never received such a letter. I have never said nor intimated that I had received any such letter. It would be impossible for my Leader to make such an unscientific statement without denying me before the Father-Mother God. She has ever taught me to claim my immortality. I know she claims it for me always. I claim it for myself, and no such report could emanate from her or from me or circulate among those who heed my teaching.

I rest in the conviction that I am immortal, and that nothing can prevent my following my beloved Leader in the demonstration of this supreme fact, a demonstration of such importance to all mankind, and neces-

sary to prove the truth of what is declared in *Science and Health* and in our beloved Leader's other writings. The report that I can be killed denies the fundamental fact in divine Science that man is immortal.

I see no press representatives. Many of my dear students have not risen to where they can read the signs of the times, and some ask me why our beloved Leader does not speak on my behalf. I tell them never to question her actions, her wisdom, nor her love for me, for mine, and for all. I ask them whether any one can demonstrate another's problem, and I assure them that the divine Principle which amply sustained Jesus and our Leader, sustains me and each one in proportion to his fidelity to Principle and its idea.

I refer them to our Leader's letter in the *Sentinel*, where she warns me to watch and pray that I be not separated from her, my Leader, "and best earthly friend" (*Christian Science Sentinel*, vol. xi., p. 910), therefore <sup>is</sup> too, must watch, work, and pray, keeping the Bible, *Science and Health*, and the *Manual of The Mother Church* ever before them, as guides in demonstrating Christian Science as taught by our dear Leader.

I send some letters to show you the methods of malicious animal magnetism at this hour. All the *seeming* powers of a suppositional hell can not separate me from my Leader, nor prevent me from following her to the height of final demonstration.

For her sake and for the brethren "I sanctify myself,"

Faithfully, gratefully yours,

AUGUSTA E. STETSON.

To Mr. A . . . H . . . D . . .  
Chestnut Hill,  
Brookline, Mass.

7 WEST 96TH STREET, NEW YORK CITY,  
October 8, 1909.

My dear Mr. D. . . . :—

I had not intended to intrude upon you the problem which now confronts me, but as false reports regarding my action are reaching your ears, as is proven by your letter of the fourth inst.; I think it my duty to tell you the following facts.

On the day that I received notice of the action of the Christian Science Board of Directors, September 26th, I requested the Clerk of my church to call a meeting of the Trustees. This meeting took place October 1st. I send you herein copy of the communication<sup>\*</sup> which I sent to the Board on that day. I did not attend.

A Committee was appointed at that meeting to consider and report what action would seem appropriate. This Committee made its report to-day, and the Board of Trustees decided to proceed with an investigation in conformity with this report.

One word more I venture to say. The Master said, "Let the dead bury their dead." "Follow me." In "The Way of Wisdom," published in the *Christian Science Journal* of February, 1909, our beloved Leader says, among other things, "When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation."

Therefore, I concern myself primarily with the "wholly spiritual" building, thus enjoined upon me by our spiritual Leader, in order that the "house not made

<sup>\*</sup> This communication appears on page 504.

with hands, eternal in the heavens," may appear. Thus only can I continue my labors for Christ and for the brethren, which labors of love have hitherto brought me peace and joy in the midst of error's increasing rage.

Faithfully, gratefully yours,  
AUGUSTA E. STETSON.

P. S. I enclose also a letter which is self-explanatory, and shall be glad if you will return it to me when you have finished with it.

To Mr. A . . . H . . . D . . . ,  
Chestnut Hill,  
Brookline, Mass.

7 WEST 96TH STREET, NEW YORK CITY,  
October 16, 1909.

THE BOARD OF TRUSTEES,

First Church of Christ, Scientist, New York City.  
*Beloved Brethren:*—

I hand you herewith copy of my letter of this day<sup>\*</sup> to our revered Leader, Mary Baker Eddy, which is self-explanatory. I hand you also my resignation as a member of your Board.

I desire to repeat here what I said yesterday to the Committee which you have appointed to make an investigation regarding conditions, practices, and teachings in this church. I depend upon no one but God and my Leader. I desire no human sympathy. I do not need it.

Hold to your fidelity to God and to our Leader, as I have taught you, and follow me only so far as I follow my Teacher, Mary Baker Eddy. "Upon the rock,

<sup>\*</sup> The letter referred to appears on page 230.

Christ" (*Science and Health*, p. 484), spiritual understanding, I have built this church, with the aid of your steadfast, loyal devotion to Principle and to our dear Leader, "and the gates of hell shall not prevail against it."

Rise to the height of "wholly spiritual" building (*Christian Science Sentinel*, vol. xi., p. 390), and wait for the glory prepared for those who love God. My love is ever flowing to you.

Your faithful co-worker,

AUGUSTA E. STETSON, C.S.D.

7 WEST 96TH STREET, NEW YORK CITY,  
November 3, 1909.

Committee of Inquiry, of the Board of Trustees, of  
First Church of Christ, Scientist, New York City.

*Beloved Brethren:*—

You are aware that I immediately complied with the orders of the Directors of The Mother Church, in Boston, Massachusetts, and I shall continue to watch, work, pray, and love God and humanity, as I have done day and night for many years. I am, therefore, not questioning them, nor referring to them in any of my statements, but shall confine myself to the work of this local branch church, and to the conditions which have been existing here.

The privilege of talking with a few of my advanced students, who were practitioners in the Reading Room, and who were daily engaged in doing the healing work, was sanctioned by the following words of our Leader, in *Retrospection and Introspection*, page 85:

Teachers of Christian Science will find it advisable to band together their students into associations, to continue

the organization of churches, and at present they can employ any other organic operative method that may commend itself as useful to the Cause and beneficial to mankind.

Therefore I had visited with these workers and shown them the necessity of being awake to the subtler forms of evil, the powerlessness of occultism when met with Truth and Love, and also the claim of evil, "deceived and deceiving" (*Science and Health*, p. 451).

I realized the solemn responsibility of handling malicious animal magnetism for the defense and protection of one's self and for humanity. In *Miscellaneous Writings*, pages 114 and 115, our Leader says:

The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the living Truth, to protect themselves therefrom, is committing an offense against God and humanity.

It is always painful to recall the treachery and betrayal which are the qualities of the carnal man. But, unless we are willing to sacrifice self, and incur "the exalting ordeal of sin's revenge on its destroyer" (*Science and Health*, p. 48), we are disobedient to the command of our revered Leader, Mary Baker Eddy, who says: "When error confronts you, withhold not the rebuke or the explanation which destroys error" (*Science and Health*, p. 452). And again our dear Leader says: "Truth, through her eternal laws, unveils error. . . . Even the disposition to excuse guilt or to conceal it is punished" (*Science and Health*, p. 542). And from *Miscellaneous Writings*, page 118, we read: "However keenly the human affections yearn to for-



give a mistake, and pass a friend over it smoothly, one's sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love: 'Keep My commandments.'"

Here I must refer to some of the statements which have been made. One is, that I treat people to injure them without their knowledge or consent, which in Christian Science is designated as malpractice. I have never, knowingly nor intentionally, treated a person without his knowledge or consent, to control him or to injure him, or to deprive him of his self-government. I have always taught my students so to spiritualize their thought that the influence of their treatment would be always to bless and to heal.

In *Science and Health*, page 94, we read: "Our Master easily read the thoughts of mankind; and this insight better enabled him to direct those thoughts aright." Disciples of Christ to-day, as taught by our Leader, Mrs. Eddy, are striving to possess the Mind of Christ, and thus to be able to heal all manner of sin and disease through the power of Truth. Our beloved Leader has followed his example, and has personally done the mighty works which he did. She is now leavening universal consciousness through the power of Spirit, which she reflects.

Humanity must be educated to discern and distinguish the difference between Christian Science Mind-healing and mental malpractice, whether innocent, ignorant, or malicious. A true Christian Science practitioner consecrates himself to the service of God, to the healing of the sick and the reforming of the sinner. He constantly turns away from the contemplation of the material world, the flesh and evil, to imbibe more of the spirit of Christ, that he may gain power on the

side of divine Mind-healing. Our Leader says, "His thoughts can only reflect peace, good will towards men, health, and holiness" (*Christian Science Sentinel*, vol. ix., p. 88).

He never directs his thought to any one, save to bless and to protect that one from the evil mental forces which threaten to injure him, or to harm others through him. The keen intuitions of the advanced Christian Scientist detect the operation of malicious forces. A scientific, spiritual thought blesses all and injures none. The Christian Scientist enlists to destroy evil, sickness, and death. The activities of Truth do not destroy man; they efface sin, and finally its embodiment, and reveal the real man, God's image and likeness.

Mrs. Eddy defines malpractice in *Miscellaneous Writings*, page 31:

"Mental malpractice is a bland denial of Truth, and is the antipode of Christian Science. To mentally argue in a manner that can disastrously affect the happiness of a fellow-being—harm him morally, physically, or spiritually—breaks the Golden Rule and subverts the scientific laws of being.

To think a name, or speak aloud a name in a treatment, reaches the patient, and a Christian Scientist reflecting only Truth and Love or voicing God, good, can only bless the patient or friend. To address a person whom you know to be innocently, ignorantly, or maliciously working to hinder your progress in Christian Science, or who is invading your field of labor, or manipulating your students or patients and endeavoring to remove your landmarks,—to address the person by name with the arguments of Truth, the omnipotence

of good and the powerlessness of evil, is requisite in self-defense.

Unless a Christian Scientist is armed with the qualities of the Christ-mind, he cannot successfully cope with a malicious mortal mind. His only work is to convince himself, and this patient or person who is an avenue for error, that error is *powerless* to harm, and that malicious mortal mind in all its forms is futile to injure or to destroy good. Our Leader says, "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being" (*Science and Health*, p. 403).

The Christian Scientist should be governed by Principle, by the unerring law of God. A true teacher in Christian Science turns his students to Principle, and away from *physical* personality and conforms strictly with the requirements of Article xxvi, Section 2, of the *Manual of The Mother Church*, which reads:

**Care of Pupils.** Sect. 2. Christian Scientists who are teachers shall carefully select for pupils such only as have good past records and promising proclivities toward Christian Science. A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES as a help thereto.

The Mother Church is very dear to every Christian Scientist, and when thinking or speaking of it we are

mentally in it. The Mother Church edifice is a symbol of Mind. As we rise into "wholly spiritual" consciousness, the symbol disappears, revealing the church triumphant, the "house not made with hands." The Master said, "The kingdom of God is within you."

This branch of The Mother Church contributed one hundred and eighteen thousand dollars to The Mother Church Extension, which evidences its love for, and part in the possession of this symbol of the church triumphant. The Publishing House is another type of Mind, and belongs to all Christian Scientists who contributed toward it, and who love the message it is designed to publish. We possess our part in *its* mental structure, and we go in and out reflecting Truth and Love which guard and protect its interests.

For twenty-five years I have practised Christian Science Mind-healing. I am a Christian Science Doctor, with the degree of C. S. D. I have healed all manner of diseases through understanding the illusion of material phenomena and the demonstration of spiritual thought-force. My practising students are mental metaphysicians. I was shocked at the development of the claim of cancer, tumor, and other diseases, which seemed to be increasing and which the practitioners were not healing satisfactorily. I detected in the students this, that while they admitted that there was "no life, truth, intelligence, nor substance in matter" (*Science and Health*, p. 468), they had not made unreal their belief in the *organs* of a material body.

I saw that beliefs, false thoughts, floating in the mental atmosphere, such as malice, fear, envy, jealousy, revenge, lust, and hypocrisy found "unsuspected lodgment" (*Science and Health*, p. 235) in different organs

of the human anatomy or body. To point out these receptacles for diseased beliefs, to talk them up, in order to talk them down and out, and make them unreal as matter, was my object. I therefore began to take up the names that Adam gave to his mechanism, and to rob mortal mind of its hidden lodging-places for propagating and bringing forth disease and the creations of material sense. I attacked these false concepts as unreal and showed that, in their places, were qualities of God. I declared for the nothingness, the falsity of *material* generation and the greatness, allness of the *spiritual* man and *spiritual* generation and universe.

This attack upon Adam, or the carnal man, was necessary. My object was to destroy these time-honored gods of material generation, and to lift the students' thought to the spiritual idea and spiritual generation, which is the substance-idea back of the false consciousness which is embodied in organic matter. The words of our Master, "For which of those [my good] works do ye stone me?" apply to this experience. I desire to note here, that the students who comprehended these lessons have been greatly exalted and have done quicker and better healing since.

From this higher realization we shall fulfil our Leader's injunction and build "on a wholly spiritual foundation, than which there is no other." We shall reveal our spiritual individuality in God's image and likeness. We have already had glorious glimpses of the "new heaven" and the "new earth," and have heard a great voice out of heaven saying:

"The tabernacle of God is with men; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [thoughts] are passed away (Rev. xxi., 3, 4).

Our Leader says:

Then thought gently whispers: "Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea." Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense (*Science and Health*, pp. 574, 575).

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

November 6, 1909.

To the CHRISTIAN SCIENCE BOARD OF DIRECTORS, of  
The First Church of Christ, Scientist, Boston, Mass.  
*Dear Brethren:*—<sup>1</sup>

In reply to your letter of November 3rd, I must repeat that I have complied strictly with your orders not to teach Christian Science nor to convene nor attend my Students' Association. I have dropped all my practice and have avoided seeing students, as far as I could without being discourteous and rude, in this hour. During the services in the church I have frequently taken my car and kept out until the hour was past when students might call to see me, or the inmates of my home.

My time is spent in reading and studying the Bible, *Science and Health*, and our beloved Leader's other works, and the Church Manual. As I wrote you I

<sup>1</sup> I obeyed, to the letter, constituted authority, well knowing that God would deliver me if I offered no resistance.

should continue to pray, so I do. I am obedient to your orders to the extreme, as my household will testify.

I would be glad if you would explain to me what, in my letter, appears to you to indicate disobedience.

Yours very truly,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 13, 1909.

*My dear Mr. D . . . :—*<sup>1</sup>

I go to Boston to-morrow to appear before the Board of Directors on Monday morning at nine o'clock.

I have hesitated to intrude upon your time even for a moment, but the seriousness of the hour impels me to write you. The enclosed letter from one of the teachers of a well-known girls' school in Massachusetts, is self-explanatory.

If I did not know that the "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910) reverses Truth, and that its lies are too evil to do anything but to destroy evil, I should never attempt to cross swords with the "dragon." Our beloved Leader's words, "But why should we stand aghast at nothingness?" (*Science and Health*, p. 563) give me courage.

My love and loyalty for my Leader, and my understanding of her teachings is all that is on trial. I can go "to the dungeon or to the scaffold" (*Miscellaneous Writings*, p. 99) in demonstration of the ever-present Christ, but I can never be separated from my beloved Leader and Teacher, Mary Baker Eddy. She has put in my hands all that I need, in order to contradict the statement of the adversary; that she repudiates me as a loyal student and my interpretation of Christian

<sup>1</sup> To Mr. A . . . H . . . D . . . , Chestnut Hill, Brookline, Mass.

Science. I have numerous letters from my Teacher and Leader, letters of counsel, of advice, of commendation. These letters are my joy and consolation at this hour. I have never shown them even to our Committee of Inquiry, because each member knows that I am loving, loyal, and obedient to my Leader.

But, in laying certain of these letters before the Directors of The Mother Church, I do not feel that I am making them public or transgressing Article xxii., Section 8 of the *Manual*, for as only the members of this Board are permitted to be present, according to Article xi., Section 5, the privacy of these letters is assured.\*

I shall be at the Touraine Monday should you wish to communicate with me.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 22, 1909.

Mr. J. V. DITTEMORE, Secretary,  
The Christian Science Board of Directors,  
Boston, Mass.

*Dear Sir:—*

I have received your favor of the 18th instant, advising me that my name has been dropped from the roll of membership of The Mother Church. I note with due appreciation the hope expressed in the concluding words, "that your future course of action may show your desire to again become eligible for membership in this Church."

I assure you that I shall not neglect any opportunity

\* These letters from Mrs. Eddy to me were not exhibited, because there were others present at the "trial" besides the Directors.



to draw nearer to God, and to follow my Leader, Mary Baker Eddy, into the "full understanding of the divine Principle which triumphs over death" (*Science and Health*, p. 31).

Kindly convey to each of the Directors my sincere wish that we may all assist and rejoice her, by rising to this height of realization and demonstration. In such case there will be no possibility of continued separation. The "unity of good" will have destroyed the error that has occasioned the present action.

Meanwhile I wish for each member of the Board of Directors a continued increase of fidelity and fruitful service to our beloved Leader, and to the Cause of Christian Science, of which she is the Discoverer, Founder, and perpetual Head.

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 22, 1909.

The BOARD OF TRUSTEES,

First Church of Christ, Scientist, New York City.

*Dear Brethren:—*

You concluded recently a comprehensive inquiry, and your report made my continued membership in this branch church seem suitable and proper. Since then I have been advised that my name has been dropped from the membership roll of The Mother Church. As this may place the members of your Board, of which I am a member, in an embarrassing position, I have decided to resign from membership in First Church of Christ, Scientist, New York City, and I now request that my name be dropped from the membership roll. I shall continue to make it my sole effort to obey

Principle and to follow our beloved Leader, Mary Baker Eddy.

In taking this step, I desire to thank the members of the Board of Trustees for all they have done, during past years, to serve God and our Leader, through the upbuilding of this church. There is no robbery in divine Mind. Goodness is its own paymaster. Therefore you are already abundantly recompensed for past services, and can never lose the reward of well doing.

I am informed that some objection was made, during the recent inquiry, to the continued payment of the annual sum voted to me in recognition of my services to this church. Money is neither useful nor desirable to me unless it comes as a grateful recognition of services rendered to those from whom it comes. It was my purpose, therefore, at a suitable time, to suggest the discontinuance of this payment. In view of the recent action by the Directors of The Mother Church, it would seem undesirable that this payment be continued; even though all the members of this branch church were united, as in former years, in giving this proof of gratitude for what I have done, and am doing for them and for this church.

For establishing this branch church more securely as a part of the Mother Vine, and for making it even more fruitful than in the past, greater consecration on the part of all the members is necessary. This greater consecration will be manifested in higher realization and demonstration of Truth and Love. In this work, the Bible, *Science and Health*, The Mother Church Manual, and other writings of our beloved Leader, Mary Baker Eddy, are a "sufficient guide to eternal Life" (*Science and Health*, p. 497).

I make this simple request, that the Trustees, and

also the members of this church, will constantly listen for our Leader's voice, impersonally, through devout prayer and through the proper study of her writings. Following her "as she follows Christ" (*Message for 1901*, p. 70), you cannot lose the way to heaven, harmony, eternal oneness with God.

Faithfully in Truth and Love,

AUGUSTA E. STETSON.

## RESOLUTION

OF

## THE BOARD OF TRUSTEES

OF

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
November 24, 1909

RESOLVED, That we accept with unfeigned regret, and only at her urgent request, the resignation of Mrs. Augusta E. Stetson, C. S. D., as a member of this Board of Trustees.

In her official relations, Mrs. Stetson has given us service for nearly a quarter of a century in the effort to further the Cause of Christian Science in this community. Whoever knows anything of the progress of the movement, in the period covered by these years, is aware that, so far as this branch church is concerned, she has been beyond all comparison the foremost contributor to the labors required for the results accomplished, and that the cardinal precept of her teaching and example has always been, as it is now, that of unswerving loyalty to our beloved Leader, Mary Baker Eddy, and to her teachings.

Both from the standpoint of material achievement, as well as from that of spiritual attainment, she has left the evidence of her untiring devotion, in the structure which houses this congregation, in the large body of adherents

which assembles here regularly for worship, and above all in the spiritual growth of the membership of this church. But for the inspiration of her faith and the stimulus of her high and earnest purpose, none of these results would have been attained in any such measure. For ourselves, therefore, as Trustees, we rejoice in the work which she has done, we are grateful in that we have been permitted to share the work with her as co-laborers, and we desire to record our recognition of the great spiritual blessings which have come to us in official association with her.

E. F. HATFIELD, *Chairman.*

JOHN D. HIGGINS, *Clerk.*

## CHAPTER XIV

### LETTERS TO FRIENDS, FELLOW-WORKERS, AND STUDENTS

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

1 Corinthians, xiii., 1, 3. (Revised Version.)

Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless.—*Science and Health*, p. 514.

WINTER HILL, SOMERVILLE, MASS.,  
January 12, 1888.

*My dear Student:—*

Your good letter is before me. I needed no assurance of your love for me, for I feel it always. You are God's child and He is Love—therefore you reflect love to me and to all. Truth has anchored you to the rock, Christ, and though the waves of error may surge below, you are safe on the eternal foundation. I was obliged to come home to Boston on business. It was peremptory, but I had no idea of not returning sooner, though I felt I could not go back to New York, for I had not enough practice to warrant the expense there, and I am too independent to occupy those lovely rooms and allow Mrs. K . . . to pay for them.

## 608 Letters to Friends and Fellow-Workers

My Leader, Mrs. Eddy, says that I must take the pulpit when I return, so I must be economical and help pay for the hall in which we will hold services. I hope I will have practice enough to defray my expenses in that city of great demands. I shall find something small and reasonable, and go out to my patients until I can afford an office. I do not think Mrs. K. . . feels any worse about my leaving her home, than I do to leave it, for I have been very happy with her and Mrs. Z. . . . I shall go right there when I return—then look about for a modest room. It really makes me lonely to think of going elsewhere, but I must not murmur. I must not have such a beautiful home, until Love gives it to me for my services to sick and sinning humanity.

I am very happy. My home here in Winter Hill, with all my dear ones, is delightful, but my Leader desires me to work in New York City, and I shall do the best I can.

In some way, I will be able to preach as Mrs. Eddy desires me to do, and to remain in New York this winter, even though without salary and perhaps with few patients. God will provide for me she says, and I must trust. Pioneers must labor and wait.

Give my love to Mrs. K. . . , and tell her that I will soon be with her. Remember me to Mrs. Z. . . , and for your own dear self accept much love. It is overflowing to all the faithful, and for you in particular, because you love and serve God.

Do not mind your indebtedness, I know that will be all right. Send me strong thoughts of Truth and Love.

Lovingly in Truth,

Yours always,

AUGUSTA E. STETSON.

## Letters to Friends and Fellow-Workers 609

96 FIFTH AVENUE, NEW YORK CITY,  
January 24, 1893.

*My dear Sister:—*

You are indeed sowing the seed of Truth and Love and you will reap a plentiful harvest. All that we sow, we reap. So look to it well, dear heart, that your thoughts reflect the divine Mind. We all have to watch lest the adversary enter and sow tares. We have to stand before the Lord, and there alone will we find the angel, who will remove our iniquity, our nothingness, and take away our filthy garments, mortal thoughts. Stand in the consuming fire of His love, and let it destroy all the chaff, or carnal sense—the sin of the belief of matter as substance, or as anything but error, illusion—the “talking, lying serpent” (*Science and Health*, p. 529), the carnal, so-called mind.

We want only the true consciousness, the image and likeness of our Father-Mother God. We must know but one Mind, and one body—the body of Christ, of which we are all members. We want to see the *spiritual* universe, which expresses God, and His idea,—man. In this understanding how close is our relation to God! To let Him guide and govern is to rest and reflect His omnipotence and omnipresence. Worry and anxious care come from our false sense, and should cease.

I am sure that you will do good work wherever you are, dear. Think and express only the true and real. Do not rehearse unpleasant experiences, unless you desire to suffer a little more. Let the “old man” die. Put on the “new man,” Mind of Christ.

All goes well here. Our article is finished. It is the grandest work of the kind ever done for our Leader, up to the present time, and I am so happy to have done it. Thank God I have suffered out of the flesh far enough to be a transparency for God, to reflect His

## 610 Letters to Friends and Fellow-Workers

Word, and place His anointed in human consciousness, in this Encyclopædia published by James T. White & Co.

Every effort of the enemy proved powerless to prevent this biographical sketch of our Leader from appearing in this book. The sword of Truth and Love was wielded and Truth and Love have won. Every point was conceded, and at last Truth vanquished every objection, and prevailed. It *seemed* to cost me much, but like the mother who has been "delivered of her sweet promise" (*Science and Health*, p. 562), I rejoice and forget the pangs of travail.

I am glad to hear that you are coming, if the dear Love is bringing you. Dear, Mr. F. . . , your husband, will some day be drawn to Christ by divine Love. Be faithful to him in giving him Truth. Do not force it upon him. He must be allowed to take it as he can assimilate it. Milk for babes—strong meat for men.

All would send love if they were here. I go home to Boston, and to Concord next week. "

Give my kind regards to Mr. F. . . , and believe me,

Ever yours faithfully,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
143 WEST 48TH STREET, June 7, 1897.

*My dear Student:—*

Your letter gives the true tone. Love is leading you. You are doing the Father's work, and He will give you wisdom and strength for every hour and every demand. I have so many students that I rejoice that I am able to reach them impersonally. I cannot write them



## Letters to Friends and Fellow-Workers 611

personal letters unless I work during all my vacation (which I always take for study), therefore I cannot give each even a hurried note. I shall read and demonstrate and commune with God, and gain more realization of divine Principle—Love—that I may do more and better spiritual healing next year, and also that I may reflect spiritual power from day to day to my dear lambkins and to poor suffering humanity as I go in and out with them.

I know that you are faithful. I trust you implicitly. Christ is guiding you, and you are subordinating your human self to the divine. The world will soon cry out for the living God, and humanity will find health and joy in Christ's Christianity. How I yearn to bring humanity in from feeding on the husks which the swine refuse, and to feed all on the milk of Truth and Love—Life eternal.

Be meek, dear. You do nothing except by reflection. God and you coöperate as Principle and idea. You reflect eternal Life and Love. Read and demonstrate. Do not neglect study and communion with God. Get your Bible Lessons faithfully. They cover the hour and show you the demands. I shall expect to see you in the early fall. We will resume the work after a month's close application to study of the Bible and *Science and Health*, with a more invulnerable armor than ever before. God be praised for Christian Science, and for our God-anointed Leader, Mrs. Eddy. Christian Science will be more and more to the world as the light of Truth grows more effulgent. My love to the darling children. Kindly remember me to Mr. R. . . , and believe me,

Ever yours in Christ,

AUGUSTA E. STETSON.

## 612 Letters to Friends and Fellow-Workers

HOTEL TOURAINE, BOSTON, MASS.,  
July 22, 1897.

*My beloved Student:—*

While reading your letter I had a good laugh at your expense. I am glad that error tripped you, for nothing makes us so indignant at false material belief, and so humble as to find we have been an avenue for erring thoughts.

I have been tripped once since I came from Concord, and have rebuked myself every hour since. We should grow self-righteous if we did not make an occasional mistake. You never made trouble, dear, and you never will. I have no fear for you.

The hour has struck when we are stirred to the depths by Truth and Love, and are being tested. See that you guard yourself against a tendency to personal idolatry, and human pride. Labor to destroy self-love, and self-will. Jealousy seems to be in the air, and many are meeting its claims. Watch, for the hour is near when the bridegroom will call.

We must get our dominion over the material world, the fleshly mind, and all evil. I know that you will crush out the material self that is trying to hold you to this dream, and would, if it could, deprive you of your divine birthright, eternal Life, divine consciousness. I am constantly on guard. The *lie* is active, but God guards me and I shall win.

Love to all. All send you much love.

Faithfully yours,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
September 22, 1899.

*My dear Sister:—*

Your sweet loving note seemed to me a tone from the great heart of Love, whose divine pulsation reached

me and gave the sense of Love's peaceful harmony. I wonder if your eyes are open to the necessities of the hour. Error is playing its final losing game, and Truth is proving Her immutable strength and firm foundation. The good are opposed by evil in this crucial hour, and the evil-doers are going on to final self-destruction—materiality.

We, who are in the front ranks and have stood for years as standard-bearers, know the hour, and stand with eyes to the heavens and face invulnerable to the storm, waiting for Love to deliver Her own, and for evil to destroy itself and *its* own. There is need of much wisdom and love, and pitiful patience and forbearance with those who have *some* of the letter of Christian Science, but scarcely an iota of the spirit, which to-day is more necessary than ever.

I grieve when I see "fools rush in" to decapitate the sinner, where angels would wait with tears and prayers, to destroy the sin and to save the sinner. I find that error is trying to blind some to the fact that they are taking personal control of others' students, by attempting to terrify them in regard to their teachers, and the influence thus gained separates them from their teachers, and turns them to others whose "sheep" they are not. It is a test for students, and if they lose their teacher's voice and find that they are following an "hireling," who does not know their need and who has not enough spiritual discernment to see the wolf approaching, then, by bitter experience, they will have to learn divine order, and loyalty to Principle and idea.

I am leaving my dear students in A. . . to demonstrate for themselves the teachings of the Holy Bible, and *Science and Health*. By this I mean that I think of them as Love's ideas, and leave them to God, since

they must meet this test, and must learn to perceive the personal control which is being held over them by those who, by making them afraid of their teacher, try to turn them. I know this is only the influence of error working through Mrs. D. . . and her students, to injure. My students must work it out with Principle for I shall not interfere till they are *tested*; then, if I find they have done their best to stand and be loyal to Principle, to their great Leader, Mrs. Eddy, and to me, as their teacher, I shall come, and with spiritual power defend them from those who would destroy them. I know that God will do His work and will move me to act when error is ripe for destruction.

I am sure my dear H. . . is safe. There are some who cannot be moved. I saw when I was there that Mrs. D. . . was not handling error with Truth and Love—therefore it was overcoming her and she did not know it.

Oh, my dear student, watch as never before. The battle will not be long. It is nearing its end. Let us see the divine order which our Leader has established, and follow her example. I had two long, lovely visits with her in Concord in August. . I felt that I would be more patient and long-suffering than ever with *my* students when I heard how she had tried and tried to save hers. She has given them every chance to reform, picking them up when they fell, and standing them on their feet, only to see them overcome again by the same sin. . At length some have been saved by overcoming sin, while others, who could not be aroused, went back to the flesh-pots of Egypt. I have done the same for *my* students, but Mother's long-suffering and forbearance are beyond all I ever dreamed. . God help me to do my whole duty to those whom God has given *me*: never to leave one struggling student, but to watch and pray

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till he is either saved, or *leaves me* because he cannot endure Love's rebuke and rod.

I know that your sweet, pure nature will repel any mental suggestion, or lying argument, or claim of hate and envy from the malpractitioners. God will bring my dear straying student to Himself in His time. Mrs. D. . . did not conquer sin, and she must suffer till she turns from it. I love *her* but I hate the sin. Jesus loved good and hated iniquity, therefore we must deny and destroy it with love. I must leave Mrs. D. . . . to work out her problem, while I close my mental avenues to the error and thereby prevent it from entering my consciousness.

I beg you will pardon this scrawl. I am writing in such a hurry. I want to get just a word to you immediately. Now know that the evil, which many are making real, is powerless if you meet it with truth and love. God is supreme—is All—and evil cannot reverse Truth. You uncover error to make it *unreal*. Many uncover it and then continue to make it *real*. Thus they are self-mesmerized. I hope all will see how no one can rise into an immortal consciousness while holding sin as real over any one, or believing that one is both mortal and immortal. We must regard evil as impersonal, then, if we live in impersonal good, we shall have no attraction for impersonal evil, and thus shall separate ourselves from all who are avenues for so-called evil, the lie of the Adam-dream. This is to "come out from among them, and be . . . separate."

I hope I may see you here with H. . . this winter. If you desire, come to my Quarterly Students' Meeting in October.

Ever lovingly yours,

AUGUSTA E. STETSON.

MESSAGE<sup>\*</sup>

Thy Christmas tree hangs heavy laden  
 With gifts far more precious than gold;  
 Aye, even with good deeds resplendent,  
 Whose numbers will never be told.  
 How blessed to know that thy mission  
 Is to minister daily to those,  
 Who, in the swift march of existence,  
 Sink down 'neath the weight of their woes.  
 Full many a faint, weary flower  
 Hath been with new vigor supplied,  
 Which, but for thy sweet ministration,  
 Might long since have faded and died.  
 I never have sought thee, and found thee  
 Too busy to lend me thine ear;  
 Or, to beam with a sweet smile of welcome,  
 Which could not but fill me with cheer.  
 These flowers, so seemingly fragile,  
 Are yet burden-bearers for me;  
 Consenting to carry a message  
 Of love, from thy student to thee.

D. F.

## REPLY TO THE CHRISTMAS POEM

Yes, my Christmas tree hangs heavy laden  
 With treasures more precious than gold;  
 And the angels unite in my vespers,  
 As I ponder their value untold.

Its branches are weighted with pure thoughts,  
 Which I hung one by one on Life's tree;  
 Till the sunshine of love-light revealed  
 These jewels of Spirit to me.

<sup>\*</sup> Verses by a Student sent with roses on Christmas Day, 1899.

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It is blessed to know that our Saviour  
Has called me to gather his own;  
To watch, and to guide, and present them  
Each a perfect, a tried living stone.

As I, faint and weary, have listened  
For the Shepherd's voice, far on the height,  
I have heard the lone mountain lamb bleating,  
And have tarried to give it Love's light.

I have oft heard the voice of the Master,  
Calling, "Lovest thou me—Feed my sheep,"  
And I quickened my earnest endeavor  
Up the mountain path, rugged and steep.

Not the wealth of the Indies, if offered,  
Could purchase one jewel from me,  
Which I found in the rough, and have polished,  
Till its prism hues flash from my tree.

There is one minor chord in my anthem,  
But which Love is attuning each day,  
As I think of the gems that have fallen,  
Ere Love's minstrel had finished her lay.

Yes, my Christmas tree is heavy laden,  
But its branches are mighty to hold  
Every gem, which the dear Love has given,  
Every wanderer once in my fold.

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The flowers so pure and so fragrant,  
Brought quickly your message to me,  
And I forward my love, on the wings of a dove,  
My dear faithful student to thee.

A. E. S.

December 27, 1899.

HOTEL TOURAINE, BOSTON, MASS.,  
June 3, 1900.

*My dear Student:—*

Just a line to tell you that I have sat as still as a mouse in your dress for two days, and have not let it drop in the dust. I have taken the very best care of it, while feeling so satisfied with my elegant costume, that I forget it is not mine. Really I consider this one of the greatest boons I ever received. Error would have sent me to the Communion service a reproach to the Cause for lack of harmony in my wardrobe, but Love reflected Herself in you, dear H. . . , and I am all right. It is wonderful how well your gown fits me.

Now dear, so much for my externals. My thoughts fly to you and yours in your home. I feel I have been a long time from my flock. I shall not get home till Saturday.

Be strong in your understanding that Love rules, and that all dominion is yours. I feel meek and humble when I think of my blessed students whom God has given me. I rejoice that I can work day and night for them, even though I have no time to properly clothe my corporeality and had to borrow your gown to go to Communion. I shall work more for my church than ever instead of less, for this has made my students faithful and strong.

Give much love to your dear mother and A. . . ,



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and to your husband and children, and with devoted love to you, I am,

Your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
July 24, 1900.

*Beloved Student:—*

You are "wise unto salvation." "My son [daughter], give me thine heart" is God's imperative demand. "Son, thou art ever with me, and all that I have is thine," is the assurance of our loving Father-Mother God. God gives us all that we have, and when He says "build Me an house," we have the work to do for Him. "Thy silver and thy gold is Mine," saith the Lord.

Oh! if the world only knew the rich mines of hidden treasure in spiritual consciousness, and how it evolves *things* for our use, which we must richly enjoy, there would be great investments in the stocks and bonds of creative Mind. We have all answered to God's call, and His temple, in symbol, First Church of Christ, Scientist, New York City, will be built. Thousands will enter its gates and learn of immortality here on earth. What a rich reward will be yours, dearest! Dear M . . . will continue to be seen, and heard, and felt in the church as the days go by, as we lose the finite in the infinite.

Love and gratitude inexpressible to you and yours.

Your faithful teacher,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
September 14, 1900.

*My dear Friend:—*

I am unable to give you the desired information. I know nothing of the Field there, and I regard your cau-

## 620 Letters to Friends and Fellow-Workers

tion as most wise. I find great pleasure in the fact that Love and Truth are omnipotent, and that if we trust in divine Mind, we shall be saved from our would-be destroyers—evil, evil thinkers and doers. My work is to conquer all sin in myself and to aid others, who appeal to me, so far as I can. God takes care of the evil-doer, or more scientifically, Truth, like the light, puts darkness, or evil, to flight and thus error destroys itself.

I discern, through spiritual sense, the future of Christian Science—"the survival of the fittest"—and I behold the evil thinker and doer reaping the result of false thinking. Through spiritual sense I perceive those churches disappear, whose shepherds could not quench the thirst of their flocks, when the demand for *pure* water (true Christian Science), was made. Those who were led to the fountain of living waters by their shepherds, teachers, are safe in the ark of spiritual understanding, and are awaiting the reappearing of Christ through woman—our beloved Leader.

Thus we must work and wait God's time of sifting the wheat from the tares, and we must be careful not to attempt to steady the ark of spiritual progress.

I am glad that Love spoke through me to you. I love divinely. This I know. I must fulfil the law of Love.

Yours in Christ,

AUGUSTA E. STETSON.

24 WEST 72ND STREET, NEW YORK CITY,  
February 14, 1901.

*My beloved Valentine,*

*Individual and Collective:—*<sup>1</sup>

How can I choose my *Valentine* when each dear one

<sup>1</sup> Written for a Valentine party of young people, Christian Scientists, at Brooklyn, and sent by me in lieu of my presence.

is to me "altogether lovely" and the *aggregate* is God's own body or Christ, and we are all "members in particular"? How can I find sufficient reflection of the heart of Love to reflect to each of you a share, to *unite each* in the unity of the Spirit, and bind you together in the bonds of Mind, till you all respond to the pulsation of the ever-present Father-Mother Love? I hold you to-night in the unity of good. You unite with me in the love of Christian Science, and in the peace and joy of the Holy Spirit which is ever with all who love and obey God.

Let each strive to see the other as spiritual, the manifestation of God, and listen to our beloved Leader's latest words. Shut the door of your thought on all that is not Truth and Love. Love is God, and God is good. We are good and true and loving—because God is the only source of our being. Be ye perfect. Be happy, sinless, and harmless, and Christ will dwell in your midst to-night and will fill your dear hearts with innocent pleasures and heavenly unity. Legions of angels fill your environment and could your spiritual eyes be opened, you would see the heavenly hosts which constitute the spiritual universe. There is no other universe. Your ears would hear the grand *Te Deum* of rejoicing, because so many of you have turned your faces to Christ, and are coming into the boundless bliss and immortality which Love has prepared for you. Please sing for me "Shepherd, show me how to go" (*Miscellaneous Writings*, p. 397), and realize that in those words our dear Leader, Mrs. Eddy, speaks, and let *her* be our precious Valentine.

Lovingly, ever yours,

AUGUSTA E. STETSON.

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143 WEST 48TH STREET, NEW YORK CITY,  
March 5, 1901.

*My dear Miss C . . . :—*

Your letters should have been answered sooner—but you know something of my work, and will excuse me. I have carefully considered your request in regard to your church membership, and I think it is best for you to be a member where you reside.

You will feel that you belong to the body there, and it is right for you to tender your resignation from this church. The Clerk will send you a letter, and I am sure that you will do a great work for the Master in *that* field. We are getting on in a wonderful way. It is seemingly a very straight and narrow one, but the dear ones are walking in it bravely and fearlessly, and the growth in realization is marked. Good is our God, and Love enfolds us. We just reflect and reflect and reflect divine Love, but what a rod Love is to the error in ourselves and in others. Nevertheless we rejoice in it, and work, and some day we shall hear, "Come, ye blessed of my Father."

I send you much love, and will always be glad to see you. Stand for Truth and Love, but stand in meekness, looking always to the source of all things—God, our Father-Mother Love.

I am ever your sister in the bonds of Christ,  
AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
July 31, 1903.

*My beloved Student:—*

Just a few lines to you. I am battling with the intense heat, and the church problem,—in fact, striving against material sense testimony—looking for deliver-

ance, and the fruition of the long, weary pilgrimage from sense to Soul, from matter to Mind, and the completion of our dear church edifice.

I think your daughter should wait until the fall months to be treated. All are now resting from the active work of treating patients; they have to refresh themselves by reading and self-examination and quiet communion with God. I can do nothing now for you as my whole time is employed for the church. Strikes and other discordant phenomena show that the birth is prolonged—a test of our faith and understanding. The strikes have not arrested the work on our church, though delegates are in and out constantly. I shall know that God governs these delegates, and that there is no other power, and no other presence but God's delegates.

I know that you are working mentally, dear, and that your good thoughts help me and all. I will do all I can for your daughter, if she decides later that she wants treatment. Love untold to you, my dear, dear student.

Faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
October 8, 1903.

*My dear Dr. A . . . :—*<sup>1</sup>

If all who have enlisted in the Master's service could give proof of holy ministration and consecrated lives, during long years of warfare with the flesh, when the Spirit contended for supremacy, and conquered, we should have many such "living epistles" as you, whose

<sup>1</sup> Reply to a letter from a Presbyterian clergyman.

Christ would be manifest on the face and in the Christly mental touch.

I thank you for your kind note. It was a cup of cold water, and I drank it with an Amen. I was glad to know that you recognized the earnest conviction of my faith, and that Truth and Love as understood in Christian Science, is Light, which leads into the way the Master pointed out, and in which he walked.

I thank you again, and appreciate your approval. Please give my love to dear Mrs. A . . . . I am indebted to you both for my beloved student A . . . , and my heart goes out to the father and mother in the flesh, who taught her *how* to live, that God might be honored and obeyed. Together we all will continue our march towards the city of our God.

Tenderly your friend,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
March 27, 1904.

*My dear Mr. S . . . :—*

You are most appreciative of my efforts to help you in your problems of Truth over the fleshly ills. I am embarrassed with such an expression of gratitude, and wonder what I can do to merit your kindness. Please do not think that I am unmindful of the awakened Christ in your consciousness. I am rejoiced to see in you the irresistible conflict between the human and the divine, or mental chemicalization. It appears to our material sense to be physical discord, but it is the Master's hand sweeping across the harp-strings, attuning your being to health, harmony, and immortality. The jarring and twanging, which are restoring you to your dominion over all things, do not seem pleasant now,

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and sometimes we become weary of the struggle to overcome the evidence of the false senses, but Love never fails us, and we triumph if we cling steadfastly to Truth.

You are *immortal* and *perfect*, for there is but one creator, eternal Life, whom you reflect. Error is powerless when you know this, and the false claim called mortal mind and its matter body cannot deceive and hold you in discord or disease. The false and untrue must disappear before the Christ-man who stands with his eyes fixed on Truth, his face to the heaven of Soul. The strong swimmer for the shore of eternal Life increases in strength and reaches his goal.

May the dear Father-Mother God be found by you in every trial of your faith, so near and omnipotent that you will never fear, but will *know* the nothingness of matter, the allness of divine Mind, and your eternal oneness with Principle or divine consciousness. I am always ready to help you when you cannot put to flight the *lie* of disease. I am sure you will use the Word of God, try your own sword, and never let it trail in the dust.

Sincerely and faithfully your friend,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, May 10, 1905.

*My beloved Student:—*

Your letter of explanation gives me joy. "Whosoever will lose his life for my sake shall find it" (Matt. xvi., 25). You and dear L. . . have chosen wisely. You will find all that you require in the college to which you are directed. "God loveth a cheerful giver." You have given up your false sense for your true sense,

and Love will supply your present need. The dear Christ is guiding us wisely in this hour, giving us material food and clothing, until we shall be fed and clothed spiritually or mentally. "Your fathers did eat manna in the wilderness, and are dead." Christ Jesus said that *we* should eat of the bread of heaven and live.

The Word of God, or the substance-thought of Life, supports our being, and feeds and satisfies our immortal cravings. The material bread satisfies the mortal desires, or material belief. Let us renew our determination to rise above all sensuous desires or appetites, and continue to denounce the claim of pain or pleasure in matter, until we are finally freed from it. This aids the ejection of error, and in time we shall all gain dominion over the flesh and evil. The fleshly mind must be put off. The "old man" with his deeds must be repudiated.

I am very happy about you, dear E . . . . I wish I had more students like you. Your church is warmed by your love and L . . . 's. Let this letter be for you both. I have so little time in which to write. I shall be in your church when the organ is set up, to give a blessing and to receive one from my dear students.

With much love to you and the dear flock, I am,

Yours faithfully,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
June 6, 1905.

*My dear Student:—*

I wonder if you sent me the tuition for class instruction, with a sense of the terms of the *past*, or if you consider that you have received *more* than the amount of the present term. The tuition formerly was one



hundred dollars, but at present it is fifty dollars. Shall I return the fifty dollars?

I have two students in this class who "love much," and I feel that I am responsible for giving much, as I walk "the way" with them. I shall be faithful to my obligations, and you will witness the example of fidelity to Principle, and to those who stand for good in their respective order. I know where the faithful are to be found, and I know their rich reward is sure.

Our journey is through the tangled wilderness of fear and doubt. Mental robbers are on every hand ready to rob us of our inheritance; mental thieves are in the road that winds upward, to steal our passport to spiritual consciousness, the city of God, and Cain is always in ambush to spring upon Abel unawares, and to deprive him of his power to press on, or to take his life. This is the false belief which the Christian Scientist must render powerless. God is our strength and refuge. Love is our invincible armor. Panoplied in Truth and Love, we are impregnable and "only with thine [our] eyes" will we behold the reward of the wicked.

I have perfect trust that the good we embody will deliver us from the merciless foe. With our undestroyed errors constantly lessening, we shall keep up our march away from sin and death, towards Life eternal, Love, and Truth. Let our thoughts blend with those of our creator, and let God govern our every thought. Then we will rise to know that there is no power and no presence but Love and Her ideas,—a perfect God and perfect man, or universe, of which we are members, and which we occupy and enjoy.

I thank you for all that you have done for me and for our beloved Leader, Mrs. Eddy, and for the Cause

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of Christian Science. I hope I may ever be grateful for such a student.

Ever most faithfully and lovingly your teacher,  
AUGUSTA E. STETSON.

I WEST 96TH STREET, NEW YORK CITY,  
November 7, 1905.

*My dear sister in Truth:—*

I received your kind letter and thank you for your appreciation of my efforts to show you "the way." I pray you may always walk in it, and that you will watch that you do not lose the chord of Christ by listening to the foolish virgins, who are letting their lamps go out by listening to and obeying the lulling jargon of the malicious mental malpractitioners who argue "No personality," "Personal control," etc., the most subtle of all the methods ever argued by error.

I am strong and courageous in the warfare against evil. My efforts are put forth to grapple with, and master in myself (and for all who are ready to receive the Truth), the one evil, sensuous mesmerism, whether in the pains or the pleasures of mortal mind, physical or mental. Gustatory pleasures darken many, and prevent the healing of disease. God is coming nearer to us than ever, and the hour has struck when the faithful are reaping a rich reward.

We have had a sifting in our ranks. About fourteen followed L . . . but none of them were ever true Scientists. They were very material, and always a care to me. The relief is great since the dead wood is removed. We are so happy in our work, and the church is so grandly strong, so mighty in meekness, unity, and love. I believe that, for one year, they who have gone out have suffered from the force of divine Love which

their error resisted. They simply could not endure the purifying fires of Truth and Love. They could not rise with us to the demands of Christ.

But God will continue His work, and, sooner or later, they will have to endure the heat of the furnace, seven times heated, which will purify even the gold of human character. I rejoice that I have loved all, and still love the *good* and hate (resist) the evil wherever I see it. This is our salvation—to hate evil as the Master did and to rebuke it under every form. I hope to see you here in the near future. Please give my love to H. . . and Mr. A. . . .

Yours lovingly ever,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, May 10, 1908.

*My beloved Student:—*

Just a bon voyage and safe return to your loved ones here. I have much to do, but I am determined to get this letter off to you, and no one shall prevent me from telling you that I shall miss you in our church. You will work faithfully, I am sure, to reflect without ceasing, the God-thought. This is sure to be felt in human consciousness, and thus you do much mental, impersonal universal work. Both you and dear C . . . , I know, are standing firm at your mental posts. I shall be glad when you return and are active in your teacher's field.

I am always in my place of spiritual observation, dear L. . . , so you will know that everything is prosperous during your absence. I would be so happy if, during the summer months, my people would settle down to work in the healing of the sick, and demonstra-

tion of Truth. This will eventually be done by all, and all will find joy in bringing the world to Christ. I have no other purpose, no other joy, and shall not have until I awake in His likeness, wherein is fulness of joy.

Be happy, and work in your Bible and *Science and Health*, and rise into newness of life with our beloved Leader.

Lovingly, faithfully yours,  
AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
July 23, 1908.

*My dear Mrs. S.* . . . :—

Please pardon my delay in replying to your letter. I am so pressed with work I cannot do as I would. I am sure that in Chicago there are many Scientists who could answer your question as well as I, because there is but one reason for failure to verify Jesus' promises, viz.: lack of conformity to God's law. "The law of the Spirit of life in Christ Jesus" sets one free from the law of sin, and *limitation* which you say binds you. We all should demonstrate *more* of the affluence of the love which is divine, which sees matter as the "material pigment" (*Retrospection and Introspection*, p. 79), or manifestation of so-called mortal mind, and, through the lens of spiritual sense, discerns that man is *immortal*,—the idea of God, our brother man.

The condition to which you refer—limitation—seems to be the result of the *letter* of Christian Science, and not enough of the *spirit*. We may make the *demand* on Principle, but it can be demonstrated only so far as we possess the Mind of Christ. If we ask for understanding and love, and conform to the law of God,

and *desire* to leave all false material sense and false appetites, the pleasures as well as the pains of sense; if we pray to become one with God *consciously*, for, of course, we are, and always have been God's ideas, we shall gain the ear of the infinite, and the forces of divine intelligence will operate on the false material senses, like light upon darkness, and will gradually dispel fear and doubt. Love will chase away the clouds of so-called self-love, self-will, hatred, envy, jealousy, revenge, lust, and self-deception, which in greater or lesser degree compose the carnal mind, which is opposed to Christ. There is not, and there never was, a good mortal man.

All mortals are composed of belief—sin and death—the *lie*. Further we learn in Christian Science that there never was a creative lie which created a universe. God is the only creator of the universe, including man, and God is Truth. God is your loving Father, who ever guides and governs His own ideas in perpetual harmony. He supplies His own universe with *life*, for *He* is Life eternal. You are a member of His body, or universe, and if you abide in Love you cannot want. Love abounds in beauty and affluence.

We, to-day, even at our best, have but a faint comprehension of our divine possibilities. We must strive to be transparencies for Love and Truth. We must come out from the world of material worshipers, and be separate. We "cannot be partakers of the Lord's table, and of the table of devils;" we cannot contemplate the false and illusive material creation, or *linger mentally in the pleasures of physical sense, and expect to bring out the effect of Spirit—health, strength, peace, and love for God and man.*

A Christian Scientist *must* be single-eyed. Immor-

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tality—eternal Life must be his goal. He must find and partake of the bread of Truth, and drink of the water of life—spiritual thoughts, which sustain and reconstruct the body; he must eat (think) less of material food, which at best merely satisfies belief, and has no life abiding in it. As we rise God-ward, we lose our *material* appetites, and hunger and thirst after righteousness. Then Love appears, and the words of our beloved Leader are remembered:

Fed by Thy love divine we live,  
For Love alone is Life.

(*Miscellaneous Writings*, p. 388.)

I hope, dear Mrs. S . . . , that I have not written beyond your comprehension, nor forgotten to give "milk to babes." You know I do not understand just where you are in Christian Science. I am sure that you will deny error or evil as power, and will refuse to admit limitations, but, dear fellow pilgrim, you can *demonstrate* only so far as you have attained the divine elements of Truth and Love. Then work, watch, and pray to be like Christ and our beloved Leader, Mrs. Eddy—the meek, loving, compassionate, tender, and true representative of Christ. You will do this, for God will eventually force you to obey His law of perfect love.

Faithfully your friend,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 22, 1909.

*Beloved Student:—*

You are learning of God His "hidden mystery"—that "wisdom" is better "than fine gold." "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." I am strong

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in faith and in love for God, for my beloved Leader, Mrs. Eddy, for my beloved students whose understanding of Truth and Love, as taught by Mrs. Eddy, is now being tested, and for poor humanity who needs the love which is spiritual, to be freed from bondage to sin and the belief of a power opposed to God. If all my dear students had your spiritual intuition, I would have less to meet in this hour.

I am demonstrating for myself, with wonderful peace and strength, but I pray for my dear students that their faith fail not. I kiss the cross, knowing that this cup must come sooner or later to every follower of Christ. It is a joy to know that so many are learning to love divinely, and to obey our blessed Leader, Mrs. Eddy, in her watch-care of our dear church.

I was on the witness stand in Boston when danger threatened my students and church. God, through His mouthpiece, Mary Baker Eddy, spake peace to the troubled sea of human concepts and calmed the waters. How good is our God, and His spiritual idea, our holy Leader. I send you deathless love, my dear student. I am grateful for your protecting care, and when God comes to you with a message, will you send it to me? I am glad in my retirement to hear from you, and from all who discern the path I am treading. How often the words of our Leader have come to me—"Would existence without personal friends be to you a blank?" (*Science and Health*, p. 266.)

God bless you and yours. Remember me to Mr. W. . . and kiss dear little R. . . for me. Some day we shall awake in God's likeness.

Love untold,

Faithfully yours,

AUGUSTA E. STETSON.

TO MY DEAR STUDENTS AND CHURCH  
MEMBERS

"Fear not, little flock, 't is your Father's good pleasure,  
To give you the kingdom," the robe and the ring.  
Fear not the mad foe, who beholding your triumph,  
Pursues to destroy with the merciless sting.

Take heart, the avenger can not overthrow you;  
The Cause is the Lord's, and the victory sure;  
Press on in the race for immortal dominion,  
Nor turn back to idols—resist and endure.

Then raise high the standard of Truth, as you follow  
Your Shepherd, who leads to life's pastures immense;  
He folds, and protects from the wolf, and the fowler,  
Who lure to o'erthrow in the valley of sense.

Awake to your birthright! And, guided by wisdom,  
Communing with Spirit, the quickening dove,  
You will soar, as a bird, beyond each sin-barbed arrow,  
And rest, safe in joyous omnipotent Love.

A. E. S.

7 WEST 96TH STREET, NEW YORK CITY,  
January 12, 1912.

*Dear Mr. L . . . :—*

Your letter is evidence that you discern the signs of the times and are awake to the demands of the hour. You will remember that I was rebuked for declaring for immortality as a *present* possession, and, for my defense against mental malpractice, I was denounced as making myself as God.<sup>1</sup> It was stated, at that time, that this was done in the composite letter, in

<sup>1</sup> John x., 33.



which my students endeavored to see me and *all* as ideas through the *spiritual* concept. They declared, however, that they had not made this concept permanent, or a "conscious, constant capacity" (*Science and Health*, p. 209), to see God in the face of man, yet that they must stand for spiritual being as the only reality if they would destroy mortal belief.

We all were mocked. One asked if we ate; another what we had for breakfast, and if immortals ate food. You can imagine the confusion. To-day my articles have been accepted by thousands as true Christian Science, as found in our text-book, *Science and Health*, and in our beloved Leader's other writings. Our opponents contradict their profession.

The tomb with electric lights and telephone,—removing our beloved Leader's name from her *Manual* in a few weeks after she entered upon her final demonstration—the twelve feet of concrete, steel, iron, and sod under which the Directors placed a material belief—an illusion—the circulation of obituary notices in book form and the Directors' alliance with the League for Medical Freedom—all show the effort of malicious animal magnetism to advertise the seeming death of our Leader and hold the Field to mortality.

It was told me that one in First Church here said that I was ahead of the times; that it would be centuries before any one could demonstrate immortality. There never was such mental darkness on the earth as in these days, and on the other hand there was never so much spiritual light. This spiritual force is the on-coming Christ, and is driving evil, so-called, to the surface where the claim to evil will be self-destroyed.

Very sincerely yours,

AUGUSTA E. STETSON.

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7 WEST 96TH STREET, NEW YORK CITY,  
March 6, 1910.

*My dearly beloved Student:—*

I am sending you a booklet—the poem which I sent to Mrs. Eddy with the loveliest canary—the sweetest singer. The poem will speak for itself. The cage and bird were returned to me, with a reply in verse from our beloved Leader. You will remember, dear, her words to me in that poem, “Tell her I have kept her heart.” She *kept my heart*, therefore she can never lose it. Oh! my dear student, never doubt her wisdom and divine love. No matter what I have to meet, I know that she is an individual idea of God, His voice to humanity in this age, and I am willing to drink my cup for her dear sake, as well as for my own. She cannot lose me. I am ever watching with her, and rising above material sense to the spiritual.

I know the enemy is foaming out its venom at Truth and Love which I reflect, but I do not believe in a power opposed to eternal Mind, therefore persecution has no terror for me. I am striving to see man in God’s image. The enemy is striving to see evil and sin in man, and evil and sin will soon be self-destroyed.

I am thinking God’s thoughts to you, as you sail over the sea of human concepts. You will reach your desired haven and enjoy your travel. Remember, you are always one with God. Love is ever-present, and you can never be separated from Her—your source and supply of life and peace, joy and power. Our beloved Leader, Mrs. Eddy, says, “There is no pleasure, no bliss in mortal things. However dear they may seem to mortal sense, to Soul they are not permitted.” Dwell then, dear, in your Soul-sense, and find your joy in contemplating the eternal real.

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I shall often think of you, and you will feel the truth of divine reflection.

God bless and keep you. No material selfhood—only the divine self, must be at last demonstrated. Love is unfailing.

Your faithful teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
April 19, 1910.

*My dear Mr. L . . . :—*

Your letter and favor are before me. I thank you for both. It is not necessary for me to inquire in regard to your character. I shall depend upon my intuition and judge by the mental impression which your letter conveys. You would better understand me if you were a Christian Scientist, or a divine metaphysician; but I am sure that you discern, in this hour, a religious, personal conflict, which is the result of two mental forces—the so-called mortal mind, and the immortal or Christ-mind. It is an irresistible warfare, both in individual and in universal consciousness. The world is awaking to the truth that Mind, God, is power, and expresses and governs all phenomena.

May I beg your indulgence while I preface my letter with a few metaphysical postulates which will enable you to discern my position? Christian Science teaches that there is but one Mind—one God; therefore "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468). The great creative Principle is Spirit, Mind, intelligence. Man is God's idea or child, made in the image and likeness of his creator, God. There is but one God, one creator, and one man—which is the universe

or manifestation of God, or God and His Christ, eternal Life, Love, and Truth. Individual man is a member of the body of Christ.

There is but one primal cause—one Mind; therefore man is a mental being, emanating from God, the source of all life. Man reflects Mind, as the ray reflects the sun. All the rays proceed from the sun and compose the sun. Thus we see in divine metaphysics that man cannot be separated from God. He cannot be detached from his source, neither can God be deprived of His ideas or thoughts. This is absolute Christian Science as taught in our text-book, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, our revered and beloved Leader.

We have Scriptural authority for spiritual creation in the first chapter of Genesis, where we read that "God created man in His own image, in the image of God created He him. . . And God saw every thing that He had made, and, behold, it was very good." And God gave man dominion over all the earth. I stand immovable in this conviction, unflinchingly defending my true consciousness, my divine selfhood. I admit but one Power, one Presence—omnipotent, omniscient, and omnipresent Mind as real, and I declare my oneness with this great and only source of being—our Father-Mother God. The opposite, so-called mortal mind, or Adam, is not the real man, but is the *mortal* so-called mind which is always opposed to the Christ-mind. One is Truth, the other is error—a false mentality that expresses itself in a material embodiment, that manifests sin, sickness, and death. These two opposing mental forces have always been antagonistic.

The great master Metaphysician, Jesus the Christ,

gained a sublime victory over the material senses, the world, the flesh, and evil. He is our example. Our Leader, Mrs. Eddy, discovered and founded Christian Science through her apprehension of the superiority of Spirit over matter, or the divine consciousness over the material senses. She learned, through a highly developed spiritual sense, and by constant communion with God, and study of His Word, how Jesus performed his mighty works of healing the sick and destroying sin. She is following the example of Christ, and has established this great religious truth in the hearts of those who have spiritual discernment to comprehend it.

Progress is the law of the infinite. As Truth urges Her claim upon mortals, She meets resistance from the carnal mind. Only the dauntlessly brave, who have enlisted in this warfare, dare to encounter the hostility of the relentless foe to Christ—the carnal mind. The battle is on for the supremacy of immortal Mind over the mortal, material senses. I have no fear for the result. Truth is always the victor. My opponents declare that my teaching is erroneous because it conflicts with *their* interpretation of *Science and Health* from *their* standpoint, which is that they are mortal *now*, but that in the *hereafter* they will gain immortality. I declare that "Now are we the sons of God;" that *now* is man a divine emanation of Spirit, and in the words of Jesus, "Whosoever believeth in him should . . . have everlasting life." This understanding will destroy the belief in a power opposed to God—called mortal mind.

Thought is force. It must be apparent to the twentieth century thinker that man's *real* consciousness, which proceeds from God, must carry with it

the *power* of God, with which He endowed man. This is the truth of being and must be demonstrated by humanity, either here or hereafter. Paul says: "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans viii., 6).

To be a follower of Christ, a true Christian Scientist, demands not alone profession, but demonstration. Many enlist in this race for immortality, but, because of the price which Truth requires (the sacrifice of personal self, self-will, personal ambition, and the belief of life and intelligence in matter), few continue to press onward to the goal. Many fall by the wayside through lack of moral courage; others through lack of comprehension of the deep things of God; and many because of self-love, self-will, and desire for worldly popularity.

They are slaves who will not choose  
 Hatred, scoffing, and abuse,  
 Rather than in silence shrink  
 From the truth they needs must think;  
 They are slaves who dare not be  
 In the right with two or three.<sup>1</sup>

The true Christian Scientist sings with the spirit and with the understanding, "In the cross of Christ I glory," because the cross is illumined by the presence of the invisible Christ. The cup my Father has given *me* to drink has within it no redundant drop. "[LOVE'S] rod and [LOVE'S] staff they comfort me."<sup>2</sup>

St. Paul says: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v., 22, 23). This I have *proved*, amid the most crucial experiences which any one was ever compelled to endure. I have never

<sup>1</sup>Lowell.

<sup>2</sup>*Science and Health*, p. 578.

for a moment, during twenty-five years, wavered in my allegiance to my Leader and Teacher, Mrs. Eddy. I have never doubted her wisdom, nor permitted a criticism of her words or works. I have always been profoundly grateful for her unselfed love for humanity and for me. I have deeply appreciated her gentle guidance and her stern, loving rebuke; her forbearing patience, and her watchful care of my feeble efforts to follow Christ, and to demonstrate the power and presence of Truth and Love. I would be an ingrate should I fail to appreciate all that I have received from my beloved Leader. Could *she*, for twenty-five years, have walked with me, and commended me as a faithful, obedient student, and then forsake me in the crucial hour, when I was standing for spiritual reality as I promised her that I would do? No, she knew that my hour for emergence from material organization had come and that I must make my own demonstration.

I believe that I am demonstrating the spiritual law, or power of omnipotent Love against opposing forces in the realm of mortal mind. I believe that I am obedient to the law of divine Mind, because I have demonstrated the potency of the Christ-mind over nearly every disease to which flesh is heir. During twenty-four years in this city, as a demonstrator of the power of divine Mind, I have risen above seemingly insurmountable obstacles in building a church edifice, and in building characters on the rock of spiritual understanding of the allness of God and the nothingness of a suppositional power opposed to God—called mortal mind or evil. I have proved the Principle of being in perfect physical health, a perfectly harmonious environment, and calm peace which is inexpressible—

There is a problem before the world that has never been solved. The Bible has been a sealed book. <sup>anti</sup> <sup>My</sup> <sup>tic</sup> Eddy has opened this seal and given to the world the Key to the hidden treasures of the Word of God, and man's unity with his Maker. She has unmasked the forces of so-called evil which compose the carnal mind, namely—belief of life in matter, which is so-called sin, fear, malice, hatred, revenge, envy, hypocrisy, etc., that have deceived the whole world. With the power of the Word of God (our spiritual consciousness), we are freeing ourselves and humanity from these false forces, and are teaching the Truth which sets free from sin, sickness, and death. The human contest is for spiritual dominion which God has given to the Christ-man. The materially minded do not comprehend spiritual facts. Paul says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii., 14).

One would not expect a pupil in addition to comprehend the terms used in algebra; so in Christian Science, only those who strive manfully keep abreast with Truth; but these are one with God, therefore they are the majority.

To-day it is a question of ecclesiastical control or despotism—official domination or material sense, as opposed to individual understanding and spiritual sense.



In my teaching and practice I am closely following the text-book of Christian Science, as I have done for twenty-five years. This book is continually unfolding to me the wonders in the law of God hidden from the foundation of the world, but now made manifest, in the *operation* of that law or Mind-force to those who can discern it, who work for it and utilize it in gaining their freedom from the bondage of sin, sickness, and death. Only the works will prove whether it is *I* or the Directors of The Mother Church who understand this law sufficiently to demonstrate it. There is no evidence as yet, that the Directors are the demonstrators of the teachings of *Science and Health* in the abasement of material selfhood, or that their judgment of divine metaphysics, or Christian Science, is infallible.

They have, up to this time, been good business men, who have conducted the *temporal* affairs of the *material* organization in a thoroughly satisfactory manner. Now they are called upon to show their understanding of divine metaphysics and to judge me, one of Mrs. Eddy's oldest students, with whom she has walked in close association and with devoted love for twenty-five years. During those years, I have given all my time to the study and demonstration of Christian Science, and thousands have been healed through my ministry and have accepted Christianity according to Christian Science. The Directors are acting in their capacity of "the highest ecclesiastical tribunal" of a *material* organization. Mrs. Eddy says in regard to organization:

Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods

in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off,—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy (*Retro-spection and Introspection*, p. 45).

Mrs. Eddy wrote to the New York field one year ago:

When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*. “There is no matter” is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated (*Christian Science Sentinel*, vol. xi., p. 390).

Those who had risen to discern the spiritual facts of being were ready to begin striving to possess a “wholly spiritual” consciousness, and thus to reflect more of the power of omnipotent Life, Truth, and Love. When error felt the increased power of Truth, urging its claims for recognition and obedience, there was resistance in human consciousness, and the battle of error against Truth was evident.

Progress is the law of divine Mind, God. Those who are *ready* rally to Truth’s standard. They heed not the overturning and upheaval of false theories

and erroneous material interpretations of Truth and Her laws. Mortals cannot arrest the onward march of divine Science, which seems to human sense at the present hour to be "on the scaffold;" nor can it terrify Her standard-bearers by threats and invectives. I cannot wrong my intelligence by accepting another's interpretation of the Bible and *Science and Health* when that interpretation is directly opposed to my understanding of my Leader's teachings.

I have solved many perplexing problems in this most material and active of cities, and have proved the power of good over the claim of evil, of love over the claim of so-called hate, malice, jealousy, etc. Great demands have been made upon me by a large body of students from every walk of life, which have forced me to gain an understanding of the Science of Mind, that has uncovered to me the subtle and false claims of the working of the carnal mind, or malicious animal magnetism. While I see this as a false claim, I wrestle with it, and, through the power of the Christ-consciousness, make it unreal. I know, by spiritual intuition, when I am attacked by malicious mental malpractice in its efforts to destroy my usefulness and intimidate or discourage me. My defense is in the sword of the Spirit—the Word of God; the declaration that God is the only power and the only presence; that divine Love fills all space; that there is no power nor presence opposed to God, nor to man who reflects Him. Evil in all its forms is powerless to overcome good, and must disappear and leave the field to Love, who fills all space. This is the mental defense of a Christian Scientist, and is not malpractice.

Malpractice is the effort of one mortal to injure another, or to intimidate or discourage or wrong another.

You can readily see that anybody occupying a prominent position, wielding the sword of Truth, which destroys error—thereby arousing more or less of the mortal within and without—must have his defense behind the breastwork of omnipotence. He must dwell in spiritual consciousness. He must abide “in the secret place of the most High,” where no poison-barbed arrow wounds the dove. Mrs. Eddy, herself, is above and beyond this mental battle which must be worked out by me as a metaphysical problem.

I am like a mathematician who stands before the blackboard working out a mathematical conclusion. The audience is the world, interested only in the solution. I am not looking for my beloved Leader to spare me humiliation or shorten the process by coming forward and showing me where I should add and where divide. I have been a member of three classes which were personally instructed by her in the Massachusetts Metaphysical College, and, during twenty-five years, have received her further personal instruction in interviews and in frequent letters from her up to the 30th of August, 1909. If I have not attained sufficient spiritual understanding by years of watching, working, prayer, and demonstration, to meet this hour alone with God, I merit defeat. Jesus met his test of the power of his Christ-consciousness over the material world *alone* with God. He was tempted with doubt as to his ability to conquer the malice of the world when he cried out, “My God, my God, why hast Thou forsaken me?”

While in Boston, under the greatest stress, for one moment I said, “I may have been wrong, but I thought I was absolutely right.” Instantly I recognized that

I was meeting doubt, which was immediately dispelled, and I knew that my teachings and interpretations of *Science and Health* were, and had been, absolutely correct. Therefore I could not be induced to admit that I was wrong, although excommunication was threatened. I knew that my students and my church would have to meet the test of my excommunication, which would tax their faith and understanding.

They had always been taught by me to love and obey our revered Leader, Mrs. Eddy, and the constituted authorities (the Directors) although some members of this Board had been but a short time in office. Yet seeing all this before me, I stood unswervingly for my Christ-consciousness and for my beloved Leader, whose every word has been to me the voice of wisdom and Love. She has never, during this crisis in the warfare between Truth and error, condemned my teaching or practice. I am her loyal, loving, obedient student. If she considered my interpretation of her teaching erroneous, she would inform me. Until she does, I shall defend my position, and, from the vantage ground of divine Love, I shall strive to make the claim of evil unreal, and wait on God for the result. This battle is inevitable. Christ's kingdom must be established on earth.

He has sounded forth the trumpet that shall never  
call retreat;

He is sifting out the hearts of men before his  
judgment seat.<sup>1</sup>

The conflict will not cease until victory rests on the side of immutable Truth. Man is immortal. Mortal man is a myth, which will disappear when man awakes

<sup>1</sup> Julia Ward Howe.

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to the truth of his being—that he is not material, but spiritual, an emanation of divine Mind. For this mental Messiah I am contending.

I trust that you will pardon me if I have intruded too long upon your time or exhausted your patience with metaphysical statements.

Yours very sincerely,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
May 7, 1910.

*My dear Mr. M. . . :—*

This is the first opportunity I have found to reply to your favor. It may be presumptuous for me to assume that you expect an acknowledgment, but there appears in your letter a misapprehension of a scientific point which I must correct. You write, “man’s self is formed by his *own* mind.” God, Mind, Spirit, or Principle, is the only cause or creator, therefore man reflects God—Mind, and has *no* mind apart from God. The one omnipotent, omnipresent Mind is man’s source of life and intelligence. God and man (the spiritual universe) are one, or God and His Christ. Individual man is a *member* of the body of Christ. God governs His manifestation or Christ, and thus every man is held by the law or power of Spirit, Mind. This is absolute Christian Science, and, sooner or later, we must demonstrate eternal Life, or spiritual consciousness.

I did not intend to convey the impression that the Directors alone were my opponents. Six disloyal students among the twenty-five practitioners failed to understand my metaphysical teachings and persisted in misrepresenting my words. Nineteen of the

twenty-five, who understood my terms from a metaphysical standpoint, are with me. The six reversed and garbled what I said, and carried these false reports to the Directors. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (1 Cor. xiv., 23.)

One of my students, disloyal to Principle and idea, seemed unable to grasp divine metaphysics, and gave me much trouble while she was with me. I have a letter in her own handwriting, in which she denounced Mrs. Eddy and her teachings. I replied to her, telling her she could no longer be a student of mine. After a while she took up theosophy, of which she is said to be an ardent follower. This woman was before the Board of Directors in July and made charges which I denied, until I saw that it was useless to try to defend myself, and I let her go on. In a few days these charges were officially withdrawn.

After returning home, I found Mrs. B . . . 's letter to which I have referred in which she had denounced Mrs. Eddy, and I sent it to the Directors. This was the *only* witness who confronted me personally, and I had long since repudiated her as a student. Since then, this woman has used the press to publish the most absurd statements about me. They are false in every particular, and so ridiculous that they have made many friends for me among the best people in this city.

We have a man at the head of the Publication Committees whose duty it is to correct false statements against Christian Scientists and to defend the Cause of Christian Science—towards whose salary our church

pays nearly three hundred dollars a month. He works with our *present* Board of Trustees, eight of the former Trustees who stand with me having withdrawn from the Board. This man has never corrected an erroneous report concerning me, but has permitted any one to testify without contradiction as he or she may be moved by ignorance or animosity. This explanation may cover the question of malicious malpractice.

If I seem, as you say, to argue "on a minor issue, letting serious charges go by default," it is because I feel that it is not possible to explain them to one not versed in the workings of mental malpractice.

Referring to my statement that Mrs. Eddy never told me my teaching and practice were wrong, I will say: she is my Leader and Teacher. She has always admonished and advised, counselled and comforted, corrected and reproved me when I needed her wisdom and experience. In this hour of supreme test, Mrs. Eddy has written me, "The Holy Bible, Science and Health, and The Mother Church Manual are your safe guides. Follow them." I infer that she is letting me make my own demonstration and prove my spiritual armor.

I am, and have been, confident that she keeps a watchful eye on these proceedings. I am sure her hand is on the helm of Christian Science, as it has always been. Mrs. Eddy is wisdom's mouthpiece. Her word is law to me. As I have a Leader who has always faithfully fulfilled the sacred office of human mediator, leading me by her spiritual discernment to Christ, through Christian Science, I should be disloyal to this Leader if I accepted views contrary to my understanding of her teachings, which she has



publicly and privately endorsed. For twenty-five years I have proved the Truth of these teachings in health, divine love, peace, and a sweet and certain sense of God's allness and the true brotherhood of man.

Your advice in regard to my future work would be right from *your* view-point, but not from mine. I have built one church edifice, and I do not need to remain in that mental stage of material organization and build another church militant. I have made a perfect demonstration of a perfect *material* church edifice, and perfect organization of its members and its work. Now, I must rise and further spiritualize my thought. I cannot return to material organization, but must begin to build on a "wholly spiritual" consciousness—a wholly spiritual character, which will reveal the church triumphant, the superstructure of Truth and Love "whose builder and maker is God." Oliver Wendell Holmes had a faint conception of this spiritual building when he wrote:

Build thee more stately mansions, O my Soul,  
As the swift seasons roll!

. . . . .

Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!

My students and the practitioners, who are devoting their entire time to the service of God in healing the sick and teaching the truth of Christian Science, besides hundreds of other students of mine who are not giving their entire time to the healing, are steadfast in their purpose to possess the Mind of Christ and to demonstrate the allness of God—good—and the nothingness of matter—evil.

We continue to protest that *now* we are immortal, although we concede that so-called mortal thought and its embodiment, the matter body, are still in evidence. Two bodies cannot occupy the same space at the same time, neither can the mortal and the immortal thought be simultaneously entertained. We must choose which we will adopt. Having chosen the *immortal* thought, *we* repudiate the mortal, material senses. I was rebuked for claiming my *present* immortality—several of the Directors stating that they were mortals *now* but would *finally* merge into immortality. From that premise they cannot demonstrate immortality. Accepting and working from a *material premise* will never result in a *spiritual conclusion*.

The sixteen practitioners, who were dropped from the local church, continue to attend services regularly in the church which they built. In meekness and love, they "worship Him [the Father] in spirit and in truth." They make the claim of evil unreal and see only the perfect man in the brethren' and are leading humanity to know God, "whom to know aright is Life eternal." They heal the sick, and give the hand of compassionate forgiveness to the penitent sinner, for, through the veil of matter, spiritual sense discerns God's child. They are not clinging to my *physical* personality, but to Principle and idea, and to the teaching which has brought them health, happiness, and love for God and man. Thus we walk side by side in unity and spiritual love.

I thank you for the kind interest you have taken in me, and assure you that I am sitting at the feet of the impersonal Christ, obeying the leadings of Truth and Love—our Father-Mother God. I am not *idly*

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waiting, but am actively employed in the study of the Bible, *Science and Health*, and our Leader's other writings, and in attending to my correspondence. I am constantly working for the Cause, for my students, and for all mankind. My life is one pæan of praise to God for His greatest gift to me, my revered Leader and Teacher, Mary Baker Eddy, who has led us to Christ, who has given us Christian Science, the key to immortality, health, holiness, heaven—here and now.

Yours very sincerely,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
July 19, 1910.

*My dear Student:—*

I am enclosing some lines which came to me last week, and which apply to you first, last, and always. Mr. and Mrs. H. . . gathered the large sheaf of wheat from their farm, and sent it by Mrs. R. . . . I am speechless in my effort to convey to my faithful students the wonderful spiritual sense which has come to me since some of my dear students were ready to emerge from material organization. I seemed to be held somewhat to the temporal sense of persons and things, but, when some of the members of the student-body were detached from their anchorage to a material organization, and many others were ready to begin to build on a "wholly spiritual" consciousness (*Christian Science Sentinel*, vol. xi., p. 390), I felt that I could rise more joyously with Christ, and lay my jewels in his hands.

I have no words which will even faintly express my peace, and power, and joy, and my sacred sense of my oneness with God and with my blessed Leader.

## 654 Letters to Friends and Fellow-Workers

I *know* that I feel her encircling arms, and no power nor claim of a power opposed to God can make me believe that she is not with me, an invisible spiritual presence waiting for me to open my spiritual eyes, and behold her. I know that material sense is disappearing, and that spiritual sense will reveal God, man, and the universe to me.

I trust that you are enjoying your vacation and will improve the time in spiritualizing your thought. Give much love to dear Mrs. H. . . .

Faithfully, affectionately your teacher,

AUGUSTA E. STETSON.

Note—The poem referred to appears on page 366.

7 WEST 96TH STREET, NEW YORK CITY,  
August 16, 1910.

*Dear Mr. I. . . .*—

Your letter surprises me. I must state my position in regard to my beloved Leader and Teacher, Mrs. Eddy, as evidently you do not understand it, or you would not condemn me for defending her and her teaching. To me she is the highest manifestation of good, of Love, on earth to-day. I have walked the thorn-road for many years, and have been encouraged and strengthened always by her Christly life, her holy example, and her demonstration of her teachings.

*Science and Health with Key to the Scriptures* and her other writings were God-inspired. I study them day and night, together with the Holy Bible and The Mother Church Manual, and they are leading me to understand the deep things of God, and to demonstrate the Truth, so far as I understand it. I find myself continually thanking God for Christ Jesus and for my revered Leader, Mrs. Eddy, who has led me to see

how the deeds of Christ were wrought, and how to love as he loved.

In the words of Paul, I declare that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord," nor from Mary Baker Eddy, who in this age shows us the Christ-principle, and leads us out of the belief of life in matter into the understanding of life in Mind, God.

Human language is inadequate to express my love for God, for His Christ, and for my precious Leader, Mrs. Eddy. Please read the 6th Chapter of 2 Corinthians. I am following Truth, and am bringing every thought into obedience to Christ, as fast as I can demonstrate.

I rejoice that I am walking in the way our Master and our beloved Leader have trod. She is following Christ, and I follow as she leads. I do not see the distant path, nor can I always understand the present footsteps which lead me out of material sense into Soul, until I have obeyed the teaching of the Bible and *Science and Health with Key to the Scriptures*. Then my spiritual sense illumines the way, and I press forward to the mark of the prize—immortality. Through *material* sense no one can understand either the Bible or *Science and Health*. This is why I work so continuously in my Leader's writings, that Christ, Truth, may unfold my spiritual sense, and reveal the eternal verities of God and His spiritual universe.

Finite mortal man, so-called, evolves sickness, sin, and death—a universe composed of beliefs—illusions, in which is no life, intelligence, nor substance. Jesus denounced this material man as a liar from the begin-

## 656 Letters to Friends and Fellow-Workers

ning. How often I exclaim with Paul: "Who shall deliver me from the body of this death?" Truth, as taught first by Jesus, and to-day by Mary Baker Eddy, will set us free, if we endure unto the end of all belief of a power opposed to God.

I am not in a *material* organization, but I never have refused to obey constituted authority—the Directors of The Mother Church—even though I felt they were wrong. My interpretation of *Science and Health* differed from theirs. I accepted their verdict—to be dropped from The Mother Church membership—with no sense of resentment or retaliation. I could not resign my convictions and my spiritual interpretation of the Bible and of our Leader's writings. They acted according to their interpretation of *Science and Health*. My explanation of divine metaphysics was apparently unintelligible to them. I was perfectly content to leave the question with God, the just Judge, whose decision will be rendered in His own time. Sooner or later all must begin to "build . . . on a wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390). My students and I are striving to worship God in spirit and in truth. We are waiting on divine Love to lead us to the true fold, and to the one Shepherd—Christ. Love will form Her perfect concept, and we shall finally see the perfect man in our brother and sister.

Very sincerely,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 3, 1910.

*My beloved Student:—*

I aver that I am trusting divine Love to provide for my every need through Her own avenues, and

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then I seem so surprised when She finds channels, and my needs are met in the affluence of Her love. We are so used to the cruel taskmaster, mortal mind (so-called), with its selfishness and greed, its envy and limitations, that we find ourselves slow to grasp the selfless love that "seeketh not her own," but another's good, and sacrifices to cheer another's way.

I find more and more evidence of the great unfolding of Love in myself and in my beloved students, as we strive against material sense-testimony. I have so long fought for my immortal, conscious selfhood—my oneness with Principle—and have had to suffer so publicly for the stand I have taken for immortality, and mental practice in Christian Science, as taught me by Mrs. Eddy, that I rejoice to see our beloved Leader's article in to-day's *Sentinel*. I feared lest some would be led astray by the false teaching which seems to prevail at present; but my Leader has waited until all are sifted, and then has spoken. The wheat and tares have been separated by the fan of Christian Science. Her words confirm our position: "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. . . . In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it" (*Christian Science Sentinel*, vol. xiii., p. 10).

I thank you, dear, for your strong reflection of spiritual sense, which supports me through the crucifixion of my human selfhood and my hourly resurrection. God bless you forever.

Lovingly yours,

AUGUSTA E. STETSON.

## 658 Letters to Friends and Fellow-Workers

7 WEST 96TH STREET, NEW YORK CITY,  
December 21, 1910.

*Dear Mr. W. . . :—*

The tribute to our beloved Leader, Mary Baker Eddy, which appears in your magazine, was evidently written by one who "knew her but to love her." Any eulogy that could be written of *her* would be "to gild refined gold." But the great moral and spiritual work which she did for herself and for humanity, the mighty wrestlings to overcome and rise superior to the false belief of mind in matter, the constant persecution which followed her spiritual unfolding as she met the enmity of the carnal mind, which is opposed to Spirit—all this battle between Truth and error, or the conflict between Spirit and flesh, impelled her to rise to the zenith of demonstration of the law of God—eternal Life, Truth, and Love.

The great spiritual blessings which flow from the life, example, and teachings of Mary Baker Eddy, if fully comprehended, would place her in the very heart of hearts of mankind, as the loving friend and emancipator from the ills of the fleshly mind, and would endear her to the entire world as a universal benefactor, who still lives, and reflects the omnipotence and omnipresence of infinite Love.

Those who have spiritual vision will emulate her holy life, will follow her Christly example, and will patiently work, watch, and pray for spiritual illumination with which to demonstrate and behold man in God's image and likeness.

I take exception, however, to your writer's interpretation of Christian Science, because it seems to withhold from our Leader the credit due her for her unfaltering faith in God; her dauntless courage in crossing swords with the enemy, the claim of mortal



mind; and her willingness to lay her all on the altar of materialism that she might ascend to her spiritual selfhood in divine Mind and, by reviving the waning faith of humanity in the words, works, and demonstration of Jesus, might restore to the world the lost chord of Christ.

Christian Science does not teach vicarious atonement. In Christian Science man must work out his own salvation, and by putting off "the old man [human will] with his deeds," and putting on the new man in Christ Jesus, make his atonement with Mind, God. This necessitates constant communion with God. The spiritual animus, or will of God, stirs the so-called mortal will, or belief, to resistance, which compels the strife between the human and the divine, until error, driven to its utmost limits, destroys itself, and the ideal man, spiritual and perfect, is revealed in the image and likeness of God, perfect Principle and perfect idea, perfect cause and perfect effect—man.

Let me quote the words of the writer: "The Principle which Mrs. Eddy discovered in 1866 has sustained her for forty-five years." The Principle which Mrs. Eddy discovered in 1866 is God, and He sustains His own idea, His reflection, throughout eternity.

Mrs. Eddy says, referring to Jesus, "Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him" (*Science and Health*, p. 43). Again Mrs. Eddy says, "man, divorced from Spirit, would lose his entity. But there is, there can be, no such division, for man is co-existent with God" (*Science and Health*, pp. 477, 478).

Christian Science, as taught by Mrs. Eddy, our

beloved and revered Leader, acknowledges but one God, one Principle or great primal cause, Mind, Spirit, Soul—and man as “The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind” (*Science and Health*, p. 591). Again, on page 475, in answer to the question “What is man?” I read: “Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. . . . Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science.”

Understanding this divine Principle of being, Mrs. Eddy, as she approached the valley and shadow of death, knowing that death is but a shadow, an illusion of finite sense, which must be met and dissolved with the light of spiritual understanding—as she approached this valley, she declared, “God is my life.” Like the first demonstrator of Christian Science, Jesus the Christ, who at this supreme moment of his demonstration, cried, “My God, my God, why hast Thou forsaken me?” she, with sublime faith in the Principle of being, knew that her life was “hid with Christ in God.”

Jesus triumphed over the belief of the flesh, or the embodiment of so-called mortal mind. He passed through all the conditions of death and the sepulchre, rolled back the stone, or belief of matter as sentient substance, and appeared in visible form to his disciples. Christian Science teaches that here or hereafter “The divine must overcome the human at every point” (*Science and Health*, p. 43). Thus we see that man must manifest his spiritual identity, and they who

have developed the spiritual senses will see God in the face of man. "Blessed are the pure in heart: for they shall see God," said the master Metaphysician, Jesus the Christ.

Again I quote from the article: "Christian Science does not in any degree differ in theory from the teachings of Jesus; both are followed by the same results." I agree with the author of this statement. The divine element in Jesus was his spiritual consciousness, or the reflection of eternal Life, Truth, and Love—the law of Spirit, which annuls the false claim of the so-called material law.

Paul said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans viii., 2). Mrs. Eddy says, "Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker" (*Science and Health*, p. 441).

There is but one law, and one law-giver, the eternal, unchangeable, all-wise, all-loving Father, God. According to Christian Science there is no other creator, no other law but the law of the spirit of Life, God and man, co-existent and co-eternal.

Jesus demonstrated over death and the tomb; he "vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory" (*Science and Health*, p. 45).

Jesus manifested himself to his disciples and to "above five hundred brethren at once," after his resurrection, or during his probationary experience. But, because of their materiality (they believed that Jesus had died), they were not able to follow him in his emergence from

flesh to Spirit. He never left them, but said to them, "Lo, I am with you alway, even unto the end of the world [the end of the belief of life in matter]" (Matthew xxviii., 20).

This demonstration of Jesus has been appropriated by "Spiritualists" to indicate that spirits return to earth and hold communion with mortals. Scholastic theology has regarded Jesus' reappearance to his disciples as a miracle. Thomas was asked to put his finger in the print of the nails, and to thrust his hand into Jesus' side, that he might be convinced that it was the same Teacher who had walked and talked with him in the flesh. Mrs. Eddy says, in *Science and Health*, page 83:

Miracles are impossible in Science, and here Science takes issue with popular religions. The scientific manifestation of power is from the divine nature and is not supernatural, since Science is an explication of nature.

Again, on page 75, we also read: "Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter."

Again, I agree with the writer that "Christian Science healing is accomplished by the silent recognition that divine Mind is the only power and presence, a recognition which overcomes all the imperfections of mortal existence." But, to gain this "recognition which overcomes all material imperfections," one must first learn what one has to overcome.

The Master had to overcome the so-called material world, the flesh, and the devil, in other words, the belief of life, truth, substance, and intelligence in

matter. This false claim—animal magnetism, the animal instinct, based upon the Adam-dream found in the second chapter of Genesis, which is the history of the false creation,—was the problem which Jesus, the great Metaphysician, undertook to solve. His was an Herculean task, as his history bears record.

Jesus recognized God as the source of all being, the only creator of man and the universe. He perceived the spiritual fact of the universe including man, and repudiated all claims to another power called mortal man and a material universe. He claimed his divine birthright, his oneness with Spirit, or Mind, and began his demonstration of spiritual consciousness over the sensuous or human belief. He saw, from the first, that prophets and seers, from Moses to his hour, had grasped Truth, but had not made a *final* demonstration of the supremacy of the law of Spirit over the claim of a material law, which is manifest in sin, sickness, and death. He counted the cost of an attack upon the one evil that had deceived the whole world with the lie that there was a power opposed to God, which claimed to be a creator, and expressed itself in a so-called man, composed of flesh, blood, and bones, and "subject to birth, growth, maturity, decay" (*Science and Health*, p. 305).

With this stupendous task of reversing the testimony of the so-called carnal mind before him, trusting the Principle of his being, God, the Father, having been spiritually endowed with sublime faith and power, Jesus began his demonstration of the law of Spirit over the claim of a pseudo material law.

Mrs. Eddy refers to him in *Miscellaneous Writings*, page 162:

## 664 Letters to Friends and Fellow-Workers

He must stem these rising angry elements, and walk serenely over their fretted, foaming billows.

Clad with divine might, he was ready to stem the tide of Judaism, and prove his power, derived from Spirit, to be supreme; lay himself as a lamb upon the altar of materialism, and therefrom rise to his nativity in Spirit.

Thus we faintly perceive the responsibility Jesus assumed when he grasped the right hand of God, and went forth to conquer the evil in carnal mind, and to prove the power of man when governed by God.

Our beloved God-appointed, God-anointed Leader, Mrs. Eddy, repeats the history of Jesus, our Way-shower, and is the first to discover the Science of being which Jesus left as a rich legacy to humanity. When her mission dawned upon her, she clasped the hand of omnipotent Love, and humbly, obediently accepted the cross, that she might fulfil the law of Love which annihilates sin, disease, and death.

In regard to this hour of her experience in spiritual development, let me quote her own words:

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged (*Science and Health*, pp. 226, 227).

Of the truth which God revealed to her on the "Mount," in the two books, *Science and Health with Key to the Scriptures*, and *The Mother Church Manual*, Mrs. Eddy says: "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it" (*Science and Health*, p. 110).

The Holy Bible was written by God-inspired men. Moses came down from the "Mount" with the two tables of stone—the law of God, which he was to enforce as God's representative and demonstrator. From Genesis to Revelation, the law of God has proved its own self-protection from the hand of the profane writer. The last words of John, the beloved disciple, are found in the 22d chapter of Revelation, 18th and 19th verses:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

*Science and Health* and *The Mother Church Manual*, by Mary Baker Eddy, were God-inspired, and no word can be added to them, nor any word taken from them under penalty of infraction of the law of God.

The beloved disciple foresaw the second appearing of Christ, and welcomed the reappearing of the ideal man, the "KING OF KINGS, AND LORD OF LORDS," who was to reign forever and ever, victor over death and the tomb. In joyous anticipation of the coming of his

Lord, he heard the voice, "Surely I come quickly," and replied to this heavenly messenger, "Even so, come, Lord Jesus" (Rev. xxii., 20).

The following telegram, sent to our beloved Leader four years ago, expresses my thought at this hour:

NEW YORK, N. Y., November 1, 1906.

To the Rev. MARY BAKER G. EDDY,

Pleasant View, Concord, N. H.

*Beloved and Revered Leader:*—My students, assembled to-day at the annual meeting of their Association, unite with me in conveying to you our loyal love. We re-affirm our instant, constant allegiance. We are individually watching and working with you, realizing that we also rise with you in proportion to our understanding and demonstration of your teaching, by precept and example, of the eternal law which governs and controls all created things. Because, in this sacred hour, from your cloistered communion in the secret place of the Most High, *you* are demonstrating the immortality of Life manifest in individual man, *we* look for the appearing of the ideal man, made in God's image and likeness, never to disappear,—reflecting forever the presence, power, and peace of the eternal Mind.

AUGUSTA E. STETSON.

President of the Students' Association of the New York City Christian Science Institute.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 14, 1911.

*My dear Mr. E. . . .*—

I am in receipt of your kind letter asking if it is my intention to "carry on the work accomplished by the late Mrs. Eddy, either in Boston or New York."

I have publicly expressed my conviction that



Mrs. Eddy's good work—the teaching of eternal Life, will be carried on by *her* to a final demonstration, and that she will manifest the embodiment of spiritual consciousness, her divine selfhood, the Christ-idea. She will *continue* her work in her Church, and will lead on the nations to ultimate emancipation from sin, disease, and death. She will present her body “a living sacrifice, holy, acceptable unto God” (Romans xii., 1). This second coming of the power of Truth, God, to redeem man and woman from a false mentality, or belief of life in matter, will be a permanent dispensation, when God will dwell with men on the earth, and they shall be His people and shall occupy the new earth wherein there is no sorrow nor death.

Man, in the image and likeness of God, is appearing, to remain a visible manifestation of Spirit or creative Mind. False material concepts with their false phenomena, material forms and images are disappearing under the light of spiritual understanding, which dispels the darkness of the Adam-dream.

It is my intention to carry on *my* individual work of demonstrating the teachings of the Holy Bible and of *Science and Health with Key to the Scriptures* which my revered Leader, Mrs. Eddy, commissioned me to do when she sent me to New York City to preach the gospel, heal the sick, and awaken humanity to the power of the Christ-mind to free from sin, disease, and death.

As fast as I can assimilate Truth and Love, I free *myself* from sin, which is the belief of life in matter, or a power opposed to Spirit, God, and I teach and aid others to arise and claim, as children of God, their divine inheritance—eternal Life. I have faithfully obeyed my Leader's instructions, and have striven to

comprehend and demonstrate the letter and the *spirit* of her teachings. "The letter killeth, but the spirit giveth life" (2 Cor. iii., 6). Mrs. Eddy emphasizes this, when she says: "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (*Science and Health*, p. 113).

I have proved divine metaphysics to be demonstrable Truth. For twenty-six years my Leader has watched with me, counselled and instructed, and prayed that my faith would endure to the end, and that the persecutions which always attend a pioneer reformer, could not induce me to sheathe my sword—the Word of God—until victory should crown my demonstration of immutable Truth. She never revoked this commission, but commended my work, and enjoined upon me the necessity of putting on the *whole* armor—truth and love—that I might be able to resist the opposition of the carnal mind, and "having done all, to stand" for eternal Life and man's oneness with God.

My present position seems aggressive, but I am never heard in public nor in private except to defend my spiritual interpretation of the Christian Science text-book, *Science and Health with Key to the Scriptures*, and to declare my unswerving and ever-increasing loyalty to my Leader, Mrs. Eddy, which is my inalienable and God-given right.

I have been Pastor, Reader, and teacher in my church—First Church of Christ, Scientist, New York City—during twenty-four years. A large number of the membership are my students and friends who agree with me in my spiritual views, deduced from the

Bible, and *Science and Health*. There is no contention in this church between those who unite with me in the interpretation of Mrs. Eddy's teachings, and those who hold opposite views, and who at present have authority in the *material* affairs of the church. My people attend regularly the church which they built as a tribute to our beloved Leader, and they strive to demonstrate her words, that "a silent grand man or woman healing sickness and destroying sin builds a heaven-reacher. Only that group of men and women gain greatness who gain themselves, in a complete subordination of self" (Letter from Mrs. Eddy to First Church of Christ, Scientist, New York City, *Christian Science Sentinel*, vol. vi., p. 227).

This is a mental battle, a conflict of opposing forces, the struggle for the supremacy of Spirit over the fleshly mind—of Life over death. Thus, my dear Mr. E. . . , you will agree with me that I cannot retire from active service for God and His Christ, which was manifest first in Jesus, and to-day in Mary Baker Eddy. I have not yet fulfilled the law of Love, and it is my intention to continue in the service of Christ; "to watch, and pray for that Mind to be in us which was also in Christ Jesus;" (*Science and Health*, p. 497) to obey the will of God and trust Him to enable me to walk in the footsteps of His flock. I shall not prove a coward in the race for immortality.

"God is my life," were the words with which Mrs. Eddy entered the valley and shadow of darkness, to test the light of Spirit to illumine her through its illusion. Jesus' experience and teaching would have been worthless to humanity had he failed in his final evidence of immortal manhood. Mrs. Eddy says of Jesus:

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Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race (*Science and Health*, p. 50).

For two thousand years Christians have admitted that Jesus made his demonstration over death, and that he is the Way-shower to eternal Life. Mrs. Eddy accepted him as the Way-shower to eternal Life, and said to her followers: "follow your Leader only so far as she follows Christ" (*Message for 1901*, p. 70). Therefore Christian Scientists will continue to believe her teachings, and will follow her example in the demonstration of "Immanuel, or *God with us*" (*Science and Health*, p. 34). God did not fail the meek and mighty Nazarene—His masculine representative; nor will He fail Mary Baker Eddy—His feminine representative of good, God, who has followed the same Principle—Christ—which delivered Jesus.

Jesus built his Church on the foundation rock—Christ. Mrs. Eddy continued the building—"The structure of Truth and Love" (*Science and Health*, p. 583), against which "the gates of hell shall not prevail."

In regard to "Material organization," Mrs. Eddy says that it is "requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted" (*Miscellaneous Writings*, p. 359). I have gone through all the stages of *material* organization and *perfected* them. I have completed for *myself* the work of material organization, and am adopting the "purely Christly method."

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There is no royal road to immortality. No one can escape the toil, self-sacrifice, self-abnegation, struggles, defeats, and discouragements that are necessary to the subjugation of the human during the experience of *material* organization, when the "old man"—Adam—is disappearing, and the "new man" in Christ is being revealed. All must work through material organization and *perfect* it before they can enter upon the building of the "house not made with hands, eternal in the heavens," or wholly spiritual consciousness—oneness with God—and from this point reflect to all, the Love which is life, health, holiness, immortality.

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 16, 1911.

*My dear Mr. C. . . .*—

Your letter has given me much cause for gratitude to God that you have acknowledged our beloved Leader, Mrs. Eddy, as the way-shower of to-day to eternal Life. You, as the representative of your nation's consciousness (China), have responded to the impersonal Christ which Mrs. Eddy is demonstrating.

You are very clear on the subject of divine metaphysics, and stand as a rebuke to many who have heard her words and profess to understand her teachings, but who show, by their written words, and conduct, that they never understood divine metaphysics, or Christian Science. There must be a preparation "of the heart in man, and the answer of the tongue . . . from the Lord" ere the arm—power

and presence—of the Lord can be revealed. In this hour I realize the necessity for courageous faith, and the unflinching courage which Christ alone can give me, that I may endure unto the end the contradiction of the unilluminated, who, as of yore, would crush out of a life its divine destiny. I have no fear which divine Love, my Shepherd, will not dissolve.

I know not where His islands lift  
 Their fronded palms in air;  
 I only know I cannot drift  
 Beyond His love and care.<sup>1</sup>

The world must awake and refuse to yield ready assent to the Adam argument that death is inevitable, since death was overcome two thousand years ago by our Master, who proved that he was alive and active, and on the same earth which mortals *supposed* he had left. His present followers should believe in his words, accept his demonstration, and resist the false mentality which he resisted; deny sense testimony as he denied it, and fight for the supremacy of the Christ-mind over the carnal. Materialistic reason and false logic have driven man from God's earth at the moment of *seeming* death, and blind belief has refused to accept the possibility that man can reappear.

The Bible teaches that man, the divine idea, not so-called mortal man, is one with God—His child; that God and man are inseparable; that there is but one God, and one universe, or manifestation of God, the only cause. We are also taught that God fills all space; that "The earth is the Lord's, and the fulness

<sup>1</sup> Whittier.

thereof." Then if God is ever-present, His universe, including every idea composing it, must be ever-present; for the universe, embracing man, cannot be separated from God.

The question arises, where does man go when he passes through the experience called death? Jesus, the master Metaphysician, taught mankind the immortality of the divine consciousness, and, when humanity gains the spiritual sense of God, man and the universe, it will not look for the *disappearance* of man from the earth, but for his *continued manifestation* as the ideal, indestructible man of God's creating, whose ever-presence he reflects.

All the powers of suppositional evil—the belief that mortal thought and its matter embodiment is man—can never prevent me from declaring the reality of Life, and the illusion of death. Spiritual sight must increase, and material sight must gradually decrease until the final revelation of the true man, as never having died, never having been absent from God's earth.

I labor indefatigably for the Mind of Christ, which destroys the belief of a false mentality and its embodiment, that has deceived the whole world by its claim to life, substance, and intelligence. Paul said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v., 14). Where are the soldiers of Christ who shall proclaim from the house-tops, "Man is immortal! God is his life! He cannot be separated from the source of his being—Spirit, Mind, eternal Life, Love, and Truth"?

Again I thank you for your kind letter.

Very sincerely yours,

AUGUSTA E. STETSON.

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7 WEST 96TH STREET, NEW YORK CITY,  
January 19, 1911.

Dear Mrs. D. . . :—

Your favor is received. As I have publicly declared, I firmly believe that our beloved Leader, Mrs. Eddy, will make a final demonstration over the belief of death and the tomb. For twenty-six years I have studied the Bible in connection with *Science and Health*, and I can come to no other conclusion. *Science and Health* is illumined with the light of Truth, and every page claims immortality as our present inheritance.

In all her writings, Mrs. Eddy points to the spiritual man and the spiritual universe as the *real* and *only* facts of being. Jesus taught the possibility of demonstrating the dominion of Mind over matter, of Spirit over flesh, and he proved it. Mrs. Eddy says, "follow your Leader only so far as she follows Christ" (*Message for 1901*, p. 70). She has followed him, in his demonstration, to the tomb, and I look for her to follow him *out* of the tomb, and to reveal herself to her followers and to the world. Christ will come the *second* time to them who "look" for him, and Mrs. Eddy will demonstrate her Christ identity, the truth of being, in God's time and way.

This is my firm conviction, strengthened by every word of the Bible and *Science and Health with Key to the Scriptures*, and our beloved Leader's other writings. Read *Science and Health*, page 508, beginning at the 28th line; also page 509, beginning at line 29 to next page, 12th line.

Let us hold fast to our confidence in the ability of our Leader to demonstrate her teachings, and to come forth from the belief of a tomb into the majesty of a glorious victory over the illusion of a material body.



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Mrs. Eddy never rebuked me for false teaching, but always commended my interpretation and demonstration of Christian Science. I had to make my own demonstration of Christian Science, of healing the sick and sinful and building the church edifice in New York City to prove the power of divine Love, and my own understanding of Christian Science to deliver me. I have met and mastered the opposition of materialism, and rejoice in perfect health, happiness, and a love for God and man, which makes evil powerless to turn me from my unswerving devotion to Christian Science, to my beloved Leader, Mary Baker Eddy, and her teachings of divine metaphysics, as found in all her writings.

Wait patiently on the Lord, and, in God's own time, whether months or years, He will manifest Himself through our Leader by her reappearance. Thought must be spiritualized, and this process of spiritual growth should engage our attention and efforts, until purified thought beholds the divine idea, where once we beheld the image of the material concept. When we arrive at Christ Jesus' concept, we shall behold the perfect man in the image and likeness of God. John says: "Now are we the sons of God." Let us prove this.

Yours very sincerely,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 30, 1911.

*My dear Mr. E. . . :—*

It is kind of you to acknowledge the copy of the *Independent* in such an interesting letter. I ventured to send you my article as I remembered you were an

editor, and thought perhaps you might be interested to hear my defense of the position I have taken.

I adhere strictly to the rules of divine metaphysics, as found in our text-book, *Science and Health*, which I have demonstrated for twenty-six years. I have every reason to believe that Truth will enable Mrs. Eddy to make her demonstration in verification of her teachings. There are few in this hour who are willing to live the life of Christ, and thus gain spiritual understanding of the power with which God has endowed man. They do not "walk . . . after the Spirit," therefore they are unable to comprehend the "things of the Spirit." This is the reason of the present condition among some calling themselves Christian Scientists.

I declare that I am immortal, but that does not mean that I have destroyed *all* the beliefs of the so-called human mind. My opponents say that *they* are mortal, and they do not believe it possible to demonstrate over death and the grave for centuries, therefore *they* will not. Mortal man is sure to objectify his thought in sin, sickness, and death.

I am confident, Mr. E. . . , that you can understand my article if you read it thoughtfully. It will appeal to your divinity, your Christ-mind. Many are telling me that what seemed incomprehensible at first reading became clearer at every repetition. Begin with the premise, "all causation is Mind" (*Science and Health*, p. 417). There is but one Mind—eternal Life, Love, and Truth, God, Principle. Then realize that every effect is a mental phenomenon. The spiritual universe and spiritual man are the expression of this one and only real and eternal consciousness, or Mind, and this real man and universe we must reveal.

There is a *claim* called *mortal* mind—the Adam-dream in which all die. This is a false mentality and has deceived the whole world. Jesus detected it, called it a lie, and with his spiritual power vanquished death, and rose above the temporal to his spiritual selfhood. This false mentality evolves false phenomena—sin, sickness, and death, and these are the works of the so-called devil, or evil thoughts.

Mrs. Eddy will rise to the supreme mental test of spiritual ascendancy over the *belief* that matter—concrete, brass, steel, iron, and sod are substance, and that they can prevent the spiritual, eternal idea (whom God created, controls, and sustains), from manifesting the omnipresent creator in His ideal man, her divine individuality.

Spirit is Light. Mortal beliefs are darkness. The Bible and *Science and Health* teach us the power and presence of Truth, and our oneness with God and His Christ. The following Bible statements are practical, for Spirit is omnipotent, and whoever reflects most of Spirit believes the hour *now* is, when these statements will be proved:

“For He hath broken the gates of brass [the *belief* in a bronze casket], and cut the bars of iron [reliance on steel and concrete] in sunder” (Psalm cvii., 16).

To know that “trenchant Truth” (*Christian Science Journal*, vol. xxii., p. 258) cuts through the mists of material phenomena, and disperses illusions, is to know that “with God all things are possible,” and that Christ, Truth, will come the *second* time and this time through woman, to triumph over death and the grave. My faith and understanding cannot be shaken. I have learned *why* I was so offensive to those in

authority, and *why* I was sustained to support the true teaching of our great Leader. It was "troublesome Truth" which the human sense always resists. I could weep over the lack of spiritual understanding in the ranks of the Christian Scientists. They are not holding up the banner of divine metaphysics. Even the ordinary thinker sees that if one accepts the text-book, he cannot contradict the statements which run throughout its pages.

There are many who say that because I believe in, and defend Mrs. Eddy's teaching, that I am most consistent, and they commend my courage. I will send you a reply to a theologian who wrote to know if I were really proved a malpractitioner. He was in sympathy with me because he saw the inconsistencies of my opponents. I certainly was not proved a malpractitioner. As this question may not have been fully answered in my letter to you, I will ask you to read my reply to him and return it to me. This gentleman is a professor in the Boston Theological University, and he has written, since receiving my letter, and commended my stand "if I believe in Christian Science."

I, with my students and followers, seem to be the only ones who declare for the possibility of a demonstration of Life over death by our great Leader, Mrs. Eddy.

You see how fully I am imbued with spiritual conviction. It must be the power of the Spirit which sustains me; for, of myself, I could not endure such an isolated position in the Field. The thinking world seems to comprehend my scientific attitude better than many who call themselves Christian Scientists. I have a large number of students and friends who are clear on the possibilities of the demonstration of

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our Leader. *We* may not for years be able to rise to final victory over the last enemy, death, but we are working with this glorious end in view.

I must beg your tolerance and charity as I impose upon you this long letter. I have forgotten to forget self.

The lady to whom you refer may be a most worthy Christian Scientist, and your test of her metaphysical understanding of the text-book, her adherence to its teachings, and her attitude towards Mrs. Eddy, our revered Leader, will decide where she stands. I hope there is nothing coming, through her close proximity to you in the same building, that will cloud you in regard to true Christian Science. There is not the harmony in the ranks there should be, nor that there will be when "Science separates the wheat from the tares" (*Science and Health*, p. 300), a process which is now apparent. Few to-day grasp the true metaphysics of Christian Science, and many fall short of demonstration. Envy appears to-day as in the past, and the good rise through persecution.

I will not longer presume upon your kindness.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
February 2, 1911.

*My dear Mr. S. . . :—*

I am in receipt of your kind letter and frank criticism of my article in *The Independent*.

You surely will not ignore divine metaphysics in judging my statement, nor agree with Dr. H. . . that it is "sublime hysterics," for it is based *entirely* upon this hypothesis—the allness of God—eternal Life.

This implies the nothingness of all that is unlike God. Let me refer you to the definition of the word divine, according to the *Standard Dictionary*.

“Divine:—Pertaining to, proceeding or derived from, or of the nature of God.”

Thus you see I am arguing from the *only* causation which Christian Science admits—divine Mind, intelligence, wisdom, or consciousness.

Definition of theology—“The branch of theological science that treats of God” (not of the opposite of God, which is the so-called carnal mind and its phenomena—mortal man and the material universe).

Definition of metaphysics—“The branch of philosophy that deals with the conceptions or principles at the basis of all phenomena, including being, reality, substance; . . . the science of real . . . being.”

God alone is real and eternal, and He is expressed in spiritual man and the spiritual universe. This is the “substance of things hoped for, the evidence of things not seen” (by the material senses), but only by spiritual sense.

The definition of the word substance (according to *Science and Health*, page 468) is “that which is eternal and incapable of discord and decay.” Therefore the basis of all phenomena is God, the only creator, and His creation must be immortal—the manifestation of the one and only reality, God and His Christ, including every individual member composing the body of Christ.

I do not admit two powers as real. I declare, in the words of my Leader, that “Spirit is infinite; therefore *Spirit is all*” (*Christian Science Sentinel*, vol. xi., p. 390). All phenomena which express not this

one and only cause—eternal Life, Truth, and Love—I declare to be false, temporal, the Adam-dream or mythological creation in which all die. My contention is against the false mortal thought, the carnal mind which is manifested in sin, sickness, and death. Christian Scientists understand the power of the Christ-mind in the degree that they possess and demonstrate it.

It is Spirit and the spiritual “thought-force, which launched the earth in its orbit and said to the proud wave, ‘Thus far and no farther’” (*Science and Health*, p. 124). It is the law of omnipotent Life, which Paul declared makes us free from the so-called law of sin and death. Spiritual thought, which proceeds from God and is substance, destroys the seeming force of material thought and its phenomena, which is shadow, appearing and disappearing.

Twenty-six years ago I “enlisted to lessen evil, disease, and death” (*Science and Health*, p. 450), according to the teachings of Jesus the Christ, which our great Leader, Mary Baker Eddy, had discovered to be demonstrable Truth, as taught and proved by Christ Jesus. During all this time I have declared for the power of spiritual thought, or the Mind of Christ in the healing of sickness and sin. I have wrestled with the belief of life and intelligence in matter. I have followed the teachings of our Master, and have partaken of his cup—the suffering and persecution which attend those who follow him in their endeavor to overcome the material world, the flesh and the belief in a power opposed to God.

I believe the words of Jesus are true. He said, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;

because I go unto my Father." Thus his words indicate that he did not claim to be the only one who would be able to demonstrate the law of God and man's dominion, but that greater works than these would be possible to others who obeyed the law of Truth. The greater works I believe to be the overcoming of sin, sickness, and death, through one born of material conception.

In this age, woman, Mary Baker Eddy, went forth, armed with spiritual understanding, to wrestle with, and destroy the carnal beliefs—sin, sickness, and death. She could not escape one individual experience of human womanhood, but met, suffered, and overcame, with the power of her Christ-consciousness, the carnal qualities in the Eve mentality. This our great Leader did for herself. All must finally follow and obey the teachings of Jesus the Christ. Thus through her earthly struggle between the human and the divine she has fulfilled the law of Love.

This promise of the Master, "The works that I do shall he do also," has many times encouraged me to press forward in the spiritual warfare against the Goliath of material sense—false thoughts which cause physical and mental suffering. For years I have struggled alone with God to subdue human self, to bring every mortal thought into subjection to Christ, and to exalt my divine selfhood. In pursuance of the example of the Master and of my Leader, Mrs. Eddy, I have patiently endured cruel injustice, and bitter wrongs. I have submitted to every indignity that the carnally minded have inflicted, that I might prove the power of divine Love to make unreal all evil. Only for the promise, "Lo, I am with you alway, even unto the end," could I have continued in this great city,



promulgating the gospel of Christ, and demonstrating, so far as I have been able to do, that it is "not of myself: but the Father that dwelleth in me, He doeth the works."

Until I studied divine metaphysics or Christian Science, I had no idea of the meaning of the "Immaculate Conception" to which you refer. I have questioned many theologians on this subject, and have found that they did not understand it. They accept it, but they cannot give satisfactory reasons for the dual nature of Christ Jesus. He was human and divine. He was our elder Brother, and was "in all points tempted like as we are, yet without sin" (Heb. iv., 15). Because he partook partly of the nature of his human mother, he was not wholly spiritual until his ascension.

This explains his mighty conflict with the forces of evil, his struggles in Gethsemane, and his suffering on the cross, when the cruel barbarity of his enemies compelled him to cry out, "My God, my God, why hast Thou forsaken me?" But God had not forsaken him, and his divinity was demonstrated. His divine selfhood—the Christ—never suffered. The human Jesus was the mediator, who endured the cross, despised the shame, and finally yielded to the Christ; thus was his eternal Ego revealed—his oneness with the Father, in verification of his words, "I and my Father are one."

You say "either your ambition has clouded your intellectual sincerity, or else you are purposely profane." Dear Mr. S. . . , it must be evident to you that from my standpoint I am *not* profane, nor has personal ambition clouded my *spiritual* ambition to be wholly Christ-like. I have dared to stand forth alone, and to pro-

claim my faith in the power of the Christ-mind to raise the seeming dead, well knowing that I am meeting the opposition of those who do not agree with me.

In fact, I am daring to be the most unpopular woman in the material world, and yet, in the words of Martin Luther, "Here I stand. I can do no otherwise; so help me God!" Paul asked, "Do I seek to please men [mortals]? for if I yet pleased men [mortals], I should not be the servant of Christ" (the immortal). I must declare for God's allness, and the Mind of Christ; therefore it follows that I must denounce mortal mind in all its phenomena as unreal, untrue in its statement that it possesses life, substance, and intelligence.

Permit me to quote further your words: "From the time of his birth to the day of his earthly death he never uttered a word that has not been proved by the centuries to be truth, without change or modification." I agree with you, Mr. S. . . , that he never uttered a word that he did not *himself* prove, even to the power of Life over death and the grave. His Ego, the Christ, was "the way, the truth, and the life"—the manifestation of Spirit. He left his holy *example* and *demonstration* for all; but have his words been "proved by the centuries"? I admit that they have been *believed*, but who has *demonstrated* his words: "Be ye therefore perfect [wholly spiritual], even as your Father [Spirit] which is in heaven is perfect"?

Who has proved the truth of being as did Jesus, in healing the sick, raising the dead and destroying sin, through the power of the Christ-mind? Who has walked in his footsteps, turned away from the material world, as real, and obeyed his advice—"Whosoever he be of you that forsaketh not all that he hath, he

cannot be my disciple" (puts his whole trust in Truth to provide for his every human need)? Who has raised a Lazarus, or who of his disciples of the twentieth century ever raised a Tabitha, as did his disciple Peter? In fact, who has done the works of the Master among those who have believed his words to be truth, throughout the twenty centuries which have elapsed since he proved the dominion of man when governed by his Principle, God?

I know of no one who has accomplished the works of the great demonstrator of immutable Truth; yet this must in time be done by all who follow Christ. God demands that we should reflect Him—eternal Life, Love, and Truth—manifest His workmanship, and show forth the might and majesty of His representative—man, in His image and likeness.

Who is ready to take up the cross, antagonize sinners, and demonstrate over sin and death? Humanity is rising to meet this demand of Christ, whose invisible presence is here, and is speaking to all. The ceaseless longing of the human heart for something better than suffering, sorrow, disappointed hopes, limited possibilities, and inevitable death, which the carnal mind imposes upon its universe, including mortal man, will finally turn all, like tired children, to "Our Father which art in heaven."

I know, Mr. S. . . , that your Christian heart will credit me with honest convictions and a sincere desire to follow Christ. For twenty-four years I have been in your city (New York) declaring for God's omnipotence and ever-presence. As I obey the law of God, according to the Sermon on the Mount, and the teachings of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy; as I emulate the life of the Master

and of my beloved Leader, I shall be continually ascending "unto my Father, and your Father; and to my God, and your God," and eventually we will meet on the stairs that lead to immortality, and will behold the new heaven and the new earth which spiritual sight will disclose.

Referring to "Mrs. Eddy's career," to which you allude, I would say that for twenty-six years I have been closely associated with Mary Baker Eddy. The false reports against her, which have been so freely circulated by those whom her spiritual teachings antagonized, or by those who refused to live the life of Jesus the Christ, which she enjoined her followers to endeavor to do, proved to me that she was walking in the footsteps of the Master; that she was carrying the same cross—the world's hatred of the Christ-mind; receiving the same denunciation for rebuking and destroying sin, in all its forms and phases, which Jesus received before the Christ-man was acknowledged as "Immanuel, or *God with us*" (*Science and Health*, p. 34).

During the Master's earthly experience, the materialists called him "a man gluttonous, and a wine-bibber," and declared that "He casteth out devils through Beelzebub." They asked, "Can there any good thing come out of Nazareth?" and "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (John vi., 42.) They would not believe his words nor his works. Their finite sense saw only the human Jesus, and did not behold the ideal man—the Christ, or his divine selfhood.

They asked, "Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

and if I also ask you, ye will not answer me, nor let me go" (Luke xxii., 67, 68). He incurred the hatred and met the anathemas of all in his day, except a few humble disciples who followed him to the cross. Even *they* stood afar off. It has been two thousand years since this good man was deemed worthy of crucifixion and death because of his declaration that he was the Son of God, and his *demonstration* of the power of Spirit over the carnal mind. Alone with God, forsaken by all, he worked out his own salvation and came forth from the tomb crowned with the glorious victory of immortal manhood. Had he failed in this supreme test of his teaching, the world would never have acknowledged him; but God is omnipotent, and enters into no co-partnership with evil.

There has never been an age when God has not manifested Himself to humanity through some human personality or mediator. From Moses to the present time God has found a witness of Himself. Christ Jesus was sent by God to redeem a sinful world, but the sinful world is apparently as sinful to-day as it was when the Master wept over Jerusalem in these words: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii., 37.)

The spiritual element in humanity has not yet risen to do the *greater* works which Jesus declared his followers would do. There is no vicarious atonement. Jesus did his work for himself, and to show humanity the way out of the flesh into a wholly spiritual consciousness; but until mankind *walks* in "the way" which Jesus pointed out, it will not attain to eternal Life.

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Mrs. Eddy occupies the position before the world to-day which Jesus occupied two thousand years ago. Not until after his reappearance did the world acknowledge that he had made a demonstration of Life over death.

I believe that God will hear *woman's* cry, in this hour, for deliverance from the bondage of sin, sickness, and death; I believe that Christ will be manifest at his *second* appearing through woman; that the *second* time death will be robbed of its sting and the grave of its victory, and that the law of Love will be fulfilled.

I beg you will pardon my lengthy reply to your letter. Lest I be tempted to presume longer upon your courtesy, I will close with kindest regards.

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 14, 1911.

*My dear Mr. G. . . :—*

Your kind letter should have received immediate attention, but I have been unable to reply sooner. I feel that all the nobility of true manhood has been aroused in you by the unparalleled cruelty and misrepresentation with which I have been assailed, and I fully appreciate your kind offer to defend me legally,—but I am trusting God, the strong deliverer, to show me how to endure patiently until error destroys itself, and my heavenly Father vindicates me.

Since the “crucifixion” began I have continually prayed for strength and grace to demonstrate the teachings of Jesus and my beloved Leader, Mrs. Eddy, to “Wait, and love more for every hate” (*Miscellan-*

*eous Writings*, p. 389). No tongue, no pen can ever tell the bitterness and cruelty of the persecution to which I have been submitted,—and yet I have been enabled to say during it all, “Father, forgive them; for they know not what they do.” I have spoken only when the effort has been made to convince the world that I am not a Christian Scientist, or that I am not loyal to my revered and beloved Leader, Mrs. Eddy.

If God has any representatives through whom He can work to deliver me, and prove my innocence of the charges made against me, and the efforts of “the enemy of good” to take as many of my students from me as possible and to wrest from me my church—the work of consecration, prayer, self-denial, and self-abnegation for the Cause of Christ—He will make it known to me. My means of defense was all that saved my life, namely, declaring to each individual accuser that he was God’s perfect child, and could only reflect Truth and Love to me or mine; that evil was not power, and that nothing could separate us from the love of God and from each other. This was called malpractice—because I mentioned the names, after I had been told just what was being planned to put me out of the Cause.

Now, my dear Mr. G. . . , you see the situation, and must agree with me that they are in authority in the material organization, and that I must wait on God, who, in His own time and way, will raise up some one to justify me. If you come to New York I shall be pleased to see you *socially*, but I must be excused from a professional call.

Sincerely yours,

AUGUSTA E. STETSON.

## 690 Letters to Friends and Fellow-Workers

7 WEST 96TH STREET, NEW YORK CITY,  
April 2, 1911.

Dear Mr. G. . . :—

Your most kind letter is before me, and it finds me stronger than ever in my faith in God to do His work in His own time and way. "Ye shall not need to fight in this battle: . . . stand ye still, and see the salvation of the Lord."

I have prayed for many years to be a true disciple of the Master, and now, dear Mr. G. . . , I am called upon to prove my worthiness to follow him, and to love God and His children. Jesus met every indignity which the carnal mind could inflict upon him, and yet he did not resent nor resist human brutality. He knew that he must rise to his divine power, his Christ-consciousness—the love which alone conquers so-called malice, envy, jealousy, revenge, and all that opposes the real and eternal man.

He crossed mental swords with error, and found the sword of the Spirit—the Word of God—equal to the hour. His spiritual individuality gave him power to make *unreal* the elements of the so-called mortal mind. His God-given birthright, his Christ-mind, enabled him to see the necessity of making evil what it is, when met by Truth and Love,—nothing. It is true that evil *seems* real and causes much mental and physical suffering, if it is believed in and indulged; but, when met by Truth, and resisted and conquered, one learns the powerlessness of the claim of evil, and the great allness and might of God, Mind.

Light dispels darkness. God is light, and man is God's image and likeness. Jesus could say to those who sought his life, "Father, forgive them; for they know not what they do." Nor did these poor mortals know that they were being moved by the evil one—



the *lie* which has deceived the entire world into a belief of a power opposed to God, Truth.

The illusion or lie had been at war in human consciousness for generations, until Jesus discerned his true mental power, and demonstrated over evil and its phenomena—the mortal mental and its expression, the material body and the material universe. He proved them powerless to destroy or to hold him in the grave. As his follower, *I* must make all evil, and evil thinkers and evil-doers unreal to myself, and discern, through all the illusions of the fleshly mind and body, the Christ-man in God's own image—perfect and pure as his Maker. *I* must fulfil the law of love.

If I permit error to become real to me, it will become a part of my mentality, and will put me in line with evil forces, until I lose my balance on the side of my divine selfhood, and then I reap the effect of evil. Thought is force. Thought objectifies itself, and reveals the thoughts by the phenomena which are produced. Spiritual thoughts will sooner or later disclose the new heaven and the new earth, wherein will be found only good.

I am sure that you understand my appreciation of all you desire to do to befriend me, but I am keeping my heart filled with love for God and man, while I defend myself against the false claims of malicious mortal mind, by sending to the evil thinker love and life thoughts. This is the invulnerable armor which panoplies me. Evil cannot penetrate it, and I am safe. I will not believe I have enemies. Those who would *harm* me harm themselves only, and I pity the self-deceived victims of the carnal mind.

I would go to the scaffold or the stake to defend the

teachings of Jesus the Christ, and of Mary Baker Eddy, because I know that their teachings are demonstrable Truth. I have proved it, in great measure. The whole world knows what I have met and endured. I have only defended my convictions and interpretation of *Science and Health* and the Bible, and my loyalty to Mrs. Eddy. The question to-day is, who will promulgate Christian Science as taught by Mrs. Eddy? Who is a true divine metaphysician and a follower of Jesus, emulating his life of unselfed love, and overcoming evil with good?

Who is failing to walk in his footsteps, and professing to be his disciple while serving error? Nothing will be gained by denouncing primitive Christian healing, and the faith and understanding of the power and presence of the Christ-mind. Mary Baker Eddy has established Jesus' words and his wonderful teaching, and nothing can overthrow her work.

She lives and is active in the mental universe, and will reappear in God's time. I, with all her faithful followers, must "occupy" till she comes as the ideal image and likeness of Mind. When she bursts the cloud of sense, what will her followers be found doing?

To-day the question is, who are true Christian Scientists? Who has taken the cross and striven to conquer the carnal, and exalt the Christ in themselves and for others? I believe this is the psychological hour when there is no power in evil longer to hide itself, under the profession, without the possession, of the true understanding and life of a Christian or Christian Scientist. I have only to wait on my Father-Mother God, and Truth will uncover all error in those who have walked after the flesh. Then our beloved Leader's words will be understood—"promoting and

extending the religion of Christian Science as taught by me."

I have not permitted any one of many kind lawyers and friends to move me to take any steps against the Directors of The Mother Church. I have been told from the first that I could legally be immediately restored to my former position, but I must not contend in the courts. I know that God is leading me out of *material* organization, and giving me the place He has for me in "wholly spiritual" work in the world. No one can deprive me of my life-work and its fruits. God will do His will, and none can stay His hand. Whoever wrongs another injures himself. Let us judge between good and evil—then leave evil to destroy itself. It cannot destroy one iota of good.

I thank you for your kindness.

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 19, 1911.

*My dear Mr. R. . . ;—*

I am glad that you have had an evidence of the untruths that are entertained of me. Nothing could have been further from the facts than these statements. You know how I have resisted association in this suit, and yet if I had not corrected this report, it would have been accepted as a fact even in our purely friendly correspondence. I was not willing that any one should see my letters, and trusted implicitly in your promise to protect them. I knew that you had a deep reverence for my beloved Leader and Teacher, Mrs. Eddy, and I felt that I ought to give you the benefit of my

understanding of Christian Science, as I was sure you would assimilate much which would be of inestimable value to you. I knew that you would receive this in the spirit in which I sent it, and I have no fear that our scientific correspondence will be used in any one's interest.

I am confident that there is a protecting influence overshadowing me, else I could not endure the conflict of mental forces directed to me, either to draw me into the mental battle, or to cast me out of the universe. I must, all unconsciously, be in somebody's way, and God does not remove me. If the world knew my peace, and trust in my Father to enable me to rise to "love more" (*Miscellaneous Writings*, p. 389) for every wrong, and how I have only kind thoughts for those who do not understand me, and how I pity them, how the fear of me would cease, and I would be left unmolested to do my work of blessing all with the true teaching which Mrs. Eddy gave to the world.

I am sorry that my article went to the printer as soon as I had corrected it, or I would have sent it to you. I send out such articles to my students, some of whom are beginners in Christian Science and need help. I am not giving them the *personal* help I formerly did, so an occasional article is an aid to them in this crisis. If you desire to get this in print, I do not know how you could do it without making yourself known as acquainted with me. Then, dear Mr. R. . . , you might find yourself very unpopular. It would hardly be just to yourself to incur the condemnation of people who innocently, through misrepresentation, believe me to be unworthy to be a member of The Mother Church.

It all seems so strange to me, and yet our Master was considered worthy only of an ignominious death on the

cross. Our Leader, Mrs. Eddy, was betrayed by disloyal students from the first. Why should I refuse the cup? I will drink it till Love removes it, and I win and wear the crown of immortal womanhood.

I send you under separate cover a corrected copy of the letter. I take so little interest in this suit now pending. I wish it were finished. God has given the command, and all will see Truth's mighty argument, and wisdom's decision. The will or command of God through His anointed—our Leader, Mary Baker Eddy, must be obeyed.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 21, 1911.

*My dear Mr. C. . . :—*

Yesterday I left you without expressing my appreciation of your great kindness and courtesy during the trying ordeal in which we all participated. I have been mindful of your coöperation with my friends in their desire to give to the world the comforting assurance that, however dark the clouds of fear and doubt and discouragement, with which poor humanity is constantly contending, there remains the eternal fact that "Love watches over all," since God is omnipotent and ever-present, and "Love never faileth."

My object for many years (twenty-five of which I have worked in New York City) has been to teach mankind to turn from false thinking, which evolves discord and disease, and to know the Truth of being which sets free, in the way Jesus the great master Metaphysician taught and demonstrated, and which Mrs. Eddy has once more given to the world.

When I first heard the Victor talking machine, I saw its great possibilities for relieving countless thousands of weary, careworn people who have no means of diversion from the daily routine of labor, mental or physical, and no ambition, strength or money to put themselves in the way of hearing good music, or of listening to words which quicken and inspire to action, and to the development of the best within them.

I understand from a metaphysical point of view the mission of the Victor talking machine. It has hardly started on its beneficent errand. Progress brought it forth, and it is in line with infinite progression. No one can yet comprehend the length and depth and height of its possibilities, and its comforting, elevating ministrations to humanity.

I am not considering myself alone in this matter of misunderstanding between the parties concerned, and am ready to accept whatever you and Mr. M. . . may deem best for all. I admit the withdrawal of the record of my poem, "Love Watches over All," will be a sacrifice for me to make, but if any one is to be in the least injured by the record in its present unsatisfactory presentation, I cannot continue to desire it.

I am trusting, however, that I will not have to resign my position entirely, but that some arrangement may be made for another to preserve the record as you kindly suggested. The situation is most unpleasant and I regret exceedingly that you and Mr. M. . . have been involved.

However, you are both equal to the solution of this most perplexing problem, as was shown by your experience of yesterday. I am sure that if the directors of your company had witnessed the wisdom, justice, and courtesy of their representatives, as they handled this

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tangled proposition, their estimate of your ability and value to the company, however high, would have been measurably increased.

I thank you both and am very glad to have met you. If you need to confer with me at any time, please command me through Mrs. E. . . .

Most sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 22, 1911.

*My dear Mr. R. . . :—*

The newspapers have just been handed to me, in which I notice that you are to be involved in the case—the “suit” now pending in your city. This is very easily settled. You are at liberty to publish my letters in reply to yours, which will prove to any one that I am innocent of any desire to appear in other people’s court affairs. You can show that our correspondence was purely on scientific lines, and that I was greatly interested in teaching you, or in replying to your request to know something more of Christian Science than you already knew.

I was much impressed with the work that you had done for our revered Leader, Mrs. Eddy. Her letter to you, which you sent me, when you offered me the benefit of your legal services, touched me with a desire to give you all you could assimilate of Truth. I positively, from the first refused to accept your legal aid, and would have nothing to do with the will case now being contested in the courts. I cannot understand why any one should include me in this “suit.”

Certainly it is as foreign to me as to any one in the ranks of Christian Science. I have no part in the

present court contention, and shall not engage in it unless I am forced to testify. Our correspondence will prove that I am defending the Cause of Christian Science and the teachings of Mrs. Eddy—divine metaphysics, and that is all.

I trust you will not be greatly disturbed by this encroachment on your time. I have certainly given you much instruction in true Christian Science. Your letters have greatly interested me. You have a versatile pen, and you are a seeker for Truth. Mrs. Eddy inspired you, I am sure, to rise to your divine selfhood. Your tribute to her, in the book entitled *A Biographical Sketch*, made you many friends among my students, and all who love our Leader greatly appreciate your efforts to honor her.

Our correspondence has been profitable. I am not moved by the breath of praise or censure. I know that Truth must be lived and demonstrated by me and by all. I cannot please both God and man. Therefore, I choose to please God.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 29, 1911.

*My dear Mr. F. . . :—*

I thought I had shown you in my letter why Mrs. Eddy did not interpose in my defense while she was *personally* with us. She knew, long before she entered upon her final demonstration over the last enemy, that her hour would come to lay down her physical sense of life, and rise to her spiritual sense of life as eternal. She knew that when she came to this hour there would be a question as to the material interpretation and the



spiritual interpretation of the Bible and her teachings, as found in her writings—the text-book of Christian Science, *Science and Health with Key to the Scriptures*, and her other works.

She knew, from her knowledge of the Scriptures, just what would follow after she *personally* left her followers. Any one with spiritual understanding, and a knowledge of sacred history, would know what would be the result, when the spiritual head of the Church ascended in the scale of spiritual building, finally to come forth in demonstration of the teaching of Truth, as did Jesus. She knew that I would have to meet the opposition of those who were on a material basis, and that, if I continued to declare for absolute Christian Science, as I had been doing for years, I would have to meet the “enemy of good” (*Christian Science Sentinel*, vol. xi., p. 910)—*mortals* who believe in, and defend, as real, *materiality*—sin, sickness, and death.

She has told me for years that I would have to suffer persecution for Christ's sake, and of the cup that I would have to drink. I have all this in our correspondence. She came to her hour of final demonstration. She could not do my work for me. I could not do her work for her. Had she given out word to the Field that I was a true demonstrator of Christian Science, as she has told me that I am, in her letters to me, and had she advised it to follow me, all the ignorant and blind followers—camp followers and those who always work to be associated with one who is popular, all these would have clung to me, and I should have had dead wood to carry further up the hill of Christian Science.

She knew that the hour had come for me to demonstrate my faith in the Principle of being, to stand against all the arguments of the carnally minded, and to follow

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her mentally. She had walked with me and taught me during twenty-seven years, and she knew that I must prove her teachings as sufficient to protect me, and to defend my life in this hour of the crucifixion of the human.

She did not want my church to interfere with the Directors. She wanted them to go on and separate me from the material organization. I was ready to begin to build on a "wholly spiritual" consciousness (*Christian Science Sentinel*, vol. xi., p. 390). She knew that all who had risen to spiritual apprehension of her teachings would understand me. All who had *not* risen to the demands of the hour, and to whom mortality was real, followed the materialists who publicly declare her as dead. This separated the spiritually minded from the materially minded.

Had she not advised my church to support all who were supporting the Directors, and had not the church obeyed her, but fought for me, I should have been held in the material organization, and should now have been under the jurisdiction of the Directors who are at the head of the *material* organization. I should have been subject to others' material concepts, and could not have defended *absolute* Christian Science. The tares and the wheat, the material and the spiritual, could not continue together at the harvest. But the hour had struck. The separation came. The crucial hour arrived, and I was advertised throughout the world.

Hosts of people, who would never have listened to me as a Christian Scientist, espoused my cause and fought for me as "the most brutally treated woman the world had ever known." Men were disgusted with men who would publish broadcast such reports about a Christian woman. But God was with me. I lived through it all,

and all who had risen to spiritual apprehension were at my side. To-day I am defending the true teachings of Mary Baker Eddy as she requested me to do in her letters to me, which you may see, if you so desire.

The cleavage between the spiritual and the material Christian Scientists was most evident. It was a repetition of Jesus' hour. He was the Son of God. Many have wondered why God did not interfere and save Jesus an ignominious death at the hands of his brutal persecutors. But Jesus came to the hour when he had to prove his teachings, and his spiritual power over death. Mrs. Eddy came to the same test of her teachings. She knew that this conflict must go on, and that I must make my own demonstration. She permitted me to be driven to the zenith of my understanding. She told me in her carriage (December, 1908) that I would "never *run* from the foe." I never have, and I never will.

The question now is, shall we have a spiritual religion or shall the world go back to a material mentality, and *continue* to submit to sin, sickness, and death? The genuine Christian Scientist, who understands Truth, will defend the true teachings of Mrs. Eddy, and will preserve the religion of love. Those who are still declaring for death as real, and matter as substance, belong not to the body of true Christian Scientists.

Time will finally decide all questions pertaining to the real and false Christian Scientists. I am on the Rock. The surging sea of human concepts does not now disturb me. I have proved my spiritual power to overcome evil with good. My people are rejoicing in having stood for Truth amid the thunderings of error, and the lightning flash of malice, envy, jealousy, and revenge of

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impersonal evil, which found physical personalities through whom to work.

I have met all with truth and love, and have defended our blessed Leader and her spiritual teachings until there are now thousands who know the true Christian Scientist from the false—the genuine Christian Scientist from the “pretender.” Never again will there be danger that Christian Science will be lost to humanity as it was aforetime.

I hope I have made myself intelligible to you, and have not wearied you.

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 4, 1912.

*My dear Mrs. B. . . :—*

Since our revered Leader, Mrs. Eddy, entered upon her final demonstration over “the last enemy,” your question has been put to me by many. Some have asked, “Has our Leader failed to demonstrate her own words, ‘Life is real, and death is the illusion’? (*Science and Health*, p. 428.) Mrs. Eddy tells us that ‘It is unchristian to believe in the transition called *material death*, since matter has no life’ (*Unity of Good*, p. 38). What shall we do? The word has gone forth from headquarters that she is dead: a monument has been proposed to be erected in a cemetery: a book of obituary notices has been published and circulated. Every statement contradicts the teachings of her book, *Science and Health*. What, Mrs. Stetson, does it all mean? Can you, who have been so long associated with Mrs. Eddy, enlighten me?”

To all, I have said what I could to show them that

Mrs. Eddy has not died. That she never lived nor died in matter. I have asked them if they believed their dear Leader to be "unchristian," and have told them, if they really followed and obeyed her words, that they could not contradict them by believing her to be dead. I have told them that they are now called upon to prove their understanding of Christian Science, and to be classified as "tares" or "wheat," "sheep" or "goats." If any one makes a statement which contradicts Mrs. Eddy's teachings, either you believe Mrs. Eddy, or you repudiate her words, and accept the opposite argument.

I credit our wise Leader with the understanding of Truth, and I wait for her demonstration of spiritual power over the false claim called death. I never for one moment doubt her ability and spiritual might to overcome "the last enemy."

Every effort of the evil one, hypnotism, mesmerism, theosophy, spiritualism, etc., has been made to darken the faithful Christian Scientists, and make them believe in the testimony of material sense in regard to Mrs. Eddy's present *personal* absence. But Christian Science makes it clear that she lives: that she exists by reflection of God, Life, and that, when she has risen to a point of spiritual supremacy over mortal mentality, all who follow her mentally, in the resurrection period of her demonstration, will rise with her, and behold her, and all the phenomena that spiritual thought reveals. This will be having part with her in the *higher* demonstration of the infinite possibilities of Christian Science or divine metaphysics.

You can readily understand that, to the materially minded, and to all who believe that she is dead, there can be no such revelation and resurrection. They have

not been able to discern the spirituality of our great and revered Leader, and have thought that she disappeared with the absence of her physical presence. Thus they have been unable to grasp the higher metaphysics, and follow her in her ascending thought. In other words, they have returned to the material senses and have ceased to follow our Leader in her line of light and demonstration.

Let us thank God that she did not leave us temporarily until she knew that her teachings were understood by some, and that she could enter upon her final demonstration over the powers of darkness, while those who understood her teachings would defend Christian Science until she reappeared in the glory of ideal womanhood. In the words of Scripture her advanced students and followers are they who "occupy" till she comes.

You ask my interpretation of Mrs. Eddy's statement: "To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved" (*Unity of Good*, p. 40). This was written when *Unity of Good* was published, many years ago. Mrs. Eddy has since then declared for immortality in all her writings. She constantly rose to a clearer apprehension of her own words, and gradually put off the mortal sense of herself and others. At the time she wrote the words you have quoted above, she could not foretell her future ability to demonstrate her teachings, nor the demands Truth would make.

She added: "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth" (*Unity of Good*, p. 43). Mrs. Eddy rose step by step to spiritual attainments through demonstration, until she, like Christ Jesus,

met "the last enemy," the claim of death. She had learned, through spiritual growth in Truth, that she must make a *complete* demonstration and triumph over the false claim of mortal belief, called death. She must prove her teachings in *Science and Health*. In the fulness of time she knew that her hour had come and she *laid down* her temporal sense of life—entered the "dark shadow of material sense, called *death*," and met this experience of belief.

Her last words ere she entered upon her final proof over the belief of life in matter were, "God is my life." She perfectly understood that she was entering upon her last and highest demonstration, and she knew that when she had conquered the illusion called death, and should come forth, some of her students and followers would have spiritual discernment to behold her, and would testify to this complete vindication of her teachings.

I not only know this from my knowledge of divine metaphysics, which has become to me solid conviction through demonstration, but I have it in her letters to me to confirm my conclusions. I have not given out what would quickly convince the doubting Thomases and the material and half-way and halting, so-called Christian Scientists. They have had ample time to learn, as I have, through consecration to Truth, and obedience to God's law, as taught by His anointed messenger in this hour, Mary Baker Eddy.

They are now obliged to make their choice as to which is real, Life or death. Some have publicly shown their position in Christian Science, and quickly classified themselves by admitting death as real. They rolled the stone to the *tomb* of their own belief that our great Leader had died. But she never was in matter—there-

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fore she never died, nor was placed in the tomb, nor in a grave, nor in a cemetery. They literally rolled a stone, compressed material concrete thought, steel and iron, to the grave of their own mentality, and yielded to the testimony of material sense.

But Truth has triumphed, and has established Her mighty power and presence in the faithful Christian Science soldiers who are looking for the demonstration of their great Leader, Mary Baker Eddy. She will redeem her birthright as the ideal woman of God's creating, representing the motherhood of divine Love, our Father-Mother God. Mrs. Eddy asks: "What then are matter, sin, and death? They can be nothing except the results of material consciousness" (*Unity of Good*, p. 42).

Through which concept are Christian Scientists looking? It is apparent to all in this hour that the following words of our Leader are understood by the genuine Christian Scientist :

This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness (*Science and Health*, p. 573).

Yours very sincerely,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,

January 17, 1912.

My dear Mrs. A. . . . :—

I am always glad to receive messages of spiritual love, and I thank you for your desire to help me.



I am beginning "to build . . . on a wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390) as fast as I can eliminate false human beliefs of a mortal so-called man and a material universe which God never made. These carnal beliefs hinder progress Spirit-ward.

I am willing to meet the condemnation of those who disagree with me in regard to Mrs. Eddy's teaching of Christian Science. I have shrunk from taking up the cross in defense of her teachings, which, unless they are preserved, "will be lost as they were aforetime." I am carrying out Mrs. Eddy's directions to the letter, and in the spirit of love.

The reflection of divine Love is a rod to error, and whoever wields this rod is sure to meet the antagonism of the human or carnal beliefs. I would gladly retire from the watch-tower of spiritual observation and activity, if another would come forth and protect the Cause of Christian Science from sinking again into materialism, but no one seems unselfed enough, or has gained sufficient spiritual understanding to proclaim publicly the scientific statement of being, and to deny the evidence of the so-called material senses in regard to Mrs. Eddy and her final demonstration or reappearance as idea.

I shall declare for Christian Science in its purity, and shall continue to demonstrate it by reflecting *spiritual* love, the antidote for malice, jealousy, envy, etc.,—in fact to protect the teachings of Mary Baker Eddy against all who defend sin and death, and who are perpetuating the belief of the reality of evil.

I have proved mortal so-called mind to be powerless to hush the voice of God through His anointed, Mary Baker Eddy. I know that she is guiding her own as ever, and that she will make her demonstration to

all who have understood her in the past. I never for one moment hesitated to obey our beloved Leader, Mrs. Eddy, when she requested me, orally or by letter, to carry out her advice and stand for Principle.

She asked the brethren in New York to rise with her to more spiritual altitudes, when she said, "When my dear brethren in New York desire to build higher, . . . they must begin on a wholly spiritual foundation, than which there is no other. . . . Spirit is infinite; . . . *Spirit is all*. 'There is no matter'" (*Christian Science Sentinel*, vol. xi., p. 390).

Some were ready, and the separation began. I have letters of counsel from our Leader to defend the true spiritual fact that she never lived nor died in a matter body, since there is no matter.

Love must triumph over all false thinking. I shall not disappoint my Leader and Teacher, Mary Baker Eddy. Evil can only destroy itself and its victims. All who are ready "to build . . . on a wholly spiritual foundation" are rising to spiritual vision and spiritual power, and are revealing the eternal verities of God, His man and universe. There is no other man.

The hour is imminent. The wise virgins have oil in their lamps. They are looking for the bridegroom, and anticipating the hour of final deliverance from material beliefs and believers in the illusion of life in matter.

If the demand is ever made for my authority in standing forth and defending true Christian Science, or my reasons for my confidence that our Leader will make a demonstration of her teachings, I have ample proof in the letters to me from Mrs. Eddy which I have in my possession.

I must make my own demonstration in the building of the church triumphant, as I made it in the church

militant. I must meet the bitter antagonism and materiality of all who cannot rise with Christ. I must drink the full cup, and prove my spiritual understanding of Christian Science, and wait for the crown of immortal consciousness.

When I have done all that divine Love demands of me, and the world requires evidence of my fidelity to my Leader's instructions, I shall not hesitate to furnish it.

In the meantime, all are being classified. They have been compelled to choose. This is the divine law and order.

We are not of this (material) world. We are looking for a "city which hath foundations." We are following Mrs. Eddy, our Christly Leader.

I thank you, dear Mrs. A . . . , for your kind letter, and trust that you will understand that I am always ready to unite with the *spiritually* minded or the true Christian Scientists. It is obvious that the spiritually minded and the believers and defenders of matter as real, never unite. Two cannot "walk together, except they be agreed." It is the "unity of good" (Mary Baker Eddy) that all who follow Mrs. Eddy understandingly, are to-day seeking.

Most sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
October 16, 1912.

THE WOMAN'S NATIONAL WEEKLY,  
University City, St. Louis,  
Missouri.

*Dear Co-workers:—*

Your favor of September 30th, 1912, inviting me to become a candidate for election as a delegate to

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represent the American Woman's Republic at the International Woman Suffrage Congress, to be held at Budapest next June, is before me. I appreciate the honor you have conferred upon me in selecting me as one of twenty delegates to represent the American Woman's Republic.

You have my hearty coöperation in your efforts to establish the rights of woman. During the years of my religious work in Boston, and for the past twenty-six years in this city, as Pastor, Reader and spiritual head of First Church of Christ, Scientist, New York City, I have publicly and privately endorsed woman's rights. While I am not personally identified with the movement for Woman Suffrage, owing to great pressure of work in teaching and promulgating divine metaphysics or Christian Science in its higher demonstrations, yet I am always awake to the movement and active in using my influence to advocate woman's interests. This with my literary work occupies all my time and precludes the possibility of uniting with you in public personal service for the cause of Woman Suffrage.

I am confident, however, that my labors of love for woman's spiritual mental advancement which will ensure her equal rights and privileges with man; my never-ceasing efforts to uplift humanity to true manhood and ideal womanhood are effectively operating in individual and universal consciousness, inciting to higher ideals, and emancipation from mental and physical bondage.

Mind is the source of all activity, and spiritual thought-force is leavening human consciousness with the divine qualities of Life, Truth, and Love, which are gradually eliminating the carnal elements which

prevent man and woman from exercising the dominion with which God endowed them, when He made them in His own "image" and "likeness" and gave them "dominion . . . over all the earth."

Through spiritual evolution woman is emancipating herself from obedience to man-made laws, and is recognizing and striving to obey God's law, and, under the divine impulsion is asserting her equality with man.

It is not a question of time, as to when man will concede to woman equal rights and privileges, equal mental ability and the possible achievement of as great results as he has attained. It is wholly a matter of spiritual development, and liberation from a material mentality with its consequent thralldom. During many years woman has encountered fierce opposition to her plea for social, civic, and religious equality, until, driven to the extreme limit of patient endurance, she has risen in defiance of opposition to her convictions and has demanded recognition and representation. She has met what all reformers encounter who have stood for spiritual progress, for justice and equity.

Never on custom's oilèd grooves  
The world to a higher level moves,  
But grates and grinds with friction hard  
On granite boulder and flinty shard.\*

Woman has already won a signal victory, which, when the smoke of battle is dispersed, will reveal her as the ideal woman standing side by side with the ideal man, crowned with equal rights, and endowed with equal mental ability, possibilities and spiritual energies which will comprise the brotherhood of man under the law of supreme intelligence and Love.

\* Whittier.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, met the same resistance to her metaphysical postulates, from those who refused to grant woman the right of *spiritual* interpretation of the Bible, which reversed man's *material* interpretation of the Holy Word. But, God-impelled and God-inspired, this brave woman heeded not the pointed bayonet of prejudice and time-honored theories. Trusting in immutable Truth, this immortal scribe of Spirit, Mary Baker Eddy, began *her* emancipation from bondage to human so-called laws. She lifted woman's hope and faith to the exaltation of her divine selfhood, her eternal birthright, her prerogative to representation and participation in all that concerns the individual and universal welfare of mankind.

Alone, reviled and denounced by materialists, understood only in a small degree by the few who perceive and accept Truth, this spiritually illumined woman repeated to the world Jesus' message of Truth which heals the sick and reforms the sinner. As the world rejected Jesus' teachings and practice, so to-day, at Christ's second appearing, it rejects the message of salvation from sickness and sin proclaimed by a woman.

Permit me to quote from a sermon preached by me in First Church of Christ, Scientist, New York City, in 1888. "How does Christ speak in his divine code of Science? It was a woman who put the leaven into the meal which leavened the whole lump; it was a woman who poured the precious ointment, an offering of divine inspiration; a woman knelt at the foot of the cross when all the terrified men, save one, forsook Jesus. To a woman Jesus first revealed himself after the resurrection. It was the woman in Revelation who

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was to be clothed with light to interpret the Word of God. Woman's spirituality first discerned Truth, and woman will finally lead to spiritual heights all who have hitherto failed to discern the immortal things of Spirit. The prophecy will be fulfilled: The seed of the woman shall bruise the serpent's head (Genesis iii., 15) and restore man to his primal estate, health, holiness, and immortality."

Again let me reassure you of my keen sympathy with the movement—Woman Suffrage—and my cordial coöperation with woman in the exaltation of her spiritual individuality, which is emancipating her from the fetters forged by so-called material laws.

I will conclude in the words of Mary Baker Eddy:

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

(*Science and Health*, p. 340.)

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 22, 1912.

*My dear Mrs. H. . . .*—

It seems a difficult task for me to write you a conventional note of regret in return for the kind invitation to your luncheon, and if I may be permitted to indulge in a few words of appreciation of your remembrance of me in connection with this social event, I shall

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I must beg your pardon for my self-indulgence, in permitting my pen to register my thoughts on the subject so vital to me, and which you may not have the time nor the interest to consider.

Yours most sincerely,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 11, 1913.

*My dear Student:—*

You ask me if First Church of Christ, Scientist, New York City, ever made Mrs. Eddy a *Fondateur* of the Association for International Conciliation. This church had the honor of tendering this appointment, which she graciously accepted. A statement concerning the matter, including her letter, was given in the *Christian Science Sentinel*, volume ix., page 662.

In case the back numbers are not convenient for you to refer to I will quote the account in full.

### MRS. EDDY'S LETTER.

The following is Mrs. Eddy's letter to First Church of Christ, Scientist, New York, acknowledging the courtesy of that church in subscribing for her a membership of the highest class in the Association for International Conciliation.

PLEASANT VIEW, CONCORD, N. H.,  
April 22, 1907.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
MR.-JOHN D. HIGGINS, Clerk.

*My Beloved Brethren:—*

Your appointment of me as *Fondateur* of the Association for International Conciliation is most gracious. To aid in this holy purpose is the leading impetus of my life.



Many years have I prayed and labored for the consummation of "on earth peace, good will toward men." May the fruits of said grand Association, pregnant with peace, find their birthright in divine Science.

Right thoughts and deeds are the sovereign remedies for all earth's woe. Sin is its own enemy. Right has its recompense, even though it be betrayed. Wrong may be man's highest idea of right until his grasp of goodness grows stronger. It is always safe to be just.

When pride, self, and human reason reign, injustice is rampant. Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love—or God's own plan of salvation. "To do justly, and to love mercy, and to walk humbly" is the standard of Christian Science.

Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government.

Lured by fame, pride, or gold, success is dangerous, but the choice of folly never fastens on the good or the great. Because of my rediscovery of Christian Science, and honest efforts (however meagre) to help human purpose and peoples, you may have accorded me more than is deserved,—but, 't is sweet to be remembered.

Lovingly yours,

MARY BAKER G. EDDY.

I am glad that you have felt an interest in this event and Mrs. Eddy's association with it.

Faithfully, affectionately yours,

AUGUSTA E. STETSON.

## CHAPTER XV

### LETTERS OF INSTRUCTION AND COUNSEL TO STUDENTS

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

2 Timothy iii., 14.

The honest student of Christian Science is purged through Christ, Truth, and thus is ready for victory in the ennobling strife. The good fight must be fought by those who keep the faith and finish their course. Mental purgation must go on: it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached,—where the struggle with sin is forever done.—*Miscellaneous Writings*, p. 41.

WINTER HILL, MASS.,  
November 25, 1895.

*My dear Student-body, or Association:—*<sup>1</sup>

I need no more convincing evidence of the allness and substance of divine Mind, God's ever-presence, manifested in idea—and the nothingness of corporeality—than comes to me now, as I turn my thoughts to these "whom Thou hast given me," and become conscious that space is filled with individualities, who have cheered me on my wilderness journey, and now float to me on mental pinions, as the presence of each loved one appears to my spiritualized sense. Spirit indeed is substance. Ever-present Mind is All, and,

<sup>1</sup> Letter addressed to the Student-body of the New York City Christian Science Institute in their respective fields of labor.

as we dwell in the "secret place," the ever-immanent God illumines each, till spiritual sense disperses the darkness and mentally reveals His image, in witness of our individual oneness with, and relation to our Father-Mother God, and to each other.

These glimpses of spiritual substance dispel all fear, all time, all space. Eternity opens to our thought, and shuts us in an atmosphere of Life and Love. Then we recognize ourselves as spiritual, not material, and our lives as "hid with Christ in God." We behold each dear one as a member of the body of Christ, spiritual and incorporeal, eternal in harmony. This is a foretaste of the ultimate of spiritual understanding, when, through obedience and suffering, we shall come out of the shadows that throng the gloaming of this dream-existence. This spiritual light quickens hope and revives feeble, fluttering aspirations for the real and eternal. It strengthens our weary endeavors for the true goal and spiritual companionship, "where heart meets heart reciprocally blest" (*Miscellaneous Writings*, p. 207).

Let us lift the heart, and bend the knee in prayer and praise, for this faint apprehension of spiritual substance and divine revelation of the deep things of God—not forgetting her who has given to us, through *Science and Health with Key to the Scriptures*, the guide to eternal Life—whose tireless watch over a sin-bound world is not yet ended, and whose prayers are ever ascending on wings of loving petition for her children, as she leads them through the serpent-infested wilderness of sin, to the bright mountain of holiness and immortality.

Our Leader, Mrs. Eddy, says "Spirit, God, is heard when the senses are silent" (*Science and Health*,

p. 89). Let us tread softly, dear students, as we approach our "house not made with hands"—our spiritual conscious oneness with God. As we near this silent sanctuary, we feel the presence of Love coming out to meet us. Strains of melody, laden with peace and joy, are wafted to us, till we lose the memory of weary years of struggle and sorrow, doubt, toil, pain, and fear, and attempt to blend our half-attuned voices (thoughts) with the harmony of being.

Ah, there are discordant notes which the hand of Love must attune, ere we can unite with the heavenly harpists, and swell the angelic anthem, "God is omnipotent." Pause, beloved, and listen. A voice is speaking above the human. Christ is calling from the Mount, "Follow me." You cannot sing the Lord's song in a strange land, and in the old tongue. Leave material sense, with its delusive shadows, its illusive beauty, fleeting joys, and seductive snares. Tarry no longer in sensuous pleasures, which fan the fires of lust and hypocrisy, and shut you in the tomb of material sense, with the dead in trespasses and sin.

Hear the voice of the Master, "I am the way," "Follow me." Rise to your conscious dominion over all material things—thoughts. Enter, with spiritual thought, your mansion which Christ has prepared for you, and there unite with the ransomed in the glad anthem of immortality. Leave behind you every earth-weight. One by one, lay down your idols. Let no strange gods be carried up the Mount. The ascent is steep, and narrow is the path. Both hands will be needed, one to raise aloft the cross, before which the adversary quails, the other to carry the Word of God—the Holy Bible—and *Science and*

*Health*—the Comforter—the chart to the Horeb height of Love.

With your eyes fixed steadfastly on the crown of immortality which gleams from its summit, you will pass unharmed over hissing serpents, walk calmly and fearlessly through the valley, hidden by the shadow of the cross from the beasts of prey. Follow your guide, Christ, and be not lured by the voice of the stranger. Let not the weight of earthly pride induce you to tarry in the valley. Sensuous pleasures, and joy in the baubles of the mortal dream, must not prevent you from rising to higher altitudes of spiritual vision.

Beautiful evil, and the lust of the eyes will blind you to "the way," and deceive and decoy you, if you do not resist the suggestions of mortal belief, till, like many, who have enlisted in the battle for immortality, you wander in the ways of physical sense, and love darkness rather than light. Lulled by the siren influence of belief, the voice and demands of Love will be distasteful, as Christ rebukes carnality—while the desire and love of contemplating the things of God will be irksome. Thus, asleep in error, the mists become dense and hide the Mount, and the way is lost.

Dearly beloved, my joy and crown of rejoicing, I am "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus" (Romans viii., 38, 39). You are awake, and will continue to ascend Spirit-ward and press toward the prize. You know that material sense is not your goal. You perceive, with spiritual

sight, your building of God—your house—eternal consciousness.

You are dissolving with the solvent of divine Love this earthly tabernacle, and the fire of purifying Love is dispelling the mists of false sense, consuming the clouds which obstruct your view. With spiritual vision, perceive your heavenly treasures. Behold celestial riches, joys unspeakable, life which knows no end, and peace which Spirit ever evolves throughout endless eternity. Acknowledging Spirit as the only power, you will be impelled heaven-ward, and will rise above temporal concepts, with their substanceless phenomena, till you apprehend the grandeur of the eternal unseen universe.

Dear faithful soldiers of Christian Science, you have stood valiantly by my side, shoulder to shoulder, in this crusade against the material world, the flesh, and evil. The tempter has tried to lure us to the pinnacle, then to hurl us down the precipice; where in the surging maelstrom of sin and sorrow our voices would be hushed by the roar of many waters. But our deliverer, Christ, ever at our side to fulfil his promise, "Lo, I am with you alway, even unto the end," in every hour of temptation flashed the light of Truth upon us, and banished every illusion.

As we rise to grasp the reality of being, error rises proportionately, and the war between the Spirit and the flesh goes on in each individual consciousness. The Christ struggles with the carnal, resisting the sensuous claim to life in matter, while Spirit, which is our Father-Mother Love, operates, and permeates thought, delivering all who turn to the ever-sustaining presence, divine Love and Her idea. Thus we attain Christly power over the illusion of sin and death.

Thus we gain the pure spiritual sense without which none can see God. Then God pours into our hearts the riches of love, joy, and peace, and our heaven is found to be a condition of mind. This is our birthright. Are we willing to watch with Love's "highest visible idea" (*Science and Health*, p. 560), our beloved Leader, God's messenger to this age, Mary Baker Eddy, until our divine inheritance is redeemed?

These are the latter days. The morning dawns for the watchers. We must not cease our vigils till we behold the sunrise of righteousness, and welcome our risen Christ at his reappearing through woman, our Leader and Guide to eternal Life. Let us not tarry in sense testimony, worshiping false phenomena, nor play with phantoms lighted by flickering sunbeams which fade and leave us in the night of mortal mind. May spiritual thought-force rend the veil which conceals the beautiful world of God's creation, till we behold the real man in His likeness. Spiritual communion must be sweeter to us than converse with error. If we love one we hate the other. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

The conditions of spiritual understanding and belief—heaven and hell—are separated by a wide mental gulf. As our desires and purposes grow spiritual, the guests we entertain must speak the "new tongue," and sing the song of eternal Life. In His habitation we find joy and sweet communion. Alas! for those who *desire* spiritual power and immortality, but who cling to the mortal, and worship the Father with words, but are not ready to come out from belief in error, who find satisfaction in the false peace which this *material* world gives—and climb to

heights of the *letter* of Christian Science, but, unwilling to strive for spiritual sense, they linger with, and enjoy the deceptive phantasmagoria of this dream-universe. "God is not mocked: for whatsoever a man soweth, that shall he also reap."

This hour in our Christian Science experience is making great demands upon us to watch, work, and pray, and to reflect divine Love. The dragon—evil—is illusion, and we know cannot war successfully against the Lamb. There is no power in evil, and no evil to drag on humanity in a sense of sin, sickness, and death. *Science and Health* tells us that mortal mind is destroyed. Let us believe the spiritual fact and prove it. Our armor is Truth and Love, before which hypnotism, mesmerism, esoteric magic, witchcraft, glamor, fascination, lust, and hypocrisy, tremble and fall powerless. There is nothing real in sin, sickness, and death, when the searchlight of Truth reveals error's false claim. God is All. We are His children—safe in the arms of our Father-Mother God, resting on the great heart of Love.

Watch, beloved students, lest, coming suddenly, Christ, at his second coming, finds you sleeping in material sense, and you lose the reward of the faithful. My love goes out to you continually, and my prayers reach the ear of the infinite, that you and all seekers for "Home, Sweet Home" in Soul, may conquer every fear and enter the mansion, spiritual consciousness of wisdom and understanding. Be true to your highest spiritual concept of eternal Mind. Pass under every rod with cheerfulness. Kiss the cross, and wait for the smile of God. You are coming out from the "foul senses" (*Miscellaneous Writings*, p. 399), and having been washed in the blood of Christ,



you will see "a new heaven and a new earth," for this material concept of heaven and earth will pass away. It has ever been only a belief. Let none perpetuate it by indulgence in it, nor contemplation of it, as real.

God be very near to each precious one, and may we continue to love and labor till we awake in immortality here on earth.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

WINTER HILL, MASS.,  
September 9, 1898.

*My beloved Student:—*

I am glad to learn that you have a prospect of renting the apartment. I had no wish in regard to the room I occupied last season, and am glad if the decoration enhances the attraction of the place—thus benefiting dear Mrs. McA . . . . Please remember me kindly to her, and to her husband and father.

Dear S . . . , you know that I have no need to advise you in your selection of a home. Your judgment is safe to trust. You are individual and understand Principle. Lean on divine Love, and Love will show you the *real* mental, and gradually we shall see that *beliefs* are only shadows, which vanish under the pure light of Spirit.

We shall each work out our problem together in the one Mind, and both mortal sense, with its phenomenal personalities, and our material environments in the Adam-dream, will be seen as illusion, and will disappear. I am sure, dear heart, that you know the way and love it, and will strive to see God as *All*, giving to mortality all that is due to it—destruction. Sin is the belief of pain and pleasure in matter. So-called

matter and mortal mind are one, and both are substanceless shadows.

We shall gradually learn that they are not sufficient to satisfy our immortal cravings for the real and eternal. To gain the spiritual sense we must open our eyes to see how much God, and His manifestation—or the unseen idea—is to us. We are thus never separated, while Love feeds us with joy and peace, even though the false, finite images do come into our mental and physical environment, like so many shadows.

I must rise to do higher work this year than ever before. I must not cling to physical personalities, if I would be directed by Love *alone*. My family give me less to meet because they are discerning Truth. I see all my dear ones through spiritual sense, as perfect and immortal ideas of God. Seeing God's dear love in this, I shall be more wholly consecrated, and my duties will enable me to do much more for others, while personal self will be put aside. Only in taking up the problems of the hour, as we are prepared to meet them, can we perfect and unself ourselves.

I thank you, dear, for all you did to minister to my temporal necessities during the months I was with you. You did much which I felt was hard for you, but you loved to do it, and I appreciate all, and, so far as I have been able to be just and generous, I have tried to cancel all obligations. So we now begin a new season, and will labor even more energetically to do our work for the Master. We shall gradually merge out of the human into our divine selfhood, and thus grow together into ideal womanhood. Love will do all, and we shall see Love's smiling face in each other and in all mankind. Now turn to God, and banish all carnal sense of personal attraction and mesmeric

clinging to any one's physical personality, and your life will be quiet, and overflowing with peace and joy, while you and I will be nearer to God and to each other.

Faithfully and lovingly your teacher,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,

June 24, 1900.

*My beloved Student-body:—*<sup>1</sup>

You are ever with me and I with you, for we are God's ideas and do not dwell in matter nor in limitations imposed by material sense. This is the rock of spiritual understanding upon which all Christian Scientists must build. We are free and blissful in our spiritual apprehension that divine Mind created and controls each of us, supplying our every need. We rejoice that we are recipients of the affluence of Spirit. Regard yourselves as God's own children, and claim your inheritance now,—eternal oneness with Spirit.

Error will try to cloud you and deprive you of your God-given faculties by attracting you to the false material senses, and to the material body and universe. Look *away* from the illusive shadows of personal sense, and live *above* the clouds and mists of the Adam-dream, as far as you can demonstrate. Be ever on guard against the claim of a power opposed to Love and Truth,—hypnotism, spiritualism, mesmerism, and all philosophy based on the belief of life, substance, and intelligence in matter. These arguments and suggestions of the so-called mortal mind are the seeming powers

<sup>1</sup> Letter to the Student-body of the New York City Christian Science Institute, sent from Boston.

that would overthrow our Cause and destroy us, if they could, but they are powerless when met by the qualities of the Christ-mind. We need love, divine love, which never covers evil, but is wise in uncovering, denouncing, and destroying it with truth and love.

We have a great work to do this season. We must grapple with sin in ourselves, and for others who appeal to us for healing. We must work to conquer personal pride, vanity, and self-love. We must and will refuse to be lulled by the false claim of malicious animal magnetism. We will be meek, and this meekness and unselfed love for God and man will make us mighty as God's children, and will help to conquer the evil one and his agents, mortal thoughts. I feel that I am rising in the Science of being, and am drawing all, who are watching and praying, to see that there is no reality in matter, and no mortal mind to declare that there is a power opposed to God. God and His creation are all. We are spiritual ideas of God now, with spiritual embodiments or manifestations, always governed by our Principle and protected, clothed, and fed by our Father-Mother God—Spirit, the only creator.

Be happy and strong. Love is the only armor. Love for good and for each other will exalt you to the Mind of Christ, in which you will be safely panoplied. Watch whom you take as patients. We must be careful not to take the "unprepared thought" which will turn and rend us (*Miscellaneous Writings*, p. 307).

Know that the press and the pulpit belong to God, who governs all. Handle the claim of malicious animal magnetism with all its suggestions of the carnal mind, so-called, with the Word of God—Truth—and realize how powerless error is to harm, when you

are armed with understanding and divine love. I shall be with you every day in spiritual unity.

God bless my beloved students and members of my dear church, and make them one in Truth and Love.

Ever lovingly, your faithful teacher,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,

June 2, 1901.

*My beloved Student-body:—*

Know that God governs your every thought. You have no will of your own,—God's will is the only will. You know that divine Love governs every one, and that every one is an idea or manifestation of God—therefore a power, reflecting Truth—Mind. The one Mind, or Christ, moves all harmoniously. There is no inaction, no interruption to Mind's activity, and thought constantly expresses its phenomena. Every man is divine, and moves to the dictates of Spirit. By this I do not mean so-called mortal man, but God's man, the only man. Man knows nothing but good. Man is God, reflected. *This is all.* Belief of any other power or intelligence is not scientific, according to divine metaphysics. All that is opposed to good, Life, Love, and Truth, is belief, and belief is a *lie*, which no one believes.

Speak with authority to all error that obstructs and hinders the *visible* manifestation of God and His universe, including yourselves. Act, think, work, watch, and pray without ceasing, to rid yourselves of a seeming false sense—the *false* self—and gain your true selves in Principle. Love alone will conquer the claim of evil. "The accuser" is cast down. Evil is lost in its own darkness, and is sinking into the pit

of oblivion. Rest in hope till hope ends in fruition.

I am rejoicing in you and in my dear church. A sigh would hush my song if I did not know that those who laid down the sword just before the battle was won, will finally, after much tribulation, come back into the ranks. I cannot make even this real, or I shall be opening my mental door to belief, and shall admit a host of conspirators against health, peace, and spiritual power. Our beloved Leader says she cannot go out of her spiritual thought long enough to look at the newspapers, but must keep in the secret place, where there is no "arrow" to "wound the dove" (*Miscellaneous Writings*, p. 387).

As I rise to more spiritual altitudes, I send to each of you love inexpressible and ever-increasing, and labor to draw you and all men unto Christ, while our lives flow onward and upward to God.

Ever fondly thine,

AUGUSTA E. STETSON.

96 FIFTH AVENUE, NEW YORK CITY,  
October 11, 1894.

*My beloved Student:—*

No mother ever had child given back from death's cold clasp who rejoiced more than I did when I read your letter. God is indeed good to me and I reflect enough of His love to hold my dear ones to Principle where they can never be lost, so, sweet nursling, rest from this ceaseless anxiety, and let me go with you into the "secret place of the most High" where you and I together may bow the knee and clasp more closely the hand of our Father-Mother God. Had you fainted in the day of adversity, your strength had indeed been small. The test has come, you have been

weighed and *not* found wanting. Now let the dove of peace sing in your heart and in mine.

All that this *finite* sense cognizes is illusion. Why do we require it? Why cry for that which is nothing at its best? You must put off all desire for the transitory and unreal, as fast as you can, and be strong and brave, and honest and energetic, and forget *self* and personal comfort. This will break the lethargy of ease in the material senses, and will inspire your husband with courage and ambition. You know, dear, you must set an example to him. I am sure you will meet this bravely. I dare not advise, lest God may be holding you to this experience for a purpose, for "Love is not hasty to deliver us. . . . Love means that we shall be tried and purified," says our Leader (*Science and Health*, p. 22). I wish it were in divine order that you had a little apartment and could be in the city, then you would take an interest in your home, and would demonstrate over much that now seems insurmountable.

I was working a week ago, for a day, over a sense of depression. I became desperate and went home about five o'clock. When I looked about my room it was very dusty. I took off my dress, ignored my careless maid, and went to sweeping. I worked for an hour, and I never have had such a lovely effect. I forgot the depression, and, in sweeping the floor and in putting my room in perfect order, I swept my consciousness. Everything is thought, and everything we do in the material is symbolic. So you see, dear, we are demonstrating when we are keeping house, for our material house is our thought and you must transform yours and make a happy resting-place for your dear husband.

Do not be afraid; God is your loving Father. *All* who are followers of Christ are to-day drinking, in some degree, Christ Jesus' cup. They are homesick for heaven, and neither luxury, nor friends, in the mortal dream satisfies them. God alone fills the void. Love will feed and clothe Her ideas. I am looking for you and dear S . . . soon. All here seem to be progressing in Truth. The students are overcoming self, and personal sense, and each dear one is bearing a cross, eagerly looking for the crown which he and she are sure to win if they faint not. Some day it will be unnecessary to write. We shall communicate with each other without the aid of telephone or telegraph, or the slow medium of pen.

Give my love to my dear ones all. Tell S . . . her father was in Saturday and I introduced him to three ladies with whom he talked most intelligently on the subject of Christian Science. He was here from eleven till half-past one, and I hope he will come in every day. He is simply grand, original, and spiritual.

Love, dear, forever to you and yours.

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
August 10, 1904.

*My beloved Student:—*

I am glad to hear of your good work, and evident unfoldment in the understanding of Truth. Love is leading you to behold the things of Spirit, and, if you are meekly sitting at the feet of Christ, and learning, from the invisible presence, the lesson of divine Love, you will gain in the wisdom which will enable you to redeem your birthright—your dominion over all false sense testimony, and your oneness with good—God.



I do not see why you should question *me*, dear, after you have promised the book. You must not make me responsible for giving or withholding my approval of it.

In regard to the question of the price of *Science and Health*, I would say, *you* also need no instruction there, since you have accepted our Leader as God's chosen messenger to the world in this twentieth century. What she says and does is *always right*. I am able to say that no matter what she may do—however human reason may try to argue against her moves—I would regard these arguments as the "evil one" trying to darken me as to her wisdom and leading, and would *instantly accept and follow*, without a question, wherever she leads. If she thought the price of *Science and Health* were too much, she would put it at a lower price.

The four Directors of The Mother Church (Mr. Armstrong, Mr. Johnson, Mr. Knapp, and Mr. Chase) are her faithful students, and I believe they are true to her teaching as far as they comprehend it. I never question those old battle-axes, nor do I question Christian Science. These men are those of whom she spoke so lovingly during the building of The Mother Church. They are her Old Guard, the pioneers of Christian Science, and I love all who have stood for our holy Leader and the Cause of Christian Science so long and steadfastly. I always obey constituted authorities, even though I may know they are wrong. I belong to a loyal family, and, to me, anarchy and lawlessness are attributes of the dragon. I believe in discipline, and enforce it whenever I see any one in danger of deflecting from Principle, but I never permit *personal* homage. I care nothing for *my false self*,

but I bare my face to the blast for Christian Science, for my blessed Leader and Teacher, Mary Baker Eddy, and for my real self, as God's idea.

*Science and Health* is worth everything you possess. Millions of dollars would not buy it from me if I could not secure another copy of it. It has taught me to give my *money* to God, to give *myself* to Him, and to love good, and to hate (repel) the claim of evil. In fact, it has given me eternal life, peace, and joy—the kingdom of heaven here and now, and has enabled me to open the doors of heaven to others.

God bless you, my dear student, and give you wisdom to speak for God, and not to use the old vernacular of Adamology. Speak the "new tongue." Love your neighbor as yourself. Rebuke error under every mask (in love), and obey every word of our Mother Church Manual. Love will guard your tongue, your eyes, your ears, and you will not lend them to error. They can only witness for Truth and Love.

Please give my love to your dear daughters. In time, they will be Christian Science soldiers. They have the true mental, and mentality is spiritual, since we know there is but one Mind. Come home soon if it is God's hand that leads you here. We have a large audience at every service.

Love untold to you,

Ever yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
August 16, 1904.

*My dear Student:—*

Our meeting yesterday was uplifting and, as always, there were unity and love. It was not necessary for

you to come back, and you were right in not taking the long trip. You are always at your post, and you are always faithful to your Christ-consciousness, so far as you can demonstrate.

I think we all realize, more and more, that our problems are individual, and that we are working out our own salvation—therefore the necessity of watchfulness and continual prayer. I have never known such a summer in my Christian Science experience. I am strong and happy and free, and while I work harder than I ever did, I do it so easily. Strength to do all that is necessary comes to me. I used to have to meet physical chemicalization as well as mental. I am sure that I have suffered out of much belief of life in matter, and that I shall some day get my spiritual dominion over all things—certainly over the physical body. Then life will be one continual song of praise to the Father for the blessing of immortality.

You are not going to assent to the suggestions of mortal mind, that you are not *now* immortal and *now* reflect divine Mind. If you are there, you cannot find weariness nor nervousness, and you *are* there, because God is your creator, and you have only what you derive from God. You are His image and likeness, perfect man. You must not admit that there is another power. You must, with the Mind of Christ, control your belief of nerves. Your divine consciousness reflects the only Mind, which produces and governs all phenomena. It is our false sense that inverts everything.

Reverse sense testimony, and you will gain the true sense. You are only rising higher into more oneness with Christ, and this chemicalization is always attended with more or less doubt and fear. You know the

Principle of all life, and that you are immortal *now*. Mortal mind and its matter body is nothing—illusion. Belief is all you must leave or lose. Understanding will quicken you into strength and joy. Error has no argument to utter.

God is All, and you know the voice of God, the omnipresent Father, who is always saying to you, "Son, thou art ever with Me, and all that I have is thine." Eternal Life is yours, now and forever. His strength is yours; His power is yours. You are not governed by mortal mind, for there is no mortal mind if God is All, and He *is* All. You can rise and resist all claims of error. You must handle the claim of malicious animal magnetism. You know how, and you should never forget to do this. The enemy is always close on the heel of the Christian to turn him and to urge him to yield to fear, and doubt, and discouragement.

I hope you will not tarry away too long, but will get back into your lovely, restful, quiet home, and conquer the belief of fear and nervousness. I am sure you must know that all are having experiences which destroy the false senses and reveal the true and spiritual. Paul said, "I die daily." His strength was made perfect in weakness. So are yours and mine. Be brave and stand like an anvil when beaten upon. I have to work so hard for my patients, my students, and my church, that thus I gain my own spiritual strength. I have not a moment to myself, and I think it is far better for me. Self is lost in serving others.

Do not give a thought to the Concord trip. I wish you had remained, but you were there in spirit. You will work out of this growth, and be stronger than ever. We all know your fidelity to Principle and to our

blessed Leader, Mrs. Eddy, and we all love you and dear Mrs. H. . . . I wish I could run in and see you both to-night.

I hope you can decipher this letter—I am so hurried to get it off. Yesterday, Sunday, we sang “I’m a Pilgrim.” Our services are largely attended.

Sincerely and faithfully your teacher,

AUGUSTA E. STETSON.

HOTEL TOURAINE, BOSTON, MASS.,  
January 20, 1905.

*My beloved Student-body:—*<sup>\*</sup>

You are rising every day Spirit-ward. I feel that the impersonal work is going on to free us all from human fetters, and give us the bliss of unselfed love which is heaven. Watch your thoughts. Error never was more subtle than when Love is drawing us away from the false, and just about to show us the reward for faithful work.

The false arguments, mental, and audible, which are voiced through physical personalities, must be met and mastered. You cannot watch too carefully, or you will be lured to criticise some one, in words which you would not repeat to his face, or praise of some one who may not merit it. “Let your communication be, Yea, yea; Nay, nay.”

Test yourselves thoroughly before you voice a sentiment, and if you have any hesitancy about expressing it to any one, consider what the reaping will be, when the seed of that thought brings you its flower. We have to know that every thought quickly springs up and blesses or curses us. Unrighteous judgment and

<sup>\*</sup> Letter to the Student-body of the New York City Christian Science Institute.

or through the light which I reflect to you, is vicarious atonement, and will injure you if you do not abandon this unscientific reasoning. Go to God, dear, not to me, for your life and love, and He will reflect His life and love through *some* spiritual reflection or channel to you. It may be I shall be the avenue—some one will, for God and His ideas coöperate.

This is the first time I have had to speak of such a claim to a loyal student. I pray that you will see if any others hold such a thought, and awaken them. I am sending you the Lesson Sermon.

Love untold to you both, but please correct this thought at once if you would help me.

Lovingly yours,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, March 3, 1906.

*My beloved Student:—*

I am sure that you are having a lovely vacation. I am very glad that you can go away for a change, which is always refreshing, but we miss you and your dear mother, and shall be glad when you return to us.

I note what you say in your letter. I am, and always have been very careful not to interfere, with any advice, where the future happiness of two wedded persons is concerned. I am confident that divine wisdom, which you serve, and the Christ love which you reflect, will guide you safely in every path you tread.

As I told you at first, my student is a splendid young man, of a superior family; and is a most faithful, devoted, loyal follower of our Leader, Mrs. Eddy,

and is my dear student. I must not advise nor influence you lest I counsel erroneously. You know that celibacy is more scientific than marriage, but if one has not grown out of material sense sufficiently to walk with Christ, and prove that divine Love feeds "the famished affections" (*Science and Health*, p. 17), he must not be condemned if he desires a companion. But that companion should be chosen wisely, and I feel that you are safe in your choice.

Experience will exalt all to see that divine Love *alone* satisfies the immortal cravings. Read our beloved Leader's chapter on "Marriage," and strive to live as far as possible a true Christly life, loving unselfishly, and forbearing one another, thus rising daily to an ideal union. If called upon in your experience to demonstrate divine love towards each other remember the couplet—

"There is something every day we live,  
To pity and perhaps forgive."

You must work to rise above sense testimony. You are strong, because God is your strength. You are immortal because spiritual consciousness is your life, and you cannot cease to express God. You have existed always and will *continue* to exist *forever*, since you reflect Life eternal. There is no mortal mind—no substance matter.

I am writing this in the "wee sma' hours," as I can get no time to write during the day.

God bless and keep my dear A . . . , and finally, through seeing the nothingness of belief, bring her the only happiness, the joy of spiritual love. My love to your dear mother.

Lovingly yours,

AUGUSTA E. STETSON.

## 744 Letters of Instruction and Counsel

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, August 19, 1906.

*My beloved Student:—*

I know that God will give you wisdom, strength, and divine love to minister to our beloved Leader in this and every hour that she may need you. Every moment you can claim of your time declare for God's allness, presence, and power, and the nothingness of a so-called claim to another power. Read your Bible and *Science and Health* every spare moment and this will keep your thought clear to reflect God.

You know that God is with you, and that every member of the dear household is reflecting Love divine to our darling Leader. God is her life, and you know that He will manifest, through her, His mighty power to mankind. Christ Jesus is her example: She will have "twelve legions of angels" to watch with her, and the dear loving ones who do all they *can* to go as far as possible with her. God will "feed" her "famished affections" (*Science and Health*, p. 17). I am obeying her, and keeping my mind fixed on Christ. I pray to God without ceasing that I may dwell in the secret of His presence every moment.

I have suffered out of the flesh far enough to know, that the will of the flesh has no power but to destroy itself. God's will is my will. There is no other, and I live in Him. There is a great distance between us and our precious Leader. She is rising Christ-ward, and we are trying to help her as a child who has just learned to stand alone tries to follow the mother. But if we obey the Sermon on the Mount, and her teachings in *Science and Health*, and cling to God, knowing that all evil is unreal, when we meet it with truth and love, we shall be saved.



Sin, sickness, and death will yield to Life, Love, and Truth. Be obedient to God's law, and do not fail to pray that you may serve our beloved acceptably. I am writing this to you, dear, because she told me to help you, and I know of no better way than to write you and let you know that I am unable to go further with you personally, as she wants me to rise with her, and leave all work in the home to those who are there. She told me yesterday that she had risen, and that if I held only to God and His idea, not thinking of her corporeality, that I would always be spiritually with her as idea. And so I look to God, and to His spiritual idea, my Leader and Teacher, and I find her in Mind.

I believe we have both come to the hour when, as she has said, "Where God is we can meet, and where God is we can never part" (*Christian Science Journal*, vol. xvii., p. 239). I am peaceful and strong. I have declared the Truth in love as I read it in *Science and Health*. My love for her is deathless, because I do not look for her in matter. My Father will not disregard His promises to me—to guide, and guard, and save me, if I endure to the *end* of all belief of life, truth, intelligence, and substance in matter.

God will move you to do what is right. Do not fear; fear is the absence of love—a lie, for Love is God, and God is never absent. Fear incapacitates you, and would prevent you from helping her as you would. Handle the lie of aggressive mental suggestion with the Word of God. Know the voice of Truth and obey our Leader. Do as far as you can just what she asks you to do. God will supply you with strength. Give my love to dear Mrs. L. . . . and tell her to work faithfully for our beloved Leader. Give my endless love to Laura, and Mr. Frye and Mrs. Leonard.

evil, since there is no power but God, and spiritual man, who is the manifestation of good, God. Do not believe in a belief. *You understand.* No one believes. All understand. There is no belief in God, and God and His idea is all.

I pray, my dear student, that you will never lend your eyes, your ears, your tongue, your hands, nor your feet to evil. Never let the "poison of asps" be found under your tongue. Use your tongue for God, and with it condemn the claim of sin.

Christian Scientists should let God guide them, and bring them patients and students. Trusting God to send us work, we are sure that there is no human will-power, and no one is personally controlled. This is the only way in Christian Science. It is heaven when we love divinely—love our neighbor as ourselves. Give no heed to anything but to be a true, meek, loving, humble child of God, and let Love give you your place.

Give my love to your dear husband, mother, father and Mrs. R. . . . I have not heard from her. I trust she is doing well.

Your loving teacher,

AUGUSTA E. STETSON.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, April 27, 1908.

*My beloved Student:—*

You are not "alone, lonely, nor isolated." You are one with God, and we are close together in the one Mind. There is only a belief that we are separated, a belief that you are limited, and this *lie* must yield to Truth. Love never faileth. Good is always present.

You are meeting error in *this* form, while some others are meeting it in another phase. Do not consent to be deceived. Do not admit one word of this claim. I never was nearer to you, my dear student, because I never was so near to divine Love, and there I find you.

Belief cannot prevent me from rising to my dominion over all illusion of limitations of love, of truth, of life, of substance. Infinite Mind supplies each of us with all that we need. It is belief in false suggestions, and fear of some other power, that holds us "in durance vile." Rise, dear, to resist all that keeps you from what is best for you. It may be that you are learning a salutary lesson in obedience to God. In any case, do not fear. Trust more. Lean more confidently on God, and He will lead you safely. God loves you. Our Leader loves you. I love you. We all see you as Love's child, perfect, pure, and free. Error cannot hide us from you. Read your Bible Lessons. Study your *Science and Health*, and demonstrate Christian Science to all with whom you associate. This will do the work. "Love is the fulfilling of the law."

Lovingly ever yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
May 22, 1908.

*My beloved Students:—*

I am writing you in regard to the chemicalization through which Mr. C . . . has just passed. It was the effect of malpractice and he had not realized sufficient divine love to annul its influence. Love has opened his eyes, and my efforts to save him have been successful. I am quite sure that he has come

out of the fire, and has healed his self-inflicted wounds. He has taken another step on the ladder of Christian Science, and he will do better work, and will be able to meet the next test with more spiritual resistance to the claim of malicious animal magnetism.

God will give you wisdom to help him to stand, and if he can rise above *self*, he will be a great help to you. I do not know if he intends to leave for S . . . , or if he feels that he has worked out the problem there. I leave him to do as Principle may guide him, or as error may give him an experience. I only advise when I see that malicious animal magnetism is handling a student, and that I, as a teacher, should help to awaken the victim. Mr. C . . . will, some day, be willing to listen to Truth by whomsoever voiced, and I trust you all will help him. Please ask Mr. P . . . to do all he can to protect him from the malpractice which a First Reader has to meet. I send you much love and thank God for your loyalty to Principle.

Lovingly yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
July 21, 1908.

*My dear Student:—*

I am in receipt of your letter. It is very late in the evening, nearing "the wee sma' hours," and I have not time to reply at length to your questions to-night, but hope to see you to-morrow evening at dinner, at half after six o'clock, when we can talk on the subject. I will make myself clear to you on the vital points.

I have often felt that my responsibility as a teacher of Christian Science was heavy, as I must appear to *young* students to be a dictator, and arbitrary, but,

like a teacher of music or mathematics, I know when a false note is struck, or a false conclusion reached. Then I must be true to Principle, and to my Leader's injunction to see that my students "prove sound in sentiment and practical in Christian Science" (*Manual of The Mother Church*, Art. xxvi., Sect. 2). I must insist upon obedience to the rules, and try to have the students make their demonstrations. *Your* obedience was evidence of your Christly intuition.

I can never forget it. I do not cease to watch for your spiritual unfoldment and development in divine metaphysics, which will destroy the darkness or claim called mortal man. This false claimant *never was*. There never were *two* mental beings in one, the mortal man and the immortal man. God and His idea, the ideal Christ-man is, was, and ever will be the *only* man, manifesting God. We are co-existent and co-eternal with Spirit, and we continue the unfolding of spiritual man, since there is no beginning, and no ending of God and His creation. There never was any other existence. Mythical Adam never was man.

I am glad to hear that Dr. M . . . was so considerate of my position. He is doubtless one of the most intellectual men of this hour, and has written a history of *mortal* man, and the states and stages of human consciousness—the dream existence. He is most learned, and brilliant as a philosopher from a *material* basis, but it is not Christian Science, and will not be an aid to apprehend Deity.

Adam was never born of Spirit. He never came from God, therefore can never return to God, as the Doctor states. The ideal *real* man was never separated from God, so there never was a "flight" and never will be a "return." Adam must disappear. To give

error a history is the old scholastic teaching, and perpetuates the illusion. We never discuss error except to deny it—make it unreal. There never was a claim to a death-man (mortal) if God is All, and God is All.

To all in Christian Science, who have gained the true sense of God and the ideal man, there are no longer mental admissions of the reality of the phenomena, the unreal carnal, so-called man, "the material pigment" (*Retrospection and Introspection*, p. 79) which has called itself man, and has deceived the whole world. Let us have one God, and refuse to continue to dwell on the false claim, a so-called material universe and mortal man, composed of sin, sickness, and death.

Mrs. Eddy has given us the interpretation of Life in *Science and Health*, and spiritual man is God's interpreter. God and His idea reveal existence and eternal Life as all. God leads humanity by *one* witness in every age. You have seen and *know* your Leader, Mary Baker Eddy, as God's way-shower to this generation. I know that you are willing to follow in the footsteps of Truth which she has marked out. I told you that I had not read Dr. M . . .'s book. I had not had time to do so, but I was informed of certain statements in it, and I saw at once his philosophy. I have no right to dictate what Dr. M . . . should write. I was only carefully protecting you, my dear student, from confusion of thought and the vain philosophy of which his book is composed, and which is the antithesis of pure Christian Science.

I am anticipating your visit to-morrow, and may I hope to see you occasionally, that I may give you the benefit of my long experience and demonstration of Christian Science?

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With deepest gratitude and Christly affection as your teacher, I remain,

Faithfully yours,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
August 7, 1908.

*My beloved Student:—*

I have just read your letter. It gives me much pleasure. You are ascending the hill of Christian Science, scaling its steep ascent, and are comprehending the deep things of God. Love is God, and Love is All, ever-present and omnipotent. You know this, my dear student, and when you feel that you are alone, you know that this is aggressive mental suggestion, that would separate you from Love,—if truth had not taught you the nothingness of evil, and the allness of Love.

Defend your individuality, your place in the body of Christ. Love created you, and Love holds Her ideas (children) in Her loving embrace. There is no separation in Mind, and there is but one Mind. Mind is eternal consciousness, Life, Truth, and Love. Recognize your spiritual selfhood, and manifest Life and Love. Honor your Father-Mother God by expressing Life and Love. Stand for God and His spiritual universe, as the unseen verities of being, which spiritual sense alone will reveal.

You do not seem to grasp the great point in Christian Science, namely, that Christ is the head of the body. Christ Jesus, in his day, manifested the fatherhood of God. To-day, our beloved Leader, Mary Baker Eddy, expresses the motherhood of God. God has had a witness of Himself, of His power and presence,

in every age. Christ Jesus lived and demonstrated Love in healing sickness and destroying sin, the cause of all disease. Our Leader, Mrs. Eddy, has lived and demonstrated the power of eternal, unquenchable Love, verifying the Scripture, "Our God is a consuming fire," destroying all that is unlike Love. Her immortal selfhood is the life-link to this generation, as was the immortal selfhood of Christ Jesus in his age. I feel that you should recognize her as the Messiah, "Immanuel, or *God with us*," to-day (*Science and Health*, p. 34).

Do not associate her *physical* personality with her *spiritual* personality, her ideal self, the divine nature or the Christ-idea. Physical personality and finite forms, which comprise the material universe, are only the phenomena of mortal mind, so-called. Our beloved Leader, through her teachings and writings, is dispelling the cloud of personal sense with the light of Truth and Love. Certainly we owe her as much homage, in this age, as was and is paid to Christ Jesus for his unselfed labors for humanity. He reflected God. She reflects God. Love was *his* God, and Love is *her* God. She will demonstrate ever-present eternal Life.

"When Christ, who is our life, shall appear [to us], then shall ye [we] also appear with him in glory." Mrs. Eddy will surely appear to the spiritually awakened, clothed in immortal substance. Who will recognize the ideal generic man of God's creating? Only those who are followers of Christ, and demonstrators of divine Love. The flesh-veil must be rent. Love and Truth are now operating in so-called mortal mind, and the dragon, personified in mortals, is biting the heel of truth, which is crushing its head. So-called evil



is a false claim. Our Leader says it "has no reality. It is neither person, place, nor thing" (*Science and Health*, p. 71). There is no belief to express itself in sick, sinning, dying mortals.

This seeming material world is the expression of false finite sense, to which John referred when he said, "Love not the [material] world, neither the things that are in the [material] world. If any man love the [material] world, the love of the Father is not in him." In the place of every finite form is man, in various manifestations of Spirit, the only creator. No other power, no other presence exists. When we possess the Mind of Christ, we shall see and hear through spiritual sense; we shall feel the substance of Mind, and see in all form, color, beauty, and harmony, creative Love and the infinite manifestations of Her universe.

I hope you are not clinging to a material sense of your gold mines, for this would separate you from the real mines in Mind, the true spiritual sense of substance, which is causation. If you realize that your source and supply are in God, Mind, this spiritual consciousness will produce its phenomena in things necessary to supply your every need. I do not mean that you should lose your interest in your seeming material possessions, but you should hold them in Mind, and let Love find Her channels for working them. I feel that you are still tilling the ground with Adam, who brought forth only "thorns . . . and thistles." You are striving to follow Christ. Let some one who is tarrying in more material sense do your material work while you reflect your spiritual sense.

I left all to follow Christ with my Leader. I have never been engaged in any material vocation since,

but have given my entire time to practising and teaching Christian Science. Every human need has been supplied by divine Love, and all that I require is more love, to fulfil the law of Christ. This I am gaining through subordination of the human to the divine will, by obeying the commands, "Thou shalt have no other gods before Me," and, "Love thy neighbor as thyself."

Our Leader says: "Spirit is infinite; therefore *Spirit is all*" (*Christian Science Sentinel*, vol. xi., p. 390). Dear heart, I plead for you to know her as God's voice to this age, the Holy One of Israel, the highest manifestation of God, good, to this generation. She is Love expressed, and she will put all enemies of Christ under her feet (understanding). We must follow the example of Jesus and Mary Baker Eddy.

Each, in his and her time, must work out of the mortal into the immortal consciousness. "This is life eternal, that they might know Thee the only true God, and Jesus Christ [and Mary Baker Eddy], whom Thou hast sent." These are the two witnesses who manifest to humanity the fatherhood and motherhood of God. I am sure that you are clear on all other points in the letter of Christian Science, and that you are imbibing much of the spirit.

You say that you do not find response to the love that you give to others. Your environment, I admit, seems very material. Rise to a higher sense of divine Love yourself, and your thought will externalize itself in a better environment. Those with whom you associate do not reflect love, you say. To belief, they are yet opaque bodies, dense material thoughts, through which the light of Love does not shine. In their present state of belief, you should not expect a

response to your higher spiritual sense, but should love more to help them. Hearts of stone never respond to any but their own qualities. Hate evolves hate. Love is the solvent; reflect it, and let Love, through you, do Her work. She will dissolve all stony beliefs in *their* and in *our* undestroyed material selfhood.

The Christ-mind will lead us out of belief into understanding of the real and eternal. Thus we shall leave behind us old Adam, who never was a man, never was substance, and who, under the fervent heat of divine Love, will be dissolved into nothingness, "unknelled, uncoffined, and unknown." You must reflect and radiate the light and warmth of divine Love into human consciousness, looking to ever-present Mind for a response. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (*Science and Health*, p. 476). When we destroy our mortal concept of man and the universe, we shall find response in every idea of Love, for Love and Her ideas are one—one God, one universe, including man. This is the body of Christ, and we are all members of that body—spiritual, perfect, immortal.

Give all the time you can, aside from your necessary home duties, to the study of the Holy Bible, and *Science and Health*, by our beloved Leader, Mrs. Eddy, and the *Manual of The Mother Church*. Through the illumination of the Word of God in these books, we behold that God is behind the shadows, "keeping watch above His own." Be strong in faith. Add to your faith understanding, and you will win the victory over the material world, the flesh, and the claim of evil.

Yours faithfully, lovingly,

AUGUSTA E. STETSON.

## 758 Letters of Instruction and Counsel

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
1 WEST 96TH STREET, November 30, 1908.

*My dear Student:—*

I am writing in haste to get this letter to you this morning, before any one comes in. I am indeed glad to learn of your awakening to Truth—that you never were in an auto accident, because you were and always have been in Mind. Also, that since there is no matter, you never have believed mortal mind's falsehood about its embodiment.

It is time we separated "the unclean and the clean" (Ezek. xliv., 23)—the mortal so-called belief, from the immortal spiritual sense. I am sure that you have seen your real self, and are fighting the claim that you have two bodies—a mortal, and an immortal body. You have but one, your immortal, substance body. I love to think of you as rising above the claim of malicious animal magnetism, and as standing for God, and for your divine self as His reflection.

We shall all win out if we cling to Christ, and follow our beloved Leader, Mrs. Eddy. I feel so safe with you since Mrs. B . . . has taken the same stand that I have taken. You see that our students can work together for the goal of immortality. Be sure that you say not a word against Mr. P . . . , but see him in his real, divine selfhood. Error must be seen by him as illusion, ere he can rise to make it unreal to himself, and find his oneness with God, who is Love. Defend the church, and protect yourselves against the suggestions of malicious animal magnetism.

Do not attach "the lust of the flesh" nor "the lust of the eyes" to the person, but treat it as impersonal evil, and know that it cannot enter your church and pollute the members. Neither can any other form of

sin express itself in schism. It may be that suffering will awaken them from this hallucination, but I think error will disappear if you all reflect enough of Christ. Be meek and merciful, just and true to Principle, and God will bless, guide, and lead you into the land of spiritual consciousness.

Lovingly, faithfully your teacher,

AUGUSTA E. STETSON.

1 WEST 96TH STREET, NEW YORK CITY,  
February 14, 1909.

*My dear Student:—*

The day is nearly over—the time for the Sunday evening service is at hand, and I am ready to hear once more the exquisite solo, “Hear Ye, Israel!” Everything is so quiet. There seems to be something strange impending, but I do not fear. I know that God is doing His work for me and for mine. We will fulfil the law of God, and have the protection of omnipotent Love.

You will be held in the bonds of Spirit if you keep your mind steadfastly stayed on Life, Truth, and Love. You are always under the shadow of the Almighty, and underneath you are the everlasting arms. No weapon can be formed against me or mine, for all is good. We are God’s own children, safe in the spiritual atmosphere—away from the claim of evil or of any power opposed to Life and Love. I send you helpful thoughts every day. I know that God hears me as I pray for you and dear N . . . and the little ones. Dear M . . . must feel the pressure of our prayers and rise with us.

I am ready for any experience which I may be called to meet in my radical defense of Truth. I am perfectly

## 760 Letters of Instruction and Counsel

fearless, but this suspense seems like the calm before an earthquake. Be strong and fear no evil. You must perceive and understand your divine birthright; you must know that you have power with God and with man, and must wisely command all your work. You must demonstrate God, His power, His love, His affluence. Then you can say, "I and my Father are one." Thus, by your demonstration of God, you glorify Him. This is what is meant by giving God the glory. Man is God's glory,—His mouthpiece, His manifestation. Without man, God would not be man-i-fest. So let us give glory to God, and to His man. Mortal, so-called mind and its manifestation do not enter into the statement. Our Leader says in *Science and Health*, page 332, "Into the real and ideal man the fleshly element cannot enter."

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
September 25, 1909.

*My dear Student:—*

Your letter has been a rift in the cloud which has concealed you from your teacher, whose only sorrow for your position, in this hour, was that you had not sufficient oil in your lamp to read the signs of the coming of the bridegroom. Peter wept when he lost the hand-clasp of the Master. Had he delayed his repentance *too* long, the evil one (who was attempting to separate him from the deathless, steadfast love of his "best earthly friend," Jesus of Nazareth) would have won.

I am watching and praying with my Leader, and there is no claim of a power which can separate us.

Our names are beneath the corner-stone of our church, and, with her own dear hand, she declared our "unity and love."<sup>1</sup> She will never find me far from her Gethsemane, nor from her Calvary, in both of which I joyfully participate. There are few who know the meaning of this hour. God pity and have mercy upon any who deny their Christ, or turn, awhile, to gain the smile of Pharisee, or who tarry too long in doubt, or sleep, in order to gain strength to arise before the door is closed.

The letter to which you refer was advice to *me* for my future staff and rod. A *personal* hand could no longer aid me; an *invisible* spiritual one was needed. Flood-tides of Love alone have met and mastered mortal mind, hypnotism, and the highest form of mental drug, which has been directed to me by the "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910), who, from the first year I came into Christian Science, has hotly pursued me.

I trust that you will cling to Principle and *idea*, and will regain your place in your mental home. Meekness and humility, a willingness to lose the human will, that God's will may rule us, a broken and a contrite spirit or heart, alone can make us *invulnerable* to the fiery darts of impersonal evil, or to its personification in so-called mortal man. Love will deliver us when suffering exalts us.

Child of my prayers, and hopes, and tears, my love *never fails*. There is no love but the divine, and no power but Love and Love's idea. I write you to-night lest error suggest that you remain away from church to-morrow—thus delaying the consummation of your present desire to return to your home in spiritual

<sup>1</sup> See letter, page 34; page 329.

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consciousness. I send the enclosed letter, hoping that it may help you. You may find it helpful to others also, so you may keep the copy. Continue to study the Bible, *Science and Health*, and the *Manual of The Mother Church*.

Lovingly, faithfully your teacher,  
AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
December 7, 1909.

*My beloved Student:—*

I have made several ineffectual attempts to tell you of my appreciation of your dear letter, and of your valiant defense of the teachings of Christian Science, which you have received from me. But I have been interrupted by many demands upon my time, until I feel that you will think I am unmindful of my obligations to you, and inconsiderate of your priceless value to our Cause, to our beloved Leader, Mrs. Eddy, and to myself as your teacher. During many years I have witnessed your steadfast allegiance to Principle, your devoted, unselfed, loving service to our church, First Church of Christ, Scientist, New York City.

I know that you are ever to continue that service in the mental and impersonal. Finite forms, and physical corporeal images, the manifestation of mortal mind, do not express the image and likeness of God, the real man. Individuality is ever active, and will be revealed when the false consciousness and its embodiment in the flesh disappear.

We were told by our Leader that if we would build higher we must begin "to build . . . on a wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi.,



p. 390). This we are doing, for "progress is the law of God" (*Science and Health*, p. 233). Material organization has been demonstrated perfectly by me, and I have been compelled to rise and build wholly spiritually. Let us come out from under the law of sin and death, and come under the law of Spirit, which sets us free from the belief of a power antagonistic to God. With this spiritual consciousness, reflecting the qualities of Life and Love, we are invulnerable to the seeming attacks of malicious animal magnetism in all its forms and phases. They "pass us by as the idle wind which we regard not."

I can never be separated from you and your dear family, for we all dwell in the one and only Mind, and our conscious being abides in Love. So we live, and love, and bless all who "Abide in Truth" (*Christian Science Sentinel*, vol. xii., p. 270). Our immortal selfhood, our Christ-mind, is man governed by God, and this is all that we ever were or ever will be. There is no other presence, no other power.

The windows of heaven are opening to us. They cannot be shut day or night, for, to spiritual sense, there is no night, no pain, no parting. Love is enthroned. Love has triumphed. Our Cause is established. We, as a church, are a city set on a hill. We have been demonstrating for the Field the true teaching, and the enemy has failed to overthrow us. Henceforth we shall be known to the world as having been able to handle the false claim, malicious animal magnetism, and to prove that our church has been built on the rock, Christ, and that "the gates of hell shall not prevail against it."

I send you and your dear ones each, my age-abiding love, and deep gratitude for all you have been to

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me in the past, and for all we shall be to each other in the future unfolding of our spiritual identities.

Faithfully yours in Christian Science,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 31, 1910.

*My beloved Student:—*

I am writing you but a few lines to tell you how I rejoice to see that the arrow, truth and love, is striking in the camp of the King's enemies. You can at once detect the venom of the foe which is aroused because it cannot move us, nor destroy us. Error never had a place in God's universe, and there is no other universe. It is a grand warfare, and flesh and Spirit cannot be at war when once we know that there is *no* flesh since "Spirit is infinite; therefore *Spirit is all*" (*Christian Science Sentinel*, vol. xi., p. 390).

I am stronger than ever in faith and understanding and I feel that the "heel," which I *used* to *crush* the head of lust and hypocrisy, has been healed of the "bite," by knowing that there is no vulnerable spot *in the heel* and no "serpent" to bite. Truth and Love can be demonstrated, and the dear "persecuted followers of Truth" (*Science and Health*, p. 33) are making evil so unreal, that error and hate will dissolve in the alchemy of Truth and Love. Our beloved Leader says, "As vapor melts before the sun, so evil would vanish before the reality of good" (*Science and Health*, p. 480).

I am glad to know that you are impregnable in your panoply of Love. In this consciousness we are safe. To believe in a power opposed to God is all that can harm us. To listen to suggestions of life in matter,

or to doubt our creative Principle as able to provide perfect health and all that is necessary for us in our journey out of the flesh, is all that will impede our progress. Rejoice and be glad, for our "redemption draweth nigh."

I am strong and free, and I know that the time is not distant when I shall come out of the seeming den of lions. The God whom I serve continually, He will deliver me. The King, as aforetime, will take care of the "accusers." I do not believe that I ever was in the power of the "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910), or that any one believes that I was, nor do I believe that any one has to come under the influence of a false belief and take its penalty which is the Adam-dream. But there is a *belief* of a claim which, if any one accepts, will fulfil the conditions of a lie. I see so plainly that those who are in belief, and those who are in understanding will have to separate. God will do His work. I cannot lose God nor be separated from my beloved Teacher, Mrs. Eddy.

Come home when you get ready. Home is always ready for you, and loving hearts await you.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 3, 1910.

*My dearly beloved Students:—*

It may be too late to reach you in a letter with a word of love, but I will send it along the mental wires to give you an impetus upward, God-ward. 'Never as to-day have I felt the divine impulsion to leave all belief in matter as substance and take hold of spiritual

realities which are unseen to finite sense. Error is screaming so loudly for its prey, and the Christ is so forcefully driving error to foam out its fury, that the question arises, shall we cease to reflect the power of divine Love, and *avoid* the consequences,—chemicalization, or shall we continue to radiate the spiritual thought-force and take the consequences—the antagonism of the so-called carnal mind? I am not going to retreat before the belief of an enemy, so I gird on my mental armor, truth and love, and think God's thoughts after Him, trusting Truth, the strong deliverer, to do Her own work in destroying all error.

I am not without evidence that error is conscious of an active spiritual power which pursues it, for mortals are much disturbed. They are seeking those whom they find are vacillating, and are arguing most persistently against Truth's standard-bearers as they defend Christian Science for our beloved Leader. Evil cannot rest, and has continually to strengthen its position.

God governs when man reflects Him. I pray that my students may be reflectors of His justice. I shall see you soon in person. I am always with you in spirit. Love untold to you both. You are strong in the Truth that frees you from false belief. I know that you are governed by Principle—Love—and that Love duly feeds and clothes every idea in Her universe. There is but one universe—Love's spiritual idea, man. You are members of the body of Christ, generic man. God and His Christ fill all space. How glorious is our birthright!

Our care seems less as we realize that there is no room for care. All space is filled with Love's love.

Faithfully yours,

AUGUSTA E. STETSON

7 WEST 96TH STREET, NEW YORK CITY,  
March 15, 1910.

*My beloved Student:—*

If I could only express the joy and peace that fill my life in these days of personal retirement, you would know that only God could bestow it. I am working every moment in my Bible, in *Science and Health*, and in gaining the spiritual interpretation of the *Manual of The Mother Church* and the other works of our beloved Leader. This calm strength and joy can be no other than the peace of God, for it passeth understanding. I wish I had time to write to you, and dear M. . . and my dear Mrs. F. . . . I am more and more convinced of the position we have taken, and how, little by little, it is being revealed to me that "the enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910) is powerless to harm us. What proofs we have of the wrath of man which praises God, and the calm peace and assurance of those who are *handling* the foe with truth and love!

I am never moved for myself. I am only occasionally disturbed for a moment in regard to the heavy tests which my students are meeting. I want them to be strong, but I must leave them with God, and wait on Him to deliver them, here or hereafter. It is only a matter of time, for all will finally see the allness of Love, and the nothingness of fear, sin, and death. I am sure that you will be very quiet and scientific. God will be with you, and you will stand for your interpretation of *Science and Health*.

This is the question at issue. We declare that we are immortal. *They*, that they are mortal. I insist upon scientific mental self-defense, and I send out love to antidote the false belief of malicious animal magnetism which is working through physical person-

alities. I declare for the powerlessness of sensuous mentality to separate brethren. Love will do Her perfect work, and I shall come forth triumphant when this lesson of perfect spiritual love has been learned. I could weep for very gratitude as I see your sweet, loving thought in the pretty pink cushion.

Dear heart, you are so good to me. How you and dear M. . . have stood for Christian Science in the years of the past, and how I pray that you may continue to defend your Christ, to follow, love, and obey your blessed Leader, Mrs. Eddy, and to be a light of true Christian Science teaching and living to the world. I do not know what your test will be, but I know that you interpret *Science and Health* in demonstration of "signs following." Your lives are "hid with Christ in God." I see the divine idea through the flesh-veil, and I long to have the power of the Master to say, to you, the ideal woman, "Come forth!"

I am strong, and my faith and understanding are unfolding continually in the quiet of spiritual contemplation. I find that I must put my "Trust in Truth, and have no other trusts" (*Christian Science Journal*, vol. xxi., p. 321), as our beloved Leader advises; so I work for the true consciousness, that I may see it evolve daily strength for daily needs, and all things which we are promised "shall be added." I am with you often when you do not see my material manifestation. How often I go to you on the wings of love and abide with you in spiritual, loving companionship. How I love you and all whom God has given me. But, ah me! some whom I loved, and thought He had given me, never were really awakened, and fell back in the race for immortality. Our beloved Leader, Mrs. Eddy, says, "Let them alone; they must

learn from the things they suffer" (*Miscellaneous Writings*, p. 328).

Will you give my endless love to dear M . . . and let this letter be for her also? She is closely associated in my heart with you. Please give my love to my young student, Mrs. F . . . . Though she was only in my last class, she took in so much spiritually that I place her among my strong students. She is a soldier in Christian Science and will win her crown of spiritual understanding if she continues in Truth.

Give my love to your dear children, and with great love to you, I am,

Always yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 16, 1910.

*My beloved Student:—*

"Behold, there ariseth a little cloud out of the sea, like a man's hand." I am seeing so clearly, through spiritual perception, that the claim of aggressive mental suggestion is working on a new line of argument, and some of the dear ones are listening to it. I beg that you will keep your spiritual vision clear, and see that you are not moved from your firm foundation on the rock, Christ.

Our beloved Leader tells us in all her writings that the enemy is vigilant, always in ambush and ready to destroy Truth's idea. God is good, but we shall all be tempted on every point. Watch and pray, and help my beloved students who are babes in Christian Science demonstration, but are adults in love and truth. How my love goes out to them and to you, dear M . . . . Let "no man take thy crown."

I am so peaceful and strong in Truth and Love. It does not seem possible that I have now so secure a hold upon eternal Life, but I am surer than ever each day that my teaching and interpretation of *Science and Health*, as Mrs. Eddy gave it to me, are correct, and that my scientific handling of malicious animal magnetism with the Word of God saved my life, when attacked by mental malpractitioners. I speak to the claim of malicious animal magnetism, which uses persons who allow themselves to be made avenues for evil; then I help the person by declaring for him the truth that destroys M. A. M. Our strong defense is that we can reflect Love and Truth and declare that evil—sensuous mortal belief—cannot act through us to harm any one nor through any one to harm us, for we are all God's perfect ideas, and are not channels for evil. This is safe and right, and in doing this I am blessing myself and all. I love, and am not the victim of hate and fear.

I am clearer and more divinely metaphysical than ever in my interpretation of the Holy Bible and *Science and Health*, and in my love for God, for my blessed Leader, Mrs. Eddy, and for the true brethren. I resist self-love, self-will, and self-justification in myself; but I stand for my convictions, and I cannot be moved from my loyal, unswerving allegiance to the Christ-mind, which I have, in ever-increasing degree, demonstrated for years.

Our Leader, speaking of the great Teacher, Jesus the Christ, said, "he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness" (*Science and Health*, p. 20). All my students are strong in reflecting Love and Truth to the world. We



do not concern ourselves about those who oppose us. We have our own salvation to work out, and we are safe in the "secret place of the most High."

Give my dearest love to J. . . and Mrs. H. . . , and with endless love, I am,

Faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 21, 1910.

*My beloved Student:—*

It is becoming so natural for me to think of you as spiritual, not dwelling in matter nor in mortal thought, that I sometimes feel it unnecessary to use the medium of pen and ink to convey to you my deep love and appreciation of you, as a true Christian Science student.

I have been compelled to rise to the zenith of demonstration up to my present test of faith and understanding, and this continual contemplation of God's allness and ever-presence gives me a certain sweet sense of *your* presence as a member of the body of the ever-present Christ. I feel the import of Jesus' words during these days,—“Holy Father, keep through Thine own name those whom Thou hast given me.” “Many are called, but few are chosen.” I would paraphrase this—Many *were* called, and some have *chosen* to worship the Father in spirit and in truth, and are walking side by side in the narrow way that leads to eternal Life.

Many of my true students have heard the voice of God through our beloved Leader, Mary Baker Eddy, and have clung steadfastly to Truth. The price of rising higher in the demonstration of spiritual love and truth must be paid by all who enter the race for

immortality. "The evil in human nature foams at the touch of good," says our Leader (*Message for 1901*, p. 45), and until spiritual understanding reveals the powerlessness of so-called evil, there will be "without . . . fightings, within . . . fears."

The claims of malicious animal magnetism, priestcraft, witchcraft, and all the *etceteras* of the belief of the so-called carnal mind, rise and demand why "art thou come hither to torment us before the time?" The consciousness of God's allness, and our oneness with Spirit, gives us dominion over the illusions of material sense, and the qualities of the Christ-mind deliver us from false concepts until they pass from our consciousness into nothingness.

To-day we should be rejoicing in the apprehension of Truth and Love in its manifestation of goodness, peace, power, harmony, and joy, as they appear through humanity. The spirit of Truth and Love is manifested in the flesh, in compassion, tenderness, childlike trust in Principle, divine Mind, and in the peace which comes from "an all-absorbing spiritual love" (*Science and Health*, p. 264). Indeed, we may say with our blessed Leader, Mrs. Eddy, "life is worth living and God takes care of it" (*Christian Science Journal*, vol. xxii., p. 320).

A Christian Scientist at this late hour does not stand appalled at error's false pretension to power. A Christian Scientist has accepted and is constantly demonstrating the scientific statement of being—"There is no life, truth, intelligence, nor substance in matter" (*Science and Health*, p. 468). A Christian Scientist knows that he was, and is, and ever will be God's idea,—one with Spirit, having dominion over all things. He knows that he has forever existed with

God as the source and supply of his being. A Christian Scientist makes great demands upon his Father-Mother God—limitless Love, eternal Life, omnipotent Truth.

The false claims of personal sense dissolve under the solvent of Spirit. Our beloved Leader says: "Spirit is infinite; therefore *Spirit is all*" (*Christian Science Sentinel*, vol. xi., p. 390). The operation of Spirit, quickening, uplifting, unfolding, leavens human consciousness until the errors of belief of finite sense gradually fade, leaving us conscious of the substance of eternal Mind, our immortal substance or creator, who governs and controls our every thought and act.

This spiritual understanding of Principle, and the guidance of the impersonal Christ, interprets the spiritual universe, of which the material senses take no cognizance. Mortal mind is wholly apart from this spiritual discernment. So-called mortal mind evolves its own conditions and universe from the Adam-dream of life, substance, and intelligence in matter, whose premise is a lie and whose conclusions are false objects, including the false universe and false so-called man. Its beginning is sin,—a belief of life in matter, and its end is death or nothingness. It starts from dust,—nothingness,—and it returns to dust,—nothingness. It never was substance, and God knows nothing of it.

Oh, the riches and the wisdom of the knowledge of God! How can we ever express our gratitude to Him for Jesus the Christ and for our precious Leader, Mrs. Eddy, for teaching us how to find God—our life—how to love God and His spiritual idea—spiritual man, how to apply the law of Spirit to the so-called law of sin and death; how to love divinely, and with the reflection of Truth and Love—the power of God,

to destroy the ills to which flesh is heir, and lead humanity out of sickness, sorrow, and death? Only a life of consecration to Soul can express my gratitude.

In contemplation of the glory of God which this understanding bestows, we forget the pathway of thorns, which in the past we trod with bleeding footsteps, and we rejoice that we are able to say with our Leader:

O make me glad for every scalding tear,  
For hope deferred, ingratitude, disdain!  
Wait, and love more for every hate, and fear  
No ill,—since God is good, and loss is gain.

Beneath the shadow of His mighty wing;  
In that sweet secret of the narrow way,  
Seeking and finding, with the angels sing:  
"Lo, I am with you alway,"—watch and pray.<sup>1</sup>

To attain this freedom of the sons of God, and this assurance of our oneness with Truth and Love, how alert we have had to be to fulfil the injunction of our Leader, "not be made to forget nor to neglect his duty to God, to his Leader, and to mankind" (*Manual of The Mother Church*, Art. viii., Sect. 6). We have fearlessly obeyed her teachings in regard to the handling of hypnotism—mesmerism—in its various manifestations. I have been faithful to her injunctions to teach my students to protect themselves against the claims of so-called malicious animal magnetism. To-day there is even a greater necessity for watching and praying that we enter not into the temptation that too many have fallen under—a mental laziness, indifference to the necessity of destroying the claims of error. Our Leader says, in *Science and Health*, page 102:

<sup>1</sup> *Miscellaneous Writings*, p. 389.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires.

Do not allow this apathy to touch your thought, but *rise* in rebellion against aggressive mental suggestion—the claim to a power opposed to God. Deny the claims of malicious animal magnetism, hypnotism and mesmerism, as able to deceive you, or to hold you in the bonds of material belief. Bring every thought into obedience to Truth and Love, until you catch the chord of Christ,—until, through spiritual sense, you perceive man in God's image and likeness. Let us be brave in this battle of Truth against error. Let us:

“Dare to be a Daniel;  
Dare to stand alone;  
Dare to have a purpose firm and  
Dare to make it known.”

Let us “Go, . . . to the dungeon or the scaffold” (*Miscellaneous Writings*, p. 99), as our Leader says, but let us not deny our Christ, nor be intimidated by the threats and suggestions of so-called mortal mind. Divine Love will fill our hearts with peace and power, and eternal Truth will demonstrate Her presence and omnipotence and will deliver us from the so-called law of sin and death.

We have walked together mentally towards the city of our God. If we are faithful to the teachings of our

beloved Leader, we shall pass through its gates, enter the mansion prepared for us by our Father-Mother God—Life, Truth, and Love—where we shall dwell forever in unity and harmony with the children of God. Oh! the bliss of anticipating this spiritual environment—this heavenly home and association with the perfect children of God's creating, where heart meets heart in reflection of Love, and where nothing enters which "worketh abomination, or maketh a lie!"

Man shall not ask his brother any more,  
 "Believest thou?" but "Lovest thou?"

For Hope may anchor, Faith may steer, but Love,  
 Great Love alone, is captain of the soul.\*

Spirit, with all Her teeming universe of spiritual ideas, is here and is All.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
 March 21, 1910.

*My dear Student:—*

I have delayed answering your letter because of lack of time.

You understand as well as I do the *letter* of Christian Science, but you contradict it by making error real and declaring that you suffer and are wretched. While you say that you know that divine Mind is all, and that you are a reflector of divine consciousness, you declare in the same breath that error is real, that you "feel it, see it, and hear it, and that there is no way out of it." Why do you not take a positive stand and

\*H. Bernard Carpenter.

declare that you are one with God,—spiritual and not material, mental and not physical, and argue from the side of Truth? If you *know* that you possess the Mind of Christ, a divine mentality, you must prove this by applying it to the false mentality, which argues for life in matter, and for the reality of material phenomena. This admission of two powers, good and evil, is why so many fail in Christian Science.

I admit the belief (but only as a belief), that you have had to look out for your gold mines, but your mines are the phenomena of thought, and you reason from a false mentality. You treat your work from a material concept; therefore, you bring out the effect of that concept which has beginning and end,—limitation. At some time, you have allowed the mortal sense of things to gain power over your divine sense. You must now struggle out of this, and reflect God, the source of your being. You must stand firm for the spiritual concept—that God is All. You must think, and talk, and act as possessing the Mind of Christ. You must not believe in material sense testimony, but declare for the spiritual facts of being—that “All is infinite Mind and its infinite manifestation, for God is All-in-all” (*Science and Health*, p. 468).

As there is but one Mind—God, Spirit—and as you reflect that one and only Mind, you should know that your thoughts proceed from that divine source. You should honor your Father-Mother God by thinking His thoughts after Him, by voicing His will, by compelling recognition of your divine selfhood and of its power to dispel and destroy all false arguments of life in matter, of pain or of pleasure in matter. You must find “that sweet secret of the narrow way” (*Miscellan-*

*eous Writings*, p. 389), and walk in it. No matter what it costs, you must cease voicing belief, and protect your Christ-mind, your spiritual individuality. Do not aid error in overthrowing you by such statements as you voiced in your last letter.

You understand the letter of the teachings of our beloved Leader, Mrs. Eddy, in *Science and Health* and in her other writings. She tells you to *abide* in Love, and I tell you to abide in Love, and to remain there, and understand *why* you are there,—because there is no other place of safety; there is no other real home for you or for me but the consciousness of eternal Life—ever-present Love. When the lie of belief of life in matter calls to you, do not respond, deny the suggestion, and do not go out from your refuge. If you do, you will have to wrestle in the open with the foe.

Do you realize that *real* being is a state of spiritual consciousness? Strive to apprehend this and retain this spiritual consciousness of God's allness and ever-presence, and of your relation to Him, and your oneness with Life, Truth, and Love. Unless you detect error in its different phases, and destroy it with the opposite influence—the power of your spiritual thought, or the qualities of the Christ-mind, which alone antidote sin and its claims—you will yield to the false suggestion of the reality of material thoughts and things and be overcome by them. Know that there is no power apart from good, God, and His spiritual universe, including all His ideas. Give no power to mortal mind, with its aggressive mental suggestion of a *material* man and a *material* universe. There is no such thing in Truth.

As you continue to work for God and to realize His



allness,—to labor for Love and Her ever-presence and protecting power; you will increase your *spiritual* sense, and will lose the *material* sense with its false arguments.

You say that you think sometimes you will “lose your mind,” and yet at the same time you admit there is but one Mind. You also freely concede that God is the only creator, and that you were made in His image and likeness and have dominion over all things. Having accepted this spiritual fact, you must demonstrate it. You can never prove this while you voice the opposite of Truth, and declare that you can *lose* your mind, be separated from Mind—God.

Now be strong and brave, and have but one God, whose power and presence are omnipotent. You must be the witness for God; for good, and not for evil; for eternal Life, not for death; for divine Love, not for fear; for Mind, not for matter; for the *spiritual* man and the *spiritual* universe, never for the *material*, false, so-called man and the *material*, so-called universe. You cannot lose your mind, for it proceeds from God, and belongs to Him; He governs it. You have no other mind. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee.”

With all that I have passed through—and there was never any greater test given to any one on earth except the Master and our beloved Leader, Mrs. Eddy—I have retained my peace, strength, and harmony, because I would not be tempted to leave “the secret place of the most High,” but have kept close to God, “Beneath the shadow of His mighty wing” (*Miscellaneous Writings*, p. 389).

I admit that, to belief, you have a very hard place, and that you have to meet a great deal of opposition from those about you who possess the qualities of the

carnal mind. While I have been telling you that there is but one Mind, I have also told you that there is a *claim* to another mind, and another man, which must be met and mastered. In the place of all false, finite personality is the spiritual man. Christian Scientists have to meet all the qualities of the carnal mind and make them unreal, by possessing the Mind of Christ and reflecting Truth and Love. It is a warfare with the fleshly mind. If, instead of admitting the reality of the evil which you *think* you see, and which to *material* sense *seems* true, or the truth of a lie, you will deny it, and apply the power of Truth and Love, you will protect yourself and aid others, when they are responsive to good; thus Christian Scientists are transforming the world and the people. They are revealing the reign of Spirit, and are reflecting the spiritual universe, including man.

Now rest in divine Love. The everlasting arms are around you. Keep under the shadow of the great Rock, and know that *there* is your abiding place. Erase from the tablet of your memory all beliefs of a past *material* existence or experience. They were only dreams in which *you*, as spiritual idea, never participated. God loves you; our blessed Leader, Mrs. Eddy, loves you; I love you, and every one loves you; for Love is all, and fills all space.

Your faithful teacher,

AUGUSTA E. STETSON. .

7 WEST 96TH STREET, NEW YORK CITY,

May 10, 1910.

*My dear Student:—*

Your letter, with enclosure, is before me. I do not think that you can be excused from *judging* in cases

where you must prove your understanding, or spiritual discernment, between right and wrong motives and acts. "The Father . . . hath committed all judgment unto the Son" (John v., 22). Christian Scientists who are beginning to build wholly spiritually are discerning between the mortal and the immortal consciousness. They are denouncing and denying false suggestions and erroneous beliefs, and are affirming and maintaining their position in Christian Science as defenders of Truth and Her representatives. Thus "the saints shall judge the world" (1 Cor. vi., 2).

Truth and Truth's representatives, error and error's representatives *separate*, for they are contrary the one to the other. In *Miscellaneous Writings*, page 371, I read of the Good Shepherd who separated the sheep from the goats in his flock. This is judging righteous judgment. Truth must have Her representatives who act and do Her work. God works when man acts in response to divine Principle. We have much to do to work for God. Error is always active until Truth silences the lie of a power or a presence apart from God. *I must choose*. I must be able to detect the true Christian Scientist from the false, and "I, if I be lifted up" to spiritual *alertness* and divine love, will come out and be separate, and draw all to me whom the Father giveth me.

Jesus loved righteousness and hated iniquity. Love always attracts Her own, and expels the false claim of evil and hate. To sympathize in any way with error or belief is dangerous. I have to build wholly on Love and Truth. I cannot dwell in the mortal consciousness—or rather dream-sense—longer than to detect, deny, and refuse to fellowship with it. I have

only love for the good. My brother and sister are they who do the will of the Father.

It requires courage and spiritual understanding to contend against error, and free one's self from the illusions of the matter-dream, but in no other way can we rise and wear the crown of immortality. I am confident that you know how to handle evil with Truth, and to make all its forms unreal. Evil is impersonal, but you know it manifests, embodies itself in physical personality. The sin and the sinner are one. Our beloved Leader says: "Jesus defined devil as a mortal who is full of evil" (*No and Yes*, p. 22). The human who begins to reflect God is an improved belief. Let us continue to reflect Love until we become sinless humans (*Unity of Good*, p. 49). Then, in God's own time, the light of Love will dissolve the "material pigment" (*Retrospection and Introspection*, p. 79) called mortal mind and its embodiment, and we shall be free from belief, and awake in spiritual consciousness—our divine selfhood. I long to behold God and His universe, and I shall not be satisfied until I awake in His likeness.

You must make your own demonstration, my dear student. I do not see any need for explanation, and my dear students do not need to give a reason for standing for *me*, since they are standing for Principle. I am demonstrating my understanding of Christian Science as I have been taught by my beloved Teacher, Mary Baker Eddy. In this hour each must stand the test for himself. "God is on the field when He is most invisible," and Truth is behind the shadows, "keeping watch above His [Her] own."

Let us begin to build wholly spiritually on the rock, Christ, as fast as possible; but let us be sure that mortal thought does not get into our work, and mar

the structure of Truth and Love. Nothing that is mortal can enter and *remain* in a consciousness which is building on spiritual understanding,—namely that Spirit is our creator or source of being, and that Spirit is all. Mortal thought and its matter embodiment is a belief, a dream which must finally vanish before Truth and Love—Spirit.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 8, 1910.

*My dear Student:—*

You call my attention to the article in *The Christian Science Monitor* of August 5th, entitled "Right Influences," and ask my opinion in regard to it. I find some statements therein which are most misleading. They indicate no warfare between the flesh and Spirit, the human and the divine, which is contrary to my interpretation of *Science and Health*, our text-book, and our beloved Leader's other writings. The lives of prophets and apostles record mighty wrestlings with belief of life in matter ere spiritual strength prevailed. There is no greater danger to the student of Christian Science to-day, than the argument of the "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910), namely,—that there is no need to struggle for recourse to the divine. In *Science and Health*, page 329, Mrs. Eddy says, "If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace."

I will quote from the article in question the following lines:

## 784 Letters of Instruction and Counsel

If we are persistent in denying evil any place or power in our lives we are growing gradually toward the time when we will know only good as God knows. This habit of denying evil and turning constantly to the divine Mind for guidance gives strength and firmness to character . . . We do not have to be barometers registering the changing atmosphere of mortal mind. We can dwell in the atmosphere of Soul where God reigns supreme.

On this point Mrs. Eddy has written, in *Science and Health* (page 254): "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won."

Continuing the quotation from the *Monitor*:

We do not have to fight and struggle and exercise our will to conquer the seeming forces of evil; we can see their nothingness by rising above them. The higher we get above our material earth the smaller objects look to us, so the higher we can rise in spiritual apprehension the less evil appears to us.

I agree with the writer of this article that "if we are persistent in denying evil any place or power in our lives," we are spiritualizing thought, and are growing God-ward. But to rise in the scale of being towards Spirit, we must do vastly more than "*deny*" the claim of evil. We must meet and master the *claim* of life in matter. To deny the claim of evil, or a power opposed to God, while possessing and indulging the qualities of evil, will not destroy the *claim* of sin nor its effects, disease, and death, and we will make slow progress toward our oneness with God, in whom there is no evil. To deny the claim of evil, or so-called carnal mind, with the *understanding* gained from having *met* the claim, *wrestled* with it, and proved its

powerlessness, would indeed be to rise to spiritual apprehension and realization of God and of our relation to Him. My criticism of the statement is not that *denial* of evil is not necessary, but that the article implies no necessity for effort, or struggle on the part of the individual.

The history of Christ Jesus records the *overcoming* of the claim of evil, and his final victory over the last enemy—the belief in physical personality, and a physical universe, or a power opposed to God. The Christian Scientist who enlists to *destroy* the *belief* in evil, with all its claims, should be willing to follow the Master, enter his Gethsemane, drink his cup, and *patiently wait*, work, watch, and pray for the crown of immortality. The evil one, or the false claim to finite personality, to-day uses the argument,—“If God is all, and there is no other power, then why admit evil as power, and oppose it; it is sufficient to *deny* it,—more than that makes it real.”

Again I say, evil is real to *human belief* until Truth deprives it of its *claim* to power. “Non-resistance to evil, because there can be no evil if God is All,” is the whispering of anti-Christ. Mrs. Eddy emphatically teaches that, “So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires” (*Science and Health*, p. 102). The lying, talking serpent, or the so-called sensuous mortal mind, is a false claim to mankind *only* when “Through toil, struggle, and sorrow, . . . They give up their belief in perishable life and happiness; . . . and the immortal is reached” (*Science and Health*, p. 536).

Why should we wish to *escape* this ordeal, since the

Master, by *obedience to spiritual law*, gained spiritual dominion, and power with God to cast out evil, heal the sick, raise the dead (in belief), feed the multitude, produce silver from the fish's mouth, and to demonstrate the omnipotence and omnipresence of the Principle of being, Love and Truth? Our Leader has gone before us by the same rugged road. She has climbed the hill of Christian Science, has trod upon mental serpents and scorpions, and has demonstrated the omnipotence of Love. She calls to every one to leave the valley of sin, physical personality; to put off the beliefs of the fleshly mind; to *overcome the magnetism or material sense* which attracts and holds mortals to matter forms, and images. This is "the way" to immortality and eternal bliss. This is following Christ, and is the path our Leader, Mrs. Eddy, has trod with an Amen.

Ease in sin will not give strength to character. The "old man" (so-called mortal mind) with his sensuous appetites, the lust of the flesh and the lust of the eyes, must be *destroyed* by the Mind of Christ. John said, "If any man love the [material] world, the love of the Father is not in him." "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me" (*Science and Health*, p. 33). In my struggles out of material sense, so far as I have overcome, I am reminded often of our beloved Leader's words, "It is easier to desire Truth than to rid one's self of error" (*Science and Health*, p. 322).

If we sometimes hear the argument of the enemy of good,—“There is not so much need in this hour of handling the claims of M. A. M., because evil is less



*real*,"—it would be well to read our Leader's words in *Miscellaneous Writings*, page 177:

The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-bearers.

What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!

Again I contend with the writer in his statement,—“We do not have to be barometers.” We *do* have to be barometers. The definition of barometer is, “An instrument for indicating the atmospheric pressure” (*Standard Dictionary*). When the mental atmosphere is surcharged with the claim of fear, doubt, anxiety, hate, jealousy, envy, resentment, revenge, etc., qualities of the carnal mind, spiritual intuition indicates the conditions, and warns us to *awake*, and *resist*, with Truth, and Love, the claim of evil. Mrs. Eddy says, on page 122, of *Science and Health*,—“The barometer,—that little prophet of storm and sunshine, denying the testimony of the senses,—points to fair weather in the midst of murky clouds and drenching rain.” So spiritual intuition protects from the clouds and drenching rain of mortal mind, and rising to our source of

strength, the ever-present Christ, we find ourselves in the sunshine of Love's presence.

We should be faithful watchmen, or barometers, or prophets and seers, quick to detect the approaching storm of error, and, with armor always on, instant to meet this false claim with Truth and Love. We should remember our dear Leader's injunction, "work—watch and pray" (*Message for 1900*, p. 20) that we be not lulled into apathy. "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through" (Luke xii., 39). So the Christian Scientist must be *spiritually alert* to the presence of the opponent of light (darkness), which, under the power of Truth and Love, disappears.

I will again quote from this writer:—"We do not have to fight and struggle and exercise our will to conquer the seeming forces of evil; we can see their nothingness by rising above them." True, we *can* see their *nothingness* by rising above them, but the rising above them necessitates toil and *struggle*, and the prayer of the Master, "Not my will, but Thine, be done." Some intense natures do indeed make this struggle too real and are victims of self-mesmerism. This is not the fault of the teaching, but is a weakness in human character, resulting in discouragement and the laying down of the sword just before the battle is won. But, sooner or later, here or hereafter, all must *overcome* the suggestions and arguments of the carnal mind if they would gain their immortal consciousness.

Referring to the writer's expression, "Exercise our will," let me quote what our Leader says on this point: "The power of the human will should be exercised

only in subordination to Truth; else it will misguide the judgment and free the lower propensities" (*Science and Health*, p. 206). Truth alone conquers the seeming forces of evil. I also take exception to the statement—"The higher we can rise in spiritual apprehension the less evil appears to us." The writer doubtless meant, the less *real* evil appears to us.

A Christian Scientist is a divine metaphysician, or mathematician. The mathematician begins with the four fundamental rules of arithmetic, which require all his ability, at that time, to demonstrate. The next rule calls forth more effort, thus unfolding his latent capacities. Each succeeding rule is more difficult to demonstrate, and makes greater demands upon his intelligence and willingness to labor to develop his mathematical possibilities. Each advancing rule proves to be a higher test of his understanding of the principle of mathematics, enlarging his capacities to comprehend and demonstrate divine Mind, the source of his intelligence.

This student will not use algebraic terms, nor those of geometry or trigonometry, to the boy in fractions. While the writer of this article may have been a beginner in Christian Science, for he says "the less evil appears," *you*, an advanced student of divine metaphysics, have carried the demonstration of Christian Science beyond the standpoint of a beginner. You know what our great Leader says: "the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion" (*Science and Health*, p. 97). You give milk to babes, but that milk must not be adulterated with error; *you* require strong meat and must make great demands

upon Principle, divine Mind, for your own advancement and for the benefit of those who are beginning to build with you on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390). Christian Scientists find that as they rise higher in spiritual apprehension of the Principle which governs man and the universe, the *claim* of evil rises correspondingly.

Throughout the teachings of Jesus, and those of our revered Leader, Mrs. Eddy, we are enjoined to *resist* the *claim* of suppositional evil (the belief of life in matter) and we are taught that mere *denial* of this claim is not sufficient to free us from its discords. The *Standard Dictionary* gives the definition of "Resist:" "To strive against," and the definition of "Strive:" "To make earnest effort. To tend to counteract by reason of opposing qualities."

The Christian Scientist *struggles* to *counteract* the evil qualities of the human mind, by acquiring and reflecting the qualities of the Mind of Christ. This is done in proportion to his willingness to grapple with, and *overcome evil*. If through mental laziness, or love of sin, he becomes weary of the conflict and ceases to *struggle* till he wins the victory over belief, he sinks back into the material senses and lets go the hand of Love. "Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness" (*Science and Health*, p. 569). Definition of "Strangle" (*Standard Dictionary*): "To throttle, to suffocate, to stifle."

Sin is a *belief* in a mortal mind and its manifestation, a mortal body. This so-called mortal mind, claiming to be a creator, is a lie from the beginning. Let us obey our Leader, and strive to strangle this lying, talking serpent, personal sense. Let us throttle and

stifle it, that its voice be no more heard declaring for life, truth, intelligence, and substance in matter. Let us declare the omnipotence of Love, until Love reveals Her universe, Christ, the embodiment of Spirit,—man in God's image and likeness, including each individual member of the body of Christ.

Let us continue to claim our spiritual divine origin, our individuality. We shall dwell (consciously and eternally) in the atmosphere of Soul, when we have *endured* to the *end* of all error. Flesh and blood cannot inherit the kingdom of God. Love will fulfil Her law. Christian Scientists rejoice always in Love's ever-presence, guidance, and protection. They demonstrate the fruits of the Spirit,—love, peace, and joy. They patiently await the coming of Christ and their crown of immortality. I am always watching and praying for you, for all my beloved students and for all mankind.

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 2, 1910.

*My dear Student:—*

Your questions in regard to Mr. C . . . P . . . S . . . 's article in the *Sentinel* of October 29th, in which he treats of "Democratic Government" in branches of The Mother Church, and of the position which teachers occupy in relation to students, require an immediate reply.

First, I will consider democratic government, as I understand it. Article xxiii, Section 10, of the *Manual of The Mother Church*, says: "In Christian Science each branch church shall be distinctly democratic

in its government, and no individual, and no other church shall interfere with its affairs."

The word "Democracy" as applied to civil government, in which all men (all mortals) are regarded as possessing equal rights and privileges of franchise, expresses the physical operation of so-called civil law through mortal man. "Democracy," as applied to the branches of The Mother Church, is the metaphysical operation of the divine law through spiritual man, or the power of omnipotent Mind expressed through the divine idea and manifested on the human. "The divinity of the Christ was made manifest in the humanity of Jesus" (*Science and Health*, page 25). The Christian Science Church is founded on Christ. Christian Scientists admit but one power, omnipotent, omniscient, and omnipresent Mind. Christ Jesus was the great divine Metaphysician. He acknowledged no material law, but declared and demonstrated the law of Spirit, the one and only law. Isaiah prophesied the coming of this mighty representative of God in these words: "The government shall be upon his shoulder."

The Church of Christ, Scientist, is composed of those who acknowledge God as the divine Law, and Christ as the executor of the law of Spirit.

Our beloved Leader, Mary Baker Eddy, discovered and founded Christian Science. "Christian Science is the law of Truth" (*Science and Health*, p. 482). Paul recognized this law or the operation of spiritual mental force, when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii., 2). Christian Scientists, who enlist under the law of divine metaphysics, know that the success of our Cause depends upon absolute,

intelligent obedience to the law of God as voiced through our great Leader and Teacher, Mrs. Eddy, in her writings, including the By-Laws which she has given us in the *Manual of The Mother Church*.

The daily and ultimate success of Christian Science depends upon individual effort to establish *divine* democracy in the body. Whoever reflects most of Spirit, or the Mind of Christ, yields to the law of omnipotent Life and Love and is placed in his proper position in the body by this unerring law of wisdom. Christ is understood by the Christian Scientists as the Head of the Church, visible and invisible, militant and triumphant.

There is but one Christ, and but one Body, or Church, which is composed of individual members. "And . . . the Head, from which all the body by joints and bands having nourishment [spiritual love and understanding] ministered, and knit together, increaseth with the increase of God" (Col. ii., 19), ". . . for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (*Science and Health*, p. 565). The definition of the word "People," as given by the *Standard Dictionary*, is, "All the human beings under the same government, speaking the same language, or being of the same blood."

Webster<sup>1</sup> defines "Democracy" as "A form of government in which the supreme power is in the hands of the people and directly exercised by them." The people who comprise a Christian Science Church, who discern that man is spiritual and is governed by his creator, God and His Christ, are God's people, and voluntarily place themselves in an attitude of obedience

<sup>1</sup> Webster's *Unabridged Dictionary*, 1889 edition.

to Christ and his government. Christ, being the "supreme power," works through every member of his body, "from the infinitesimal to infinity" (*Science and Health*, p. 503). "For it is God which worketh in you" (Phil. ii., 13). Continuing Webster's definition,—“hence, more usually, a form of government in which the power resides ultimately in the whole people.” For, “Know ye not that ye are the temple of God?” (1 Cor. iii., 16.) Thus, every member of the Christian Science Church, or body of Christ, must eventually move in accord with the “supreme” power which resides in the whole, each reflecting spiritual individuality and governed by Christ, the Head of the Church, for Christ and his Church are *one*.

There is one language for every one calling himself a Christian Scientist, the language of Spirit, the “new tongue” in which Mrs. Eddy declares “Spirit is infinite; therefore *Spirit is all*” (*Christian Science Sentinel*, vol. xi., p. 390). Man is immortal, the image and likeness of divine Mind. In Acts xvii., 26, we read that He “hath made of one blood all nations of men for to dwell on all the face of the earth.” Created by the one Mind, every member of the body of Truth and Love is of one blood (spiritual consciousness). They speak the same language, and manifest the unity of the Spirit, the glory of God.

The following Scripture passage confirms this: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body” (1 Cor. xii., 12, 13). Also *Science and Health*, page 125: “Reflecting God’s government, man is self-governed.” Thus we see that divine “democracy” implies one Head, Christ, to



whom every member spontaneously yields loving obedience.

This is the democracy which all true Christian Scientists understand to be the rule and reign of Spirit, the invisible presence of omnipotent Life and Love, working through and governing every member of Christ's body, or Church, "The structure of Truth and Love" (*Science and Health*, p. 583).

Our beloved Leader confirms this in these words (*Science and Health*, p. 444), "Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the 'children of men' in material sense, are discordant and oftentimes false brethren." Under the spiritual divine democratic government, which Mrs. Eddy has established by her teachings, the Church of Christ, Scientist, must naturally increase in spiritual power and "never-ending success" (*Christian Science Sentinel*, vol. xi., p. 390).

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isa. ix., 7).

The adversary cannot prevail against this advanced spiritual understanding, which has been attained through leaving all material earth-weights for the Mind of Christ. These are the people of God, who have come up out of great tribulation, through persecution and suffering, and have washed their robes in the love of Truth. These compose the members of the body of Christ. Nothing that worketh or maketh a lie can enter this spiritualized consciousness. In the light of this understanding of divine democracy,

the path "will grow brighter 'unto the perfect day'" (*Science and Health*, p. 496). The divine right by which Mrs. Eddy exercises spiritual autocracy, the wisdom and power of God, enables us, her followers, to exemplify the divine democracy, wherein all men (spiritual ideas) are equal in the sight of God, because all men are reflectors of God.

"Man *is*, not *shall be*, perfect and immortal" (*Science and Health*, p. 428). But *mortals* are not reflectors of God, "They never had a perfect state of being. . . . They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity'" (*Science and Health*, p. 476). They (those living in material sense) are governed by belief; they speak the language of their father, the devil. "He was a murderer from the beginning, . . . he is a liar, and the father of it" (John viii., 44). "There is no such thing as mortality, nor are there properly any mortal beings" (*Science and Health*, p. 554).

Just so far as members of a branch Church of Christ, Scientist, possess the Mind of Christ they are placed by Principle,—occupy positions in the body of Christ, the wholly spiritual Church, and exemplify *divine* democracy. Christ governs each member of his own body imperatively, absolutely, and there is no power opposed to his government; therefore, finally, nothing can interfere to prevent the fulfilment of the law of *divine* democracy in every Church of Christ, Scientist.

All the combined efforts of suppositional evil, malicious animal magnetism, expressed in envy, jealousy, hatred, resentment, revenge, greed, avarice, lust, and hypocrisy, incident to a *material* organization, can never separate one member of the *divine* body from another, and there is no other body than the

body of Christ. As Christian Scientists rise to the demands of Truth, there will be contention between those who demonstrate Spirit, and those who fail to discern the spiritual facts of being and continue in *material* organization. Warring elements in the human mind will contend for democracy on a *material* basis, and arguments will be used, by "the accuser of our brethren," for equal rights and privileges after the method which is exercised by the body politic.

Personal ambition will rise, demanding place and power. The wise, who have oil in their lamps, will patiently wait on God, knowing that Christ will ultimately command recognition and obedience and will rule every member of his body, Church, with equity. Wait patiently on God, and, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii., 4). Our beloved Leader, Mrs. Eddy, says: "The Christian Scientist should understand and adhere strictly to the rules of divine metaphysics as laid down in this work; and rest his demonstration on this sure basis" (*Science and Health*, pp. 459, 460). *Divine* metaphysics demonstrates *divine* democracy; metaphysics, on a *physical* basis, demonstrates chaos, schism, separation, and the so-called law of sin and death. But remember that there is really but one law—the law of Spirit, which sets us free from the claim of a law of sin and death.

I quote from Mr. S . . . 's article in regard to the relation of teacher and student:

In his church relations the pupil is independent of his teacher and his teacher's association. Both teacher and pupil should observe the by-law against pupils being

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guided by their teachers' personal views (Art. xxvi., Sect. 6).

As an individual, a Christian Science teacher, of course, has but one vote at a church meeting, and looks to divine guidance for wisdom. A faithful Christian Science teacher turns the attention of his students to Principle, and to the unerring law of Truth and Love.

If the words, work, and life of the Christian Science teacher demonstrate the power of Christ in the destruction of sin and the healing of disease, will not the pupil be influenced, guided, consciously and unconsciously by the teacher's reflection of divine Mind? These are not "personal views" but spiritual influences which emanate from a teacher of Christian Science who reflects Truth and Love.

Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. . . . all whom your thoughts rest upon are thereby benefited (*Christian Science Journal*, vol. xxii., p. 588).

In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding. His power over others was spiritual, not corporeal (*Retrospection and Introspection*, p. 91).

So should the Christian Science teacher emulate the life of Christ, and strive to lift his students' thoughts above material sense testimony, for "The superiority of spiritual power over sensuous is the central point of Christian Science" (*Science and Health*, p. 454). Jesus said, "And I, if I be lifted up from the earth,

will draw all men unto me." Jesus watched with his students to the last. When leaving them, he comforted them with, "I go to prepare a place for you. And if I go . . . I will come again," etc., "Lo, I am with you alway, even unto the end of the world" (the end of all belief of error).

Jesus and our beloved Leader, Mrs. Eddy, are our ensamples. We follow Christ, and obey the teachings of our Leader, in demonstration of our spiritual understanding or individuality. Both teacher and student should beware of *erroneous personal* influence; they should strictly adhere to the rules laid down by our Leader in *Science and Health*, and in her other writings, including the *Manual of The Mother Church*, and should not receive from any person any counsel or instruction which *contradicts her teachings*. Let me quote excerpts from her different writings in regard to the duties of teachers of Christian Science:

A teacher shall not assume personal control of, or attempt to dominate his pupils, but he shall hold himself morally obligated to promote their progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring laws of God, and shall enjoin them habitually to study the Scriptures and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES as a help thereto.

(*Manual of The Mother Church*. Art. xxvi, Sect. 2.)

Do not dismiss students at the close of a class term, feeling that you have no more to do for them. Let your loving care and counsel support all their feeble footsteps, until your students tread firmly in the straight and narrow way (*Science and Health*, p. 454).

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The need of their teacher's counsel, felt by students, especially by those at a distance, working assiduously for our common Cause,—and their constant petitions for the same, should be met in the most effectual way.

(*Miscellaneous Writings*, p. 263.)

That teacher does most for his students who divests himself most of pride and self, and by reason thereof is able to empty his students' minds of error, that they may be filled with Truth.

A teacher should take charge only of his own pupils and patients, and of those who voluntarily place themselves under his direction (*Retrospection and Introspection*, p. 84).

Christian students should have their own institutes and, *unmolested*, be governed by divine Love alone in teaching and guiding their students (*Miscellaneous Writings*, p. 303).

In conclusion permit me again to quote our Leader:

If Christian Science reiterates St. Paul's teaching, we, as Christian Scientists, should give to the world convincing proof of the validity of this scientific statement of being. Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration.

As dross is separated from gold, so Christ's baptism of fire, his purification through suffering, consumes whatsoever is of sin. Therefore this purgation of divine mercy, destroying all error, leaves no flesh, no matter, to the mental consciousness.

(*Retrospection and Introspection*, pp. 93, 94.)

Faithfully, lovingly yours,

AUGUSTA E. STETSON.

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7 WEST 96TH STREET, NEW YORK CITY,  
December 18, 1910.

*My dear Student:—*

Your questions in regard to the experience through which our beloved Leader, Mary Baker Eddy, is passing, in her *final* demonstration over the claim of death and the tomb, grieve me.

That a student whom I have taught, according to *Science and Health* and the Holy Bible, and have labored with for several years, should have so signally failed to grasp the metaphysics of Christian Science, as found in our text-book, *Science and Health with Key to the Scriptures*, seems anomalous. Had you listened to the voice of God, instead of obeying the suggestions of personal sense, you would have understood the events of the present hour, and would now be rejoicing in happy anticipation of the *second* coming of Christ, to claim his own, and to gather the faithful ones from the four quarters of the earth.

Jesus rebuked the Pharisees with; "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi., 3.) Well may our beloved Leader question to-day, "Have I been so long time with you, and yet hast thou not known me, Philip?" Have you, my dear student, been so long repeating, "There is no life, truth, intelligence, nor substance in matter" (*Science and Health*, p. 468), and yet believe that your great Leader is in the bonds of material sense—a grave?

While she *seemed* to tarry in the flesh, did not her spiritual individuality, apart from the so-called mortal mind's embodiment, appeal to you as the divine idea? Truly the *letter* of Christian Science killeth; only the *spirit* giveth life and understanding. We must prove the words of our text-book if we would gain the power of God, or our royal birthright, "dominion . . .

over all the earth" (Gen. i., 26). We must reverse the testimony of the material senses, and gain the spiritual facts of creation, God and the spiritual universe, including man, if we would destroy the belief that there is a *mortal* man opposed to the *immortal* man. There is but one God, therefore but one universe, the spiritual, and man is immortal, the image and likeness of his Maker.

The belief of a so-called mortal mind expressed in the material world, the flesh and evil, is a myth, which the light of spiritual understanding dispels, revealing spiritual man as the representative of God, his perfect Principle. If there is no mortal mind, as our text-book declares, there is no embodiment of mortal mind called a matter body. If there is no power and no presence but God and His idea, spiritual man, and Christian Scientists accept this metaphysical postulate as the basis of spiritual building, then there is no death and no one has died.

Our great Leader knew, for over forty years, that God is the only life, substance, and intelligence of the universe, and *her* life, and she walked after the Spirit and not after the flesh, following and obeying the impersonal idea, Christ, thus partaking of the Mind of Christ who is Life. Could her consciousness result in death? Jesus, nearly two thousand years ago, demonstrated over death and the tomb, thus proving his understanding of God.

He declared that he was one with the Father, ignoring any material origin. Through the understanding of his divine selfhood, or spiritual consciousness, as the reflector of eternal Life, he raised Lazarus from the *belief* of death, even though he had been in the grave four days. "Had Jesus believed that Lazarus had



lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it" (*Science and Health*, p. 75). He annulled the *claim* of a *material* law with the law of Spirit, and declared, "Whosoever liveth and believeth in me [Spirit] shall never die" (John xi., 26). Yet, to human sense, Jesus *seemed* for awhile to *fail* in his demonstration over death.

He was crucified, and, according to sense testimony, was overpowered by the carnal mind. "The brutal barbarity of his foes could emanate from no source except the highest degree of human depravity" (*Science and Health*, p. 564). Joseph of Arimathea placed his body in a tomb, and a great stone was rolled to the door of the sepulchre, and he departed.

The next day, . . . the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure. . . . Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch (Matt. xxvii., 62-66).

Jesus could not have convinced the people that man is immortal, and lives beyond the grave, had he not permitted his enemies to test his understanding of his teaching of eternal Life. Therefore he must pass through all the conditions of the belief of life in matter. He met, within the confines of the tomb, the claim or curse pronounced upon Adam, the lie and the liar, and conquered the belief of death.

"Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third

day of his ascending thought, and so presented to them the certain sense of eternal Life" (*Science and Health*, p. 509). This is no argument for spiritualism, which is the antipode of Christian Science. At the time of his reappearance, he had not emerged entirely from the belief of the flesh, or he would not have been appreciable to his students, nor would he have given the proof that he was the same Teacher who had walked with them; it was a probationary state before his final emancipation from the fleshly concept, when he rose out of their material sight. Had the students attained a higher spiritual apprehension, they would have longer retained his companionship, for he never left them. He said, "Lo, I am with you always, even unto the end of the world [or of your belief of life in matter]" (Matt. xxviii., 20).

Our Leader, Mrs. Eddy, asks:

"Who shall roll away the stone?"

The stone has been rolled away by human suffering.

What is it that seems a stone . . . ?

It is the belief of mind in matter (*Miscellaneous Writings*, p. 179).

Could it be called supernatural for the God of nature to sustain Jesus in his proof of man's truly derived power? . . .

His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. There were rock-ribbed walls in the way, and a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth

from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory.

(*Science and Health*, pp. 44, 45.)

From *Miscellaneous Writings*, page 54, we quote:

*Has Mrs. Eddy lost her power to heal?*

Has the sun forgotten to shine, and the planets to revolve around it? Who is it that discovered, demonstrated, and teaches Christian Science? That one, whoever it be, does understand something of what cannot be lost. . . . Instead of losing her power to heal, she is demonstrating the power of Christian Science over all obstacles.

Jesus was our Way-shower to eternal Life; he came forth from a literal sealed tomb, and proved the omnipotence of spiritual consciousness. The law of Spirit was demonstrated by Jesus as supreme over the claim of so-called material law. Christ Jesus was the master Metaphysician nearly two thousand years ago. In *Miscellaneous Writings*, page 74, we read:

His demonstration of Spirit virtually vanquished matter and its supposed laws. . . . His triumph over the grave was an everlasting victory for Life; it demonstrated the lifelessness of matter, and the power and permanence of Spirit. He met and conquered the resistance of the world.

Had Jesus' disciples understood the possibilities of man governed by God, they would have waited and watched for his appearing. Instead, they left him and went back to their material work. In Jesus' walk to Emmaus, he found his disciples discussing what they considered his death,—“We trusted that it had been he which should have redeemed Israel” (Luke xxiv., 21).

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The human mind has always been impatient of demonstration. This was manifest in the history of Moses:

And Moses rose up, and his minister Joshua. . . .

And Moses went up into the mount, and a cloud covered the mount.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, . . . for as for this Moses, . . . we wot not what is become of him (Exodus xxiv., 13, 15; xxxii., 1).

Their materiality carried them back into the worship of other gods, the indulgence of sensuous pleasures, the gratification of the carnal appetites, in fact, they returned to the flesh-pots of Egypt. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hands . . . . And the tables were the work of God, and the writing was the writing of God" (Exodus xxxii., 15, 16).

Thus we see that impatience of his coming, and their *belief* that he was dead, were rebuked when he returned, with God's law, to execute judgment on those who had gone back to the worship of matter. At Moses' second ascension into a higher state of consciousness beyond their material recognition, we read in Deuteronomy xxxiv., 6, "And He [God] buried him in a valley . . . but no man knoweth of his sepulchre unto this day." God, who is Life, never buried His manifestation, man, but, because of the materiality of that age, they believed him to have been buried, and as no one was found who had performed that office, they attributed it to God. And, as Thomas Fuller quaintly says:

"God buried also his grave"—that is, there was no evidence of his having been buried.

It remained for *Jesus* to demonstrate man's power over death and the tomb, and to appear in visible form to those who had attained sufficient spiritual discernment to witness *Jesus'* proof of the power of an endless life.

From J. A. Seiss, D.D., *Lectures on The Apocalypse*, volume ii., page 354, I quote:

There is reason to believe that Moses is not dead. He did indeed "die in the mount" [according to the material senses of the people of that day], . . . but he was seen alive in the days of the Saviour on the mount of the Transfiguration, seen "*in glory*," hence in resurrection life. He must therefore have been raised again from the state of death, . . . Enoch and Elijah were translated before the general translation of God's waiting and watching ones at the coming of the Lord. . . . the dispute between the archangel Michael and the devil "about the body of Moses," was a contention about his resurrection, the one standing up for the recovery of that body from death, and the other resisting. . . . It was the resurrection and glorification of Moses which was the subject of collision then, and it is the resurrection and glorification of the saints in general which is the subject and occasion of the war here. It is Michael again, joined now by all his angels, that here stands up in behalf of the true people of God emerging into resurrection life and glory; and it is the same Old Serpent, stirring up now all the power of his kingdom to hinder and prevent the sacred seed of faith from attaining their promised exaltation. . . .

With the dominion of death broken the whole empire of darkness breaks with it, the reign of hell is dissolved, and the victory of redemption is complete. With the curse of mortality and corruption thus swallowed up of life,

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the devil's sway is gone, his kingdom mutilated, and all his malignant hopes against the Church overwhelmed.

John refers to this hour; Revelation xii., 10, 11:

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb [spiritual love], and by the word of their testimony.

I quote from Mrs. Eddy, *Science and Health*, page 521:

The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart "with the point of a diamond" and the pen of an angel.

Also from *Science and Health*, pages 572 and 573:

In Revelation xxi. 1 we read:—

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. . . . The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human

mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

Read to page 574, line 2.

I quote from *The Popular and Critical Bible Encyclopedia*:

As Moses was preëminently a lawgiver, so Jesus, in his Sermon on the Mount, laid down a code which not only expounds but fulfils the Decalogue; as Moses was a prophet, so Jesus is the great Prophet of his Church; as Moses was a Mediator, so Jesus is the Mediator of the new covenant, standing between God and man, and bridging, by his atonement and intercession, the gulf between the two.

Moses came down from the Mount with the law, by which he judged the people; Jesus, the God-inspired man, our Way-shower, came bringing the law and the Gospel, declaring "I and my Father are one" (John x., 30), "My Father is greater than I". (John xiv., 28). Also he taught, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv., 24). He also said: "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. xxiii., 9).

Thus we see that Jesus acknowledged no other source than Spirit, eternal Life, and on this basis made his demonstration. "For the law was given by Moses; but grace and truth came by Jesus Christ" (John i., 17). Now, in this age, our beloved and revered Leader, Mary Baker Eddy, through spiritual illumination of the Word of God, the Holy Bible, has discerned the spiritual facts of creation. She has discovered and founded Christian Science, which is the understanding of the power of the Christ-man or the Mind of Christ.

Only one God-inspired as our Leader could stem the tide of ignorance, bigotry, prejudice, and malice, antagonize time-honored creeds and dogma, and reverse the testimony of the material senses which had held sway over humanity for ages, since Christ proclaimed and demonstrated the Gospel of Truth, "On earth peace, good will toward men." Mrs. Eddy came with the declaration, "Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated" (*Christian Science Sentinel*, vol. xi., p. 390). Upon this spiritual fact, and upon a wholly spiritual foundation, Mrs. Eddy established her Church. In speaking of Jesus, our Way-shower, our Leader says (*Science and Health*, p. 138): "Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah."

This spiritually advanced prophet and seer of this age, Mrs. Eddy, has unsealed the "deep things of God," through the text-book, *Science and Health with Key to the Scriptures*, which she has given to the world. She has awakened an understanding of Jesus' teachings; she has quickened, in her followers, the spiritual power which Jesus exercised in healing the sick, reforming the sinner, and raising the dead; she has aroused those in this age, who are ready to grasp the spiritual facts of being, to apprehend their relation to God, eternal Life, Truth, and Love, and has inspired thousands to make their at-one-ment with divine Mind, the Principle of being. As the ray reflects the light, heat, and color of the sun, so man, God's image and likeness, reflects the Father.



The wonderful spiritual illumination of our great Leader's reflection of Love is revealing to humanity the possibilities and living energies of man when governed by Spirit. On the rock of spiritual understanding, Christ, Mrs. Eddy has built her Church, and its unprecedented prosperity is due entirely to her spiritual leadership. Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. xvi., 18). The superstructure of Mary Baker Eddy's Church is Truth and Love, against which the gates of hell cannot prevail. All the seeming forces of suppositional evil, malice, lust, jealousy, revenge, envy, and hypocrisy, combined in the term "malicious animal magnetism," are powerless to move it from its solid foundation. Nor can evil arrest the *spiritual* unfolding of its members who accept and understand the *letter* of Christian Science and demonstrate the *spirit*, or the power of the Christ-mind.

As Moses was God's mouthpiece in his age, through whom God gave His law on the two tables of stone, so Mary Baker Eddy is God's interpreter to-day. In *Science and Health*, and the *Manual of The Mother Church* is reiterated His law to His people. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables" (Exod. xxxii., 16). In Revelation xxii., 18, 19, we read:

If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Christ Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke xviii., 8.) Christ found faith in this God-anointed woman, through whom the Spirit has restored the lost or waning faith of thousands who have longed, who have yearned, and who have prayed for God to deliver them from the bondage of sin, suffering, and death, which have followed since Jesus' mighty works of healing disappeared, or were lost sight of by humanity. Mary Baker Eddy is the forever Leader of Christian Scientists.

Christ Jesus said to his disciples, "I will come again, and receive you unto myself" (John xiv., 3). He fulfilled his promise to his disciples in that age, in his demonstration over death and the tomb, and appeared in visible form to his disciples and to "above five hundred brethren." This was not spiritualism, as some affirm, but a probationary state, a gradual emergence from the flesh, without which he would have left no evidence to the unilluminated, nor to the doubting, of his final victory over death. "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix., 28).

Christian Scientists are looking for their "Lord in the dawn of a new light," a higher illumination of spiritual consciousness, which will reveal the spiritual ideal man in God's image and likeness, untrammelled by fetters of flesh, and victorious over the last enemy, death.

But and if that servant say in his heart, My Lord delayeth his coming [does not appear]; and shall begin to beat the menservants and maidens [rule with human will and ecclesiastical despotism], and to eat and drink, and to be drunken [undertake to feed the flock of Christ with materialism];

The Lord of that servant will come [appear, be manifest] in a day when he looketh not for him, and at an hour when

he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers [those blind in the belief of life in matter] (Luke xii., 45, 46).

My dear student, I pray that you may be "wise unto salvation," and watch for the coming of Christ, for "When Christ [the spiritual compound idea], who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii., 4).

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
January 29, 1911.

*My beloved Student:—*

I am cheered and comforted to read your clear and correct interpretation of "the way" which our revered Leader is demonstrating. There is no other. "Trenchant Truth . . . cuts its way through iron and sod" (*Christian Science Sentinel*, vol. vi., p. 739). It matters not what "stone" is rolled over belief; one ton can be removed as readily as one pound, since there is no substance in mortal mind, nor its phenomena. Do not lose sight of the fact that our Leader *never died*. Life is God, and man is idea. God and man are *inseparable*. Let the light of understanding dispel the darkness of belief, and the phenomenon of belief—a grave—will fade from your consciousness.

You make your own environment. I am eliminating much discord and illusion from mine. If we rise with our Leader to comprehend her demonstration, we shall awake with her to know that there is no sting in so-called death, and no victory in the false objectified thought of mortal mind called a grave. The wonder

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will be all the greater when the *fortified belief*, concrete, steel, iron, and sod is dissolved by spiritual power.

Our beloved Leader is governed by God, and there is no other power nor presence. Read the second verse on page sixty-seven of her poems. Long ago she understood that there was no death, and how she must pass through every phase of belief as did the Master, to prove to the world that she "*walks and talks*" with all who have sufficient spiritual light to recognize her. All in time will gain this spiritual consciousness as she has gained it, by denying the testimony—the pleasures and pains—of the material senses, and by rising to *obtain* and *retain* the Mind of Christ.

Lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
February 1, 1911.

*My dear Student:—*

I am glad to note that you quickly detect erroneous statements which claim to be the teachings of divine metaphysics or Christian Science, as taught by our revered Leader, Mary Baker Eddy. Because these articles have the endorsement of those calling themselves Christian Scientists, it does not follow that they are the true teachings of divine or Christian Science.

The statement to which you refer is both confusing and misleading. It is evidently the writer's interpretation of Mrs. Eddy's text-book, educed from a material mentality. This statement is not Christian Science, as taught by Mary Baker Eddy, whose personal instructions I have received and demonstrated, with her public and private commendation and endorsement, for twenty-five years.

Your quotation from *The Christian Science Monitor* refers to impersonal evil expressed in hatred. The writer goes on to ask,—“Now how may we surely guard ourselves against this prime destroyer of human peace and progress? By ceasing to recognize any personal offender. . . . To do this we must also cease to recognize any personal benefactor.” This is not Christian Science as taught by Mary Baker Eddy.

You must be alert to this insidious argument. The “destroyer of human peace” and health *is* impersonal evil, called mortal mind, but it works through its own embodiment,—the matter body, the material universe, and physical personalities who compose this material body or universe. You cannot rid yourself of this so-called impersonal evil by “*ceasing* to recognize any personal offender.” Evil and the evil-doer are one. Sin and the sinner are one. Sin or impersonal evil expresses itself through the sinner. “The offender” is the actor or agent, without which impersonal evil could find no witness, and would die “unknelled, unconfined, and unknown.”

In Christian Science, we recognize “the offender”—a physical personality—work with, and for “the offender,” and, when we have caused “the offender” who is a mouthpiece for evil to cease testifying for impersonal evil, we have demonstrated Christian Science healing of sin and disease, mental or physical. This is handling innocent, ignorant, or malicious animal magnetism, or qualities of the carnal mind, expressed through physical personality. This is the only way to demonstrate divine metaphysics or Christian Science.

I have nearly four hundred autograph letters from Mrs. Eddy, written to me during the twenty-five

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years that I have been her student, which leave no question as to the handling of animal magnetism.

For the Father judgeth no man, but hath committed all judgment unto the Son (John v., 22).

Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad (1 Kings iii., 9).

Spiritual sense is the detective which uncovers "the offender"—the mouthpiece of Satan or impersonal evil—and annuls the effect of the false claim. Our Leader says:

Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing (*Science and Health*, p. 29).

Jesus said to Peter: "Get thee behind me, Satan: thou art an offence unto me" (Matt. xvi., 23). Mrs. Eddy says: "Of a sick woman he said that Satan had bound her" (*Science and Health*, p. 6). Jesus recognized Peter as "the offender." The sick woman was also an "offender."

It is one of the arguments of evil to pass over "the offender." Jesus said: "It must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. xviii., 7.) This proves that impersonal evil works through personalities; therefore guard the portal of your thought that you be not an "offender," or a witness for hate, envy, jealousy, revenge, self-love, self-will, lust, hypocrisy, etc. Handle these qualities of the false mentality wherever and through whomsoever they appear, and refuse to bear

witness yourself to the claim of a power and presence opposed to God.

I note the statement which follows the advice to "cease to recognize the offender," which simply means, to let the sinner pass by without detection or correction. Mrs. Eddy says, "When error confronts you, withhold not the rebuke or the explanation which destroys error" (*Science and Health*, p. 452). Be not lulled by this subtle suggestion,—to "cease to recognize the offender." Love alone and eternal vigilance emancipate us from the influence of the mental malpractitioner who is a mouthpiece for impersonal evil.

Again I quote: "We must also cease to recognize any *personal* benefactor."

This is one of the subtlest arguments of Satan. It is a bland denial of the Son of God, Jesus the Christ, who was a "personal benefactor" to mankind. Long before the personal Jesus had yielded the human to the Christ, he went about blessing mankind and declaring himself the Son of God, by the reflection of whose power and presence he did his mighty works. The carnal mind did not then, nor does it now, cognize the spiritual idea, or the ideal man,—the expression of Mind, God's representative.

Mankind concedes power to evil. It believes in two powers—good and evil—and punishes a "personal offender" who expresses evil. "The offender" must be restrained. Impersonal evil waxes stronger and bolder as it finds the avenues through which to exercise its authority, and destroy the health and happiness of mortal man. Thus in Christian Science we are taught to bring the qualities of the Christ-mind and of spiritual love to bear upon impersonal evil, sin; and the sinner—the mouthpiece of the lying, talking

serpent called the carnal mind—until there is no sinner or “offender” to testify for sin.

The statement that “We must also cease to recognize any personal benefactor,” would shut out the good which God bestows on man, His idea, through whom He conveys His messages and blessings to humanity. Jesus was a “personal benefactor” whom all the world should recognize and adore. I rejoice that I have had the “personal benefactor,” Mary Baker Eddy, and I shall never cease to recognize her as a messenger of the Most High God to me, and to the world. I shall declare my gratitude to these spiritual “personal benefactors” until I rise to the heights of a wholly spiritual consciousness, and discern the spiritual personality or individuality—the ideal man in God’s image.

Throughout my entire experience in the travail from the human to the divine, from the fleshly mind to the Mind of Christ, I have perceived the divinity of spiritual “personal benefactors”—the divine shining through the human finite personality, and blessing the world. God would be without a witness of Himself if we did not recognize Him in some Christly word or deed of those who are still in the human. God is expressed in the ideal man,—the *spiritual* personality, as opposed to the *physical* personality. The ideal man acts in response to infinite Mind or causation,—the Principle of being. We dishonor God when we “cease to recognize” His representative, man.

Jesus said: “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John xiv., 6), meaning his Ego or divine selfhood—the Son of God. He also said to Philip: “He that hath seen me hath seen the Father” (John xiv., 9). Jesus



*exalted* his *divinity*. He constantly declared for his spiritual identity and oneness with God. His mission was to make unreal the material world, the flesh, and the false claim of evil, and to demonstrate one God, one Father, one Principle of existence, and man as God's idea or representative.

God and His manifestation,—spiritual man and the spiritual universe,—omnipotent Life, Truth, and Love,—are the real and only verities of being. Impersonal evil, expressing itself in sin, sickness, and death through its *physical* personalities, will be destroyed by the power of Truth and Love, expressed and operating through spiritual man. Mrs. Eddy says, "God will heal the sick through man, whenever man is governed by God" (*Science and Health*, p. 495).

When the Christian Scientist "ceases to recognize" the agent of evil or "the offender," and refuses to correct or point out the mesmerism and hypnotism which is influencing him, he ceases to be a Christian Scientist, and is aiding and abetting the evil one. Christian Scientists do not *ignore* the hypnotist or the mesmerist who acts in the interest of the devil, or so-called malicious animal magnetism. They *detect* and *destroy*, with the power of Truth and Love—the Christ-mind—the mental marauders, mental robbers, and mental assassins. Thus they aid in destroying sin, and this frees the sinner.

With no tongue to speak for the lie, no eye to be deceived by its seductive, illusive phenomena, no ear to listen to its mesmeric persuasions and hypnotic suggestions; with no hand to strike the fatal blow which kills mentally and morally a brother or sister, no foot to walk in the paths of sensuality, there would be no representative for impersonal evil—no "offender."

When God is understood and not merely believed, when the teachings of Jesus the Christ, and of Mary Baker Eddy are *spiritually* apprehended and demonstrated, as Jesus demonstrated Truth and Love by overcoming the claim of death, and as Mrs. Eddy is sure to demonstrate, as she follows Christ in his demonstration, then we shall recognize the "personal benefactors," from Moses and all the Prophets, to Jesus the Christ and our revered Leader, Mrs. Eddy. These are the benefactors by whom God has spoken throughout the ages, and has led the world to know that man is God manifest—the expression of infinite Mind, or Principle and idea. To honor the spiritual man, the Son of God, is to honor God. John said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Few, in Jesus' day, discerned his divinity. None followed him in his demonstration over death. There seem to be few Christian Scientists to-day who have *spiritual illumination* to discern the *divinity* of Mary Baker Eddy.

Mrs. Eddy says, "God and the real man are inseparable" (*Science and Health*, p. 476). She does not mean that God and so-called mortal man are inseparable. She admits but one man,—the *spiritual* man, or God expressed in His representative—man. Immortal man and mortals are as widely separated as the poles. Let us differentiate between physicality and the spiritual personality. Many use the expression, "There is no personality." There is no *physical* personality, but there is a *spiritual* personality, a divine, individual selfhood, which reflects God and is one with God—the ideal man.

The healing by Christian Science, which is the re-

flection of spiritual qualities, and the so-called healing on a *material* basis or human will, which relieves temporarily mental and physical discord, are diametrically opposed, the one to the other. The Christian Scientist knows that disease is a condition of mortal belief, false in every statement, and that it is the result of the belief that mortal mind and its mortal body, which are one, is *man*. He knows that so far as he has conquered his own human *belief* of life, substance, and intelligence in matter, his carnal appetites or sensuous desires, he has power over the disease which he is called upon to destroy; therefore a Christian Scientist consecrates himself to the service of God, to reveal the kingdom of Christ on earth, to gradually lessen sin, disease, and death, and to demonstrate ultimately for himself health, happiness, holiness, and immortality.

He enters into a solemn contract with God to reflect His power to free humanity from the sin which produces misery, squalor, discord, and death, which result from the belief of an "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910). He takes Jesus the Christ for his example and emulates the life of Christ as fast as he can demonstrate over the material senses. He comes out from the material world, and, with the sword of the Spirit, the Word of God, he goes forth to battle with the claim of suppositional sin, sickness, sorrow, and death. Instead of indulging the dream of life in matter, the material senses, he contemplates the goal of immortality, and dwells upon the eternal verities of Spirit. He conquers the carnal desires with truth and love, his divine nature, and works only as God works through him.

Jesus said, "I speak not of myself: but the Father

that dwelleth in me, He doeth the works." He healed the sick by his spiritual power, his reflection of Truth and Love. The Christian Scientist recognizes his mission, and that by conforming to the law of God, he gains health, holiness, and an endless life of spiritual dominion, spiritual peace and joy. No miser is more willing to sacrifice personal comfort, suffer personal privations and hardships, and endure until the end is achieved, than is the genuine Christian Scientist. His ambition is to attain to a wholly spiritual consciousness. His riches consist of spiritual power to break the fetters of mesmerism which bind mortals to suffering, sorrow, poverty, and death.

The difference between a mental healer, or a materialist who exercises the power of the human will, and a true Christian Science practitioner who reflects the power of Spirit,—the "dominion" with which God endowed man when He made him in His own "image" and "likeness"—will be known in time. Already humanity is rising to apprehend the real Christian Scientist, and is responding to the influence of the Christ-mind. Christian Scientists do not heal by *praying* to God *only*, they must *demonstrate* God and His Christ,—their *divinity* and their power with God.

The frequent statement of some is, "*I do not heal, God heals.*" This is not a correct statement. Jesus said, "*I will come and heal him.*" He did not say, God will come and heal him, for he knew that he and the Father were one, as cause and effect—Father and Son. God heals through man, and man is as essential in the healing as God; for God and man are one as cause and effect. We would not pray the principle of mathematics to do our work. We must prove our

understanding of God by reflecting the Principle of being—Life, Truth, and Love.

Many who call themselves Christian Science healers use the *letter* of Christian Science, but live the life of mortals. They participate in the pleasures of the material senses, love the material world, and refuse to turn from it, therefore the healing, so-called, is but the influence of a strong human will which replaces one belief with another belief,—the change of a belief of discord to a belief of harmony. The patient is relieved and thinks he has had a Christian Science treatment. If all he desires is absence of physical or mental discord, the patient is satisfied,—but when his false thoughts produce another and more serious belief, and the mental healer has not the strength of human will to meet the patient's stronger belief, then the patient learns that only the Christian Scientist who possesses the God qualities can relieve him, and he turns to Christian Science.

The world is awaking to the fact that Christian Science healing, and mortal mind's temporary relief, which is now passing for true Christian Science, are opposite methods. The life and the works determine the real teacher and practitioner of Christian Science or divine metaphysics. God is deciding this question. Christ will again appear and reign on earth. There will be no more death, neither any more pain, for the former thoughts which produced them will have passed away.

Lovingly, faithfully yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY;

February 12, 1911.

*My blessed Students:—*

Yes, *thrice* blessed. *Blessed* in having found God as ever-present Life, in whom you live forever. *Blessed* in

having a great Leader, Mary Baker Eddy, whose faithful following of Jesus the Christ, and strict adherence to the law of God, has given you the "Key" to the Holy Bible, the Word of God, which is unlocking the hidden mysteries of God's universe, and revealing man in the image and likeness of eternal Life. And *blessed* in the understanding that Mary Baker Eddy *lives* and is continuing to reflect the omnipotence of eternal Life. She, impelled by Spirit, is overturning the material world, and uncovering false philosophy founded on the belief of life in matter. Woman, Mary Baker Eddy, will come forth as the *second* demonstrator of the "dominion" of man when governed by God.

I am blessed in knowing that you are protecting the teachings of Christian Science and bravely defending your teacher, who dares to proclaim to the material world, asleep in the belief of life and substance in matter, "There is no death"! (*Science and Health*, pp. 427, 428.) Mary Baker Eddy never died. She lives, and will prove, by reappearing in God's time, her teaching, that Life is real and that man is immortal.

Be not dismayed because the old dragon is sending "forth a new flood" (*Science and Health*, p. 570). The lie and the liar have no power to those armed with Truth, as taught by Mary Baker Eddy.

I am deeply grateful for your loving efforts to minister to my temporal needs. Truly, "He shall give His angels charge over thee" (me). I am always working, watching, praying, and loving "more for every hate" (*Miscellaneous Writings*, p. 389), that my dear students may catch the spiritual reflection of scientific thought, which as our Leader says, "reaches over continent and ocean to the globe's remotest bound" (*Science and Health*, p. 559).

God bless you, and give you the rich reward of fidelity to God, to our Leader, and to all mankind.

Ever faithfully, lovingly yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
April 19, 1911.

*My beloved Student:—*

I wonder how many of my dear students are taking cognizance of Good Friday, which other denominations observe. It seems to me that we, as Christian Scientists, can interpret this in divine metaphysics as no other religionists can. Understanding that there is but one Mind—God and His Christ—which is the real and eternal, and that we are each individual members of the body of Christ, and reflectors of ever-present Life, Truth, and Love, we appreciate the operation of Spirit upon the so-called mortal mind and its embodiment—matter—and understand the reappearing Christ as crucifying or destroying the material senses which compose mortal man.

Our beloved Leader, Mrs. Eddy, says, in *Science and Health*, "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!'" It is most evident that the demand to-day is made for higher demonstration of spiritual power over the material beliefs of mortal man and a material universe. Are Christian Scientists recalling the crucifixion of Jesus, and considering the meaning of Good Friday? Are they meeting the so-called forces of evil and its claims of life in matter, with the spiritual forces of good? Do they

"Kiss the cross, and wait to know  
A world more bright"?

Mary Baker Eddy.

Are they putting away false appetites, false pleasures, and the ensnaring illusions of this temporal world, and rising, through sacrifice of personal sense, to grasp the deep things of God, and regain their birthright—dominion over all things? Do they love the *material* world and the things that are in the *material* world; or, are they rejoicing that Spirit is arousing them from the deep sleep of the Adam-dream, and is revealing to them the nothingness of the dream of material existence? Are they rejoicing in their oneness with infinite Spirit? Are *we* all rejoicing that we are privileged to *suffer* with Christ that we may also reign with him? Are we willing to suffer reproach for Christ? If not are we Christian Scientists?

Nearly two thousand years ago, Jesus was nailed to the cross for his teachings of God's omnipotence and man's oneness with eternal Life. He declared that he was the Son of God; that he came forth from God; that he was one with the Father, who had sent him to preach deliverance to the captive, to heal the sick, and to open the prison doors to them that are bound. He had demonstrated his teachings even to the raising of the dead, and the calming of the troubled waters, with the word, "Peace, be still." He asked, "For which of those works do ye stone me?" and his persecutors answered, "For a good work we stone thee not; but . . . because that thou . . . makest thyself God." Jesus was demonstrating the power of Spirit which was his divine being—his God-consciousness. Our Leader says, "shall the humblest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer?" (*Science and Health*, p. 48.)

As Christian Scientists, let us ask ourselves, to-day, if



it is a good—God—Friday to us, and let us demonstrate *our* sonship with God. Are we willing to meet hating, scoffing, and abuse which the carnal mind hurls at the Christ-idea, as the Christ-idea in each true Christian Scientist demands recognition? Are we repeating the words of David: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"? (Ps. cxxxix., 23, 24.)

Christian Scientists encounter the claims of the carnal mind-forces, and only mighty wrestling against their pretended power can free us, and prepare us for the glories of a higher apprehension of omnipotent Mind—divine Love. In proportion as we assimilate ourselves to Love, shall we be able to rejoice in the risen Christ—a higher understanding of our ideal selfhood, a fuller apprehension of Love as ever-present, and our dominion over the material senses, the so-called material world, and its claim of impersonal evil.

As mortals surge through the church doors to chant the Easter anthem, "Christ Is Risen," thinking only of the *personal* Jesus, who *seemed* to suffer and die on the cross, do they recall many a struggle over self that they might rise to the Mind of Christ? Have they been buried with Christ? Has the human been lost in the divine love? Have we *risen* with Christ through self-immolation and unselfed love? If so, then we have risen with him. Christian Scientists understand that the Christ never struggled, that Christ was never in matter, and therefore never died, but that the power of Christ's divine nature, his immortal consciousness, destroyed the *human* Jesus, and enabled Christ Jesus to come forth from the tomb of belief of life in matter, to the understanding that Life is God, and to recognize

himself as spiritual—the Son of God. Jesus was demonstrating on the cross his oft-repeated statement, “I am the way, the truth, and the life,” and on the resurrection morn he proved his words by reappearing to his disciples.

Let us strive unceasingly for the Mind of Christ which will lift us Spirit-ward, and will draw to our divine source—Spirit—all who are ready to follow the invisible, impersonal Christ.

Ever faithfully, lovingly your teacher,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
August 23, 1911.

*My beloved Student:—*

I was very glad to hear from you again, and to learn that you are still clear on the one important point,—my position in this hour, and my ability to stand and refuse to be separated from my “Leader and best earthly friend,” Mrs. Eddy (*Christian Science Sentinel*, vol. xi., p. 910). The understanding of the Principle she taught me, and my obedience to her constant demands to handle the false claim, malicious animal magnetism, which would destroy the “remnant of her seed,” has saved me, and the evil one, the dragon, has *utterly failed to overthrow me* and the students who have so far, *conquered* personal sense.

Dear heart, it would grieve you to see the poor lambs who were led to follow “an hireling,” and who, now, desire to return to the under shepherd. They have no light and they know it. I hear that they are hoping to return to me but dare not arise and break the fetters which bind them. Scientifically, they cannot unite with us. The mental gulf has widened and the chasm

cannot be bridged until, through Science and suffering, they awake to the demands of Christ. "How often would I have gathered thy children,. . . and ye would not." My heart goes out to these straying lambs, but I hear our Leader's voice in the call "Let them alone; they must learn from the things they suffer" (*Miscellaneous Writings*, p. 328).

I cannot do the work for my students. I have given them "precept upon precept; line upon line" for years, and now I must work to follow my precious Leader, and my blessed flock must strive to follow their Leader, Mrs. Eddy, and me. Together, we are reaching a state of spiritual consciousness which, as we rise, will ultimate in a *wholly* spiritual condition of realization of God, and man in His image and likeness.

On the way from material sense to spiritual selfhood, we are beset by foes in ambush, mental assassins—wolves in sheep's clothing—poor deluded mortals who are the victims of a self-deceived sense, and who believe that if they can put a little wormwood in the honey, they will turn the sweet into bitter, and the honey, the sweetness of truth and love, the loving unity of God's dear children will be no longer desired. Then comes the schism in individual consciousness, then the collective disturbance, finally the separation of the members of the body of Christian Scientists. In my experience in Christian Science, I have had no part in entertaining divisions—schisms. I have fought and struggled for unity in my own mentality.

I would not admit for a moment the belief that there was any one opposing me. Every one must bar the door of his thought to the suggestion that man is mortal, or he has given the enemy entrance, and who can eject the foe, once he has proved incapable of keeping

his house guarded? The human footsteps, which lead up to the "wholly spiritual" consciousness (*Christian Science Sentinel*, vol. xi., p. 390) cannot be taken by any one without a struggle to adhere to Principle. But the "rugged way," and the retracing one's steps,—“unwinding one's snarls” (*Science and Health*, p. 240), and learning that divine Love *alone* saves, is the only way to gain the heights of holiness and our immortal birth-right. “Though I give my body to be burned, and have not love, it profiteth me nothing.” Love is compassionate, sees a brother's need and supplies it, pities another's inability to demonstrate love, and raises a fallen brother.

Oh! my dear child, how I long to pour into your heart the love that overflows mine. But, alas, you must suffer as I have, to gain this divine love, which would do for another, at the sacrifice of personal ease, personal sacrifice of self,—anything to help to break the mesmerism which holds another in the belief that evil and matter are real. The hour is near. The time is short. We must have on a wedding garment. The wedding garment is divine love for God and man.

No one can prove error unreal in this hour, nor make a demonstration of Christian Science, who does not detect the claim of malicious animal magnetism as it works through physical personalities. I find that all who have failed to handle error in this age are victims of the tyrannous master, so-called mortal mind, and are in a most helpless mental condition. How glad I would be if Mr. G. . . would ask me to help him. Twenty-six years ago, I healed him of the claim of consumption which has never returned. His present claim is something else. He has repeatedly expressed to others his dislike of me. I have heard this

for years and have endeavored to make this error unreal, and know that the claim of malicious animal magnetism could not make me see him as other than God's perfect man, and my brother. This has helped to give *me* perfect health and happiness, success in Truth, and a peace and divine love which are heaven on earth.

I have never seen the By-Laws of your church to which you refer. I do not know the conditions there, so I do not know where the trouble is, if any, but I know that it is right to keep the church open. I have always felt that dear M . . . was divinely guided in closing the church until the members had had time to recover from the terrible shock. Each was sent to his tent to commune alone with God, for a time. It was the testing time with that church, and when they came together, poor lambs, they needed the love of all, the pitiful patience with each other's weakness. They needed more of the Mind of Christ with which to handle the evil one which would separate the flock. I never have said, or thought that which was reported to you. I have said of all the church work everywhere when there was bitterness or indifference, that envy and jealousy were at work, and so they are.

You can readily detect the influence of Christ and the opposite influence of the carnally minded or agents for malicious animal magnetism. I shall send you my pamphlet this week on M. A. M. I trust that you will all be guided by our beloved Leader and dear M. . . and will handle the claim of evil. I am too busy destroying the evil claim with love and truth, to take up more questions at present. I send you deepest love. Write me when you can. Love must fulfil Her law in you.

Lovingly ever,

AUGUSTA E. STETSON.

## CHAPTER XVI

### LETTERS TO THE PRESS

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Because I will publish the name of the Lord: ascribe ye greatness unto our God.—Deuteronomy xxxii., 1, 3.

Progress, legitimate to the human race, pours the healing balm of Truth and Love into every wound. It reassures us that no Reign of Terror or rule of error will again unite Church and State, or re-enact, through the civil arm of government, the horrors of religious persecution.

*No and Yes*, p. 44.

THE NEW YORK SUN

CHRISTIAN SCIENCE<sup>1</sup>

IT IS PROCLAIMED TO BE THE HEALING TAUGHT BY JESUS  
OF NAZARETH

February 25, 1887.

*To the Editor of The Sun:—*

After reading your article in *The Sun* of February 21st, in which the writer associates the name of the Rev. Mary Baker Eddy, the President of the Massachusetts Metaphysical College of Boston, with Mrs. Plunkett, permit me to state the following: Mrs. Eddy is the author of the work, *Science and Health with Key to the Scriptures*, and is the Discoverer and Founder of Christian Science Mind-healing. Mrs.

<sup>1</sup> First article ever printed on the subject of Christian Science in the press of New York City.

Plunkett's teachings and writings are entirely different and are based on a *material* premise the opposite of Mrs. Eddy's *spiritual* foundation. Mrs. Plunkett is not a follower of Christian Science as taught by Mrs. Eddy. We have only to say in reply, that it is very evident that the writer of said article is totally ignorant of the subject which he attempts to discuss, and, as he calls for information, I will, as a representative of Mrs. Eddy, endeavor to enlighten him upon some points.

Christian Science, in its pure and sublime forcefulness, is the Christ-healing, as taught and demonstrated eighteen hundred years ago by Jesus of Nazareth, whom the world rejected, persecuted, and crucified.

To this question, "For which of those [my good] works do ye stone me?" they replied: "For a good work we stone thee not; but . . . because that thou . . . makest thyself God" (John x., 32, 33). Jesus healed through the power of the Word, and said: "I speak not of myself: but the Father that dwelleth in me, He doeth the works" (John xiv., 10). His disciples did the same—healed the sick in the name of Christ, Truth.

In Jesus' day there were those who cast out evil through the power of mortal will, mesmerism, hypnotism, and Beelzebub, the prince of the powers of darkness. "Many will say . . . in that day, Lord, Lord, have we not . . . cast out devils? and in thy name done many wonderful works?" Then shall he say unto them, "I never knew you: depart from me" (Matt. vii., 22, 23).

In Jesus' age few recognized that he was the Christ, and, when Peter declared, "Thou art the Christ, the Son of the living God," the Master said: "Flesh and

blood hath not revealed it unto thee" (Matt. xvi., 16, 17). Mortal man does not discern the things of Spirit. Sacred history has recorded the unwillingness of mortals in every age to accept the leadership of the God-directed or the Christ-inspired. Moses contended against Pharoah and his hosts, and each and every one, from Abraham to Jesus, who has heard the voice of God commanding him to lead the people, has been opposed and denied. The humble Nazarene, who endeavored to show the way to Life eternal, and teach man his God-given birthright, dominion over all things, who healed the sick, raised the dead, and gave the hand of compassionate forgiveness to the penitent sinner was reviled and persecuted, and, at last, heard the cry, "Crucify him!" "We will not have this man to reign over us."

His followers of this nineteenth century, at his *second* coming, meet with the same denunciations that the early disciples encountered. History repeats itself, and, to-day, the world of matter worshipers refuses to listen to the voice of Truth, as the Leader of Christian Science repeats to mankind, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John iv., 23).

Through the teaching of Christian Science man learns his oneness with the Father, and the omnipotence of divine Mind. Christian Science is the mightiest Christianizing power since the days when Jesus proclaimed the fact that God is All and there is none beside Him. Thousands are endeavoring to live up to its high and holy requirements, as enjoined by the noble Christian woman, Mary Baker G. Eddy, who, amid bitter persecution and fierce opposition,



has, for twenty-five years, labored to bring the world to a knowledge of Truth as it was taught and demonstrated by Jesus the Christ.

Mesmerism, mind-cure, spiritualism, hypnotism, theosophy, faith without understanding, scholastic theology, and materia medica have arisen to hush her voice, but Truth is mighty, and, to-day, the prophetic visions of the Christ-inspired reveal the signs of the times. They know that a battle, greater and more destructive than was fought at Waterloo or Gettysburg, is raging in mortal mind, and that the war between Truth and error is inevitable. Sin, sickness, and death must and shall go down before the Christ, Life, Love, and Truth.

The world has given itself to the study of all that the carnal mind holds as power, even, as the writer says, to "lessons learned from witches." After having so thoroughly investigated the carnal mind, in its various phenomena, and proved that its wages is death, would it not be well to turn and acquaint one's self with God, whom to know aright is Life eternal? The writer says, "it is a fascinating subject for the incomplete activities of femininity."

It has proved a most fascinating study for thousands of the most intelligent men and women from all the churches, and they are "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [them] from the love of God, which is in Christ Jesus our Lord" (Rom. viii., 38, 39). If the writer of that article would sit at the feet of this God-inspired woman, he would learn that through Christ's Christianity — Christian Science—

the world is to be set free from its bondage to sin and death.

Let all know that Christian Science is not faith-cure, as the writer affirms, nor is it any of the theories which he claims to have investigated, but it is the Science of Christ, or Truth, which heals the sick as well as the sinful. We beg to remind him of the words of Gamaliel: "If this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts v., 38, 39).

T. A. J.\*

NEW YORK HERALD

May 10, 1899.

*To the Editor of the Herald:—*

An article appears in your morning issue headed "Another death due to Christian Science," in which the physician declares that the life of the patient might have been saved by an operation, had he been called earlier. It is a strong assertion for any one to make in the face of the many failures which have occurred under surgery. While there has been an occasional failure to heal similar cases among Christian Science practitioners, these failures have been due to their limited understanding of spiritual law and its application to the mental condition of the patient. The healing being mental, opposing thought and environment have much to do with preventing or retarding recovery.

The principle of mathematics is not responsible for the schoolboy's failure to prove his rule; neither

\*The article was signed with the initials of my *nom de plume* which I used for the press at that time.

is divine metaphysics, which is yet in its infancy as a demonstrable science, responsible for the failure of its students. Even Jesus, the great Metaphysician, who healed all manner of diseases through his understanding of the power of the Christ-mind, was unable to do "many mighty works there [in Nazareth] because of their unbelief." In many Churches of Christ, Scientist, may be found well-authenticated cases of the cure of tumors, without the aid of surgery, which physicians have pronounced incurable.

The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science Mind-healing, has graduated thousands of students from the Massachusetts Metaphysical College in Boston, who are successful practitioners. Surely every one should be permitted to exercise his individual right to choose the method of physical relief which he prefers, be it allopathy, homeopathy, or Christian Science.

AUGUSTA E. STETSON.

NEW YORK HERALD

January 25, 1900.

*To the Editor of the Herald:—*

Will the Editor of the *Herald* permit a brief reply to some misstatements in the published account of the sermon by Rev. Dr. Anderson, which may be due to the misapprehension of the reporter. A very false impression is given of Christian Science in the article as it appears in your morning issue. We are living in a progressive age, if that is what Dr. Anderson means by "peculiar age"—and it is true that "all Christians must be rooted and grounded in the truth of God, not to become confused by the *isms* of to-day."

It behooves us to know whereof we speak before

we give judgment in a case, and Christian Science differs so radically from spiritualism, pantheism, and so-called faith-cure, that it would not be feasible for one who had ever read carefully and thoughtfully *Science and Health with Key to the Scriptures*, by Mary Baker G. Eddy, to name these widely differing beliefs together.

Mrs. Eddy expressly states her position on these points on page five of *Science and Health*. If Dr. Anderson had caught the metaphysical definition of *spiritual* man made in God's "image and likeness," and of mortal, carnal man, the Adam man in which all die, he would not have been confused. Mrs. Eddy says:

No analogy exists between the vague hypotheses of agnosticism, pantheism, theosophy, spiritualism, . . . and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science. . . .

The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent (*Science and Health*, pp. 110, 111).

The healing to-day is the same as in the days of the Apostles, and is done through the same Christ, who says "Lo, I am with you alway, even unto the end of the world." Instead of "striking at God, and blotting out the truths of reason," as Dr. Anderson affirms, Christian Science exalts God, making Him the living energy, the source of all intelligence.

Mrs. Eddy says again, page 331, "God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else."

Mrs. Eddy does not deny the existence of matter, as a *claim*, but that which is subject to decay and death, she declares, can never belong to the "real and eternal." The breaking of this claim, the destruction of the false belief is the only "healing," and, in this sense, it is perfectly true that there is no "forgiveness of sin" except "in the destruction of sin and the spiritual understanding that casts out evil as unreal" (*Science and Health*, p. 497).

To one who believes in the power of mind over matter, as does Dr. Anderson, it seems anomalous that he should overlook the effect of accumulated belief in the results of poisons, which must inevitably touch either infants or animals, unless antidoted by the knowledge through which Jesus did his mighty works, namely, that there is no power opposed to God except in mortal belief. This belief can be, and to-day is changed, under the action of the Christ-mind. This knowledge annuls all seeming power in mesmerism, hypnotism, or in the human will,—and the same signs, of which Jesus told his disciples "shall follow them that believe." Every statement can be finally, scientifically proved by the Christian Scientist who obeys the law of Spirit, and emulates the life of Christ Jesus. Christian Science exalts the Christ, and carries out his Word, in the extremest literalness of its meaning. He is our Way-shower in all things.

AUGUSTA E. STETSON.

THE NEW YORK SUN

February 2, 1900.

*To the Editor of The Sun:—*

In your issue of January 29th appeared the report of a lecture by Dr. W. S. Crowe, which was delivered in the Church of the Eternal Hope in West 81st Street. We recognize the kindly spirit manifested by this distinguished gentleman towards a large body of people, which is demonstrating primitive Christian healing, as taught by Christ Jesus. We quote his closing remarks, "My mind is open, and my heart is open, and I want to know everything that Scientists can teach me." Therefore, as one who has thoroughly investigated and demonstrated, for nearly sixteen years, the rules of Christian Science, as taught by the Discoverer and Founder of Christian Science and author of its text-book, *Science and Health with Key to the Scriptures*, I cheerfully accede to his request and will endeavor to correct his misapprehension of the subject.

The Massachusetts Metaphysical College in Boston was chartered in 1881, under the Seal of the Commonwealth. From this college has been graduated a large number of Christian Science teachers and practitioners. The birthplace of Christian Science was Lynn, Massachusetts. "Mental Science," if, by that, is meant the so-called mental science on a *material* basis, has nothing in common with Christian Science, which properly defined is the Science or understanding of Christ, Truth. Christian Scientists strive for the Mind which was in Christ Jesus. It is the power of this Mind which heals the sick, and reforms the sinner. Christian Scientists are not teaching the power of a "human soul." They acknowledge but one Soul,

which is God, and spiritual man as the reflection of Soul or God. No resemblance exists between Christian Science and theosophy.

The term Christian Science was given to this system of divine Mind-healing by Mrs. Eddy. The first edition of the text-book, *Science and Health with Key to the Scriptures*, was published by her in 1875. We agree with Dr. Crowe that the "human mind has struggled" in all ages to solve the problem of being. Paul, who was a Roman citizen, learned from Truth, through the teaching and demonstrations of Jesus of Nazareth, to distinguish the difference between the carnal mind and its effects, and the spiritual mind, and its healing and restoring influence: "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii., 6). Humanity throughout the centuries has been repeating Pilate's question, "What is Truth?" Christian Science upholds Truth as divine Mind, intelligence, the one omnipotent, omnipresent, and omniscient God, whose potency, when understood, can be demonstrated.

Philosophers have been unable to give any demonstrable rules by which man may rise superior to the ills and limitations of his temporal existence. It remained for one whose spiritual vision could grasp the things of God and show them to man. This, Mrs. Eddy, the great Leader of the Christian Science movement, has done. To the doctor's question, "Is mind a real thing and matter an appearance," I reply, that—as understood in Christian Science, Mind is God, the Supreme Being, therefore, to Christian Scientists, Mind is real and eternal; and matter is the manifestation of a false mentality, known in Christian Science as the "mortal or carnal mind." "For as in Adam

[mortal mind] all die, even so in Christ shall all be made alive" (1 Cor. xv., 22). Dr. Crowe is avowedly a seeker for Truth, and when the mind is open and the heart is open and one "desires to know everything that is to be found in Christ," the invisible presence will quietly lead, and the voice of the Master will again be heard, "Ye shall know the truth, and the truth shall make you free."

AUGUSTA E. STETSON, C.S.D.

#### THE EVANGELIST

February 12, 1900.

*To the Editor of The Evangelist:—*

In *The Evangelist* of February 8th, appears an article entitled "Christian Science, Its Strength and Its Weakness," by the Rev. Chauncey W. Goodrich, Pastor of St. Cloud Presbyterian Church, Orange, New Jersey. He handles the subject in a most delicate, courteous and unprejudiced manner. Heretofore, Christian Science has not found among the clergy many who could discern so clearly and declare so justly the results produced by the practice of its tenets.

Mr. Goodrich's appreciation of its effects on character, as seen in its adherents, is shown in two points which he makes. First, he observes a "certain quietness and serenity of spirit, not common to members of other churches;" second, that they possess an "exceptionally vivid consciousness of the Divine," showing that he is in touch with the great Truth that unites all who love Christ. "As in water face answereth to face, so the heart of man to man" (Prov. xxvii., 19).

It is gladdening to the heart of a pioneer Christian



Scientist who has labored unceasingly and prayerfully to awaken mankind to the healing power of the Christ-mind as it was revealed to the Leader of this great movement, Mary Baker Eddy, at length to find some, who, like Mr. Goodrich, through communion with the one God and Father of us all, have been moved by the great spiritual thought-force, which is leavening this age. But it is the *human* mind-power, which Mr. Goodrich accepts, and not the *divine* Mind.

He has failed to grasp the fundamental truth in Christian Science, that man is made in God's image and likeness, and has "dominion . . . over all the earth." This certainly includes man's body. Mr. Goodrich's illustrations of the effect of mind over matter, are most convincing, so far as they reach, but they stop short of Christ Jesus' commission to his disciples, to "Go ye into all the world, and preach the gospel," "Heal the sick, . . . raise the dead, cast out devils," and of his command "Be ye therefore perfect, even as your Father which is in heaven is perfect." He mistakes the Christian Scientist's understanding of God.

We *do* believe in a personal God, if by that is meant an individual Supreme Being or Principle, Mind, Spirit, Soul; but corporeality involves, of necessity, finity and limitation. According to the ordinary use of the word personal, how can one conceive an omnipotent, omniscient, and omnipresent personality? "God is a Spirit," Jesus said, "No man hath seen God at any time," and when Philip asked, "Show us the Father," he answered, "Have I [my spiritual individuality] been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

God is the creative Principle, the universal Father, who must be worshiped in spirit and in truth. Christian Scientists pray without ceasing to "Our Father which art in heaven," and in the words of their Leader and Teacher, Mrs. Eddy, "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" (*Manual of The Mother Church*, Art. viii., Sect. 4.) In the healing of the sick, and the reformation of the sinner, they have the evidence that "thy Father which seeth in secret Himself shall reward thee openly."

Christian Scientists do not deny that there is a carnal, sinning sense, which, until it is destroyed by Truth and Love, produces discord and death. Had not Paul awakened from this illusion, when he declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and "To be carnally minded is death; but to be spiritually minded is life and peace"? Christian Scientists admit the claim, as they do that of a dream, whose conditions disappear on awaking. Paul said, "Awake thou that sleepest." Christian Science is awaking humanity from the Adam-dream of life in matter in which all die, to the understanding of life in Christ in which all are made alive.

Only to mortal sense is this mortal or matter body real. In every particular, it is unlike the divine image and likeness. It is a distorted counterfeit of the perfect model. Christian Scientists hold more firmly than any other body of Christians that God never is in, nor of matter—Soul is never in body—the limitless is never confined in the limited—that life never is

subject to discord, decay, and death, and that the creator cannot be confined in that which He creates but is *reflected* by *spiritual* man. Thus Christian Science refutes every claim of pantheism.

But one point remains to be noted in Mr. Goodrich's article, and that is in the closing paragraph, which refers to the Discoverer and Founder of this movement, the Rev. Mary Baker Eddy. The revelations of divine Love have always been conveyed to the world seemingly through human personalities. From Moses to the present time, in every epoch, these personalities have been questioned, as claiming prerogatives not supported by proof. This last Revelator, Mrs. Eddy, has met more resistance in human thought than any other, for she tells of the *second* coming of Christ into consciousness, which the carnal mind opposes. Her teachings obeyed, shatter the sense of limitation in every phase, point to the source of all supply, and break every yoke. She is the great iconoclast of this age, crushing every idol, so that here and now the possibility of Christ manifest in the flesh may appear in physical harmony, and in the fruits of the Spirit.

The true Christian Scientist has no anxious care for the future. He knows that his God, creative Principle, will supply every need. Therefore, God can demand his time, his strength, his affections, and his wealth—all these he gives without fear, knowing that his supply is inexhaustible when he understands his Father, claims his birthright, and demonstrates Truth and Love. This is the result of Mrs. Eddy's revelation to the world through *Science and Health with Key to the Scriptures*. Until one finds this "Key," and with it opens the door of spiritual understanding, and obeys the law of Truth and Love—Spirit—many things will

not be intelligible. The new tongue must be learned, the new-old rules of Christian living must grow familiar. We are no longer bound by human logic, but are working out our salvation with the aid of divine metaphysics, or the Mind of Christ.

The Christ-healing has always, in a greater or lesser degree, penetrated the world's thought. Moses and Elijah used it, Jesus demonstrated it, and passed it on to his disciples, declaring "Greater works than these shall he do."

But men lost sight of the rule of Christian living, which made possible the healing. To-day, Mrs. Eddy tells the world that the Science, by which Jesus' "mighty works" were done, is a divine Principle, that can be demonstrated, in a degree, *now*. Christ said that he had many things to say, when the world could bear them.

They are now being uttered, and their power is shown in the quietness and confidence which Mr. Goodrich sees in the faces of Christian Scientists. Living in the spirit of the Ninety-first Psalm brings to us what he calls the "exceptionally vivid consciousness of the Divine." Every Christian Scientist will thank Mr. Goodrich for his gracious recognition of the Truth that he acknowledges has been brought to the world through Mrs. Eddy.

If, in this century, the Science of being, with its application to all manner of disease, has appeared to one, who, through willing obedience to the example and teachings of the Nazarene Prophet, and through unceasing toil and prayer, communion with the Father, and study of His Word, has had revealed to her the Principle of Jesus' unsurpassed mental ability to open the prison doors to those who are bound by sin, sickness,

and death—if she has found many weary pilgrims, sighing for the rest that Jesus promised, and has led them to the fountain of living waters, is she not worthy of the gratitude and love which Christian hearts delight to bestow? She will be judged by the following tenets<sup>1</sup> which she has given to her Church, and to which the body of Christian Scientists subscribe.

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure (*Science and Health*, p. 497).

AUGUSTA E. STETSON, C.S.D.

<sup>1</sup>The original tenets which concluded this article have been replaced by their latest revision contained in the 1910 edition of *Science and Health*.

NEW YORK HERALD

## "CHRISTIAN SCIENCE" AS A TITLE

March 10, 1900.

*To the Editor of the Herald:—*

For the benefit of your readers, and to correct the misapprehension that exists concerning the title "Christian Science" which is so often called "Faith-cure" or "Faith-healing," I beg the privilege of stating the difference between these titles. Those who call themselves "Faith-healers," believe God to be cognizant of both good and evil, sickness and health,—that He sees and knows all that exists in this *material* universe, and that, when appealed to for relief from physical or mental suffering, He hears the petition, and answers according to His good pleasure. They believe in the reality of matter, that matter sees, hears, and feels—in other words, they believe the testimony of the physical senses, and that God is the originator and controller of both life and death, spirit and flesh, mind and matter.

Christian Scientists believe in a supreme creative intelligence or Mind,—the great causation—who is Life, Truth, and Love. All that is created by God—divine Mind—must express life, truth, and love throughout His creation. Like cause, like effect. Darkness does not proceed from the sun, the source of light, nor does evil emanate from good, neither can death result from Life. The "Faith-healers" do not understand the power inherent in the one Mind that is cognizant only of good, consequently, they cannot work as do Christian Scientists, from a demonstrable Principle.

Let Mary Baker Eddy, the Discoverer and Founder

of Christian Science, speak from her book, *Unity of Good*, page 31:

According to Christian Science, the *first* idolatrous claim of sin is, that matter exists; the *second*, that matter is substance; the *third*, that matter has intelligence; and the *fourth*, that matter, being so endowed, produces life and death.

Again, on page 36:

This whole subject is met and solved by Christian Science according to Scripture. Thus we see that Spirit is Truth and eternal reality; that matter is the opposite of Spirit,—referred to in the New Testament as the flesh at war with Spirit; hence, that matter is erroneous, transitory, unreal.

A further proof of this is the demonstration, according to Christian Science, that by the reduction and the rejection of the claims of matter (instead of acquiescence therein) man is improved physically, mentally, morally, spiritually.

Thus we assert that Christian Science healing is based upon a demonstrable Principle, which is the power of the Mind which was in Christ Jesus, who healed all manner of diseases. We adhere firmly to the title given us by our Leader, "Christian Science."

AUGUSTA E. STETSON, C.S.D.

THE BUFFALO EXPRESS

March 20, 1900.

*To the Editor of The Buffalo Express:—*

J . . . M . . . asks in the *Morning Mail* column of your paper, March 15th, "What is the substratum of Truth on which 'Christian Science' rests?" As its

name implies, it is the "knowledge of the Christ-mind." One of Mrs. Eddy's definitions of the title is terse and to the point: "Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil" (*Science and Health* p. 293). The substratum on which Christian Science rests is Principle—God—the only causation; and what it manifests is God in relation to His universe, especially as regards man, His highest idea, made in His image and likeness. To bring out this likeness, God's man, and to destroy the false concept, mortal mind, is the work of Christian Science.

One fundamental point is that every effect has a mental cause. If you contemplate the real man as God created him, with dominion, spiritual sense begins to operate, the spiritual mental is quickened and the effect is holiness, health, life. If you look at the mortal, or as St. Paul calls him, the "carnal" man, you find mortal thought at work, and the effect is sin, sickness, and death.

Christian Science discerns clearly between the two, and is willing to be judged by its fruits. There is not a proposition it makes that cannot be, and has not been, logically proved by its practitioners and their patients, and, when scientifically demonstrated by conforming to the law of God, and possession of the Mind of Christ, sin and disease are destroyed.

The life of the true Christian Scientist is *modelled* by the "Sermon on the Mount" and *lived* in the consciousness of the Ninety-first Psalm.

The carnal or fleshly mind is *destroyed* by the action of the divine Mind, which is the only intelligence. The carnal mind belongs only to the dream of life in matter. As the dreamer awakes and begins to seize his



God-given dominion he brings out the Christ on the flesh, and discords disappear. They are only seeming effects of a false belief, which has been aptly likened to an evil dream from which one awakes. Were we fully awake we should be aware that there never were two, the human and divine consciousness, but one only, a perfect man and a perfect body—the manifestation of God—and that man is in deed and in truth God's man in His image and likeness.

AUGUSTA E. STETSON.

BROOKLYN DAILY EAGLE, February 2, 1901

*To the Editor of the Brooklyn Daily Eagle:—*

In an article written by "Mul," published in your issue of January 30th, I notice an allusion made to my acquaintance with the Rev. Mary Baker Eddy, "that doubtless she is as familiar with her home life, and character as any one." I am very glad of the opportunity to inform the readers of your valuable paper, that I have been closely associated with Mrs. Eddy as her student, and as an active worker in the Cause of Christian Science, for nearly seventeen years. During this time, I have known all the members of her household, and have been constantly in communication with her and with her family.

A year before I studied Christian Science with Mrs. Eddy, I was invited to listen to a parlor talk, given by her. The hostess, who invited me to meet her, remarked that she was a most intelligent and cultured woman, and a consecrated follower of Christ Jesus. After having listened to her for an hour I had no doubt of this, for never had I heard such words fall from human lips, nor ever felt such spiritual up-

lifting from any speaker. I was partially awakened to the Truth she voiced, that God is the loving Father and Mother of the universe, including man, and that divine Mind governs all.

I there caught a glimpse of the power of the Christ-mind, and its application to sin and sickness, the power which Jesus utilized, and which he taught to his disciples. I questioned, "Shall I investigate this Christ-mind healing and ascertain if it has a demonstrable Principle?" I desired to understand the possibilities of man governed by God, and to grasp the spiritual interpretation of the Bible as taught in her text-book, *Science and Health with Key to the Scriptures*. I felt confident that the one to whom the Truth, contained in that wonderful book, had been revealed, must have been inspired by God, therefore I desired her to elucidate its philosophy. About this time Mrs. Eddy invited me to one of her classes, which invitation I accepted.

A course of twelve lessons in the Massachusetts Metaphysical College awakened in me a spiritual sense, which enabled me to behold on every page of the Bible a luminous lesson of God's allness, and man's relation to a loving Father and Mother who is an ever-present Principle or intelligence, and that an understanding of God's law never fails to deliver humanity from the bondage of sin and suffering.

I then put away false theories and time-honored undemonstrable dogmas, and began, through the teaching and example of Mrs. Eddy, to follow the Master and strive to worship the Father in spirit and in truth. Since then she has been constantly and untiringly inciting me to higher spiritual attainments, by her holy walk and consecrated life. I recall the

infinite patience and tender, forbearing love with which she met the many demands of my inexperience. How she continually encouraged and quickened my immature efforts to prove the promise of the Christ, "He that believeth on me, the works that I do shall he do also."

During every trial of my faith and understanding, in every hour of need for higher spiritual light to illumine the way, she has been a faithful Leader, Teacher, and Mother. This same watchful care is exercised by her towards all her students, and even those who have turned away from her teachings, and refused to walk with her in the straight and narrow way which leads to health, happiness, and holiness, recognize and admit the faithful, devoted sincerity of her Christly character. It was only at the urgent request of her loving followers that she consented to the use of the endearing title of "Mother." She is, indeed, our Mother in Israel. Her meek and unselfish life speaks in purity of thought, in nobility of purpose, in spiritual inspiration and spiritual activity, in loyalty to God, and in literal adherence to the teachings and commands of Jesus the Christ.

Great liberality is one of her marked characteristics. Her unswerving devotion to the good of all mankind, and her wise leadership of the great movement of which she is the Founder engross her entire time and attention, and thousands are arising to call her blessed. She has unflinchingly held aloft, in a material age, the standard of Christian Science, and, with invincible courage, she has defended it against malice, scorn, envy, ignorance, and misrepresentation. She has penetrated the mystery of existence, has found a solution to the Science of being, and, within

the "Holy of Holies," has received the inspired message of divine Love, and has given it to a waiting world. The fleeting centuries will cherish her in highest reverence and gratitude, as the earth, through the ministry of this woman, Mary Baker Eddy, is made to bud and blossom as the rose.

The beauty of Spirit expressed in her countenance, the deep soulful eyes which at one moment flash with the merriment of a happy girl, and the next seem to penetrate beyond the visible and behold things unseen, her graceful, courtly movements, all remind her students that she is a notable example of how to grow young,—or, in more scientific parlance, she is a notable example of the life-giving, energizing power of a spiritual life.

AUGUSTA E. STETSON, C.S.D.

THE NEW YORK WORLD, May 28, 1904

#### WHAT MRS. STETSON THINKS OF CLUB LIFE

Mrs. Augusta E. Stetson, through whose energetic efforts one million two hundred and fifty thousand dollars were collected with which to build the new First Christian Science Church, of this city, says of Mrs. Eddy's new By-Law and the reasons for it:

Most of the evils in modern life, including divorce, intemperance, gambling, lack of chastity, indifference to church attendance and to religious ties are the direct result of the weakening of the home influence.

The men and women who are attached to their home life, who find in their own dwellings the highest joys, and seek them each evening in preference to any other place, are almost invariably temperate and

moral, and are ready to do their part toward the up-building of society, and to devote sufficient time to religious activities to enable them to appreciate the spiritual riches which are offered in the teachings of Christianity.

Secret societies, clubs, and associations, while generally harmless in themselves, and often very beneficial in their effects along certain lines, tend to draw people from the home and religious interests, and the effect of this tendency is plainly seen in the lamentable increase in divorce, and the breaking of family ties, where society and club life demands are most noticeable.

To counteract the inclination of modern social activities in fashionable circles, something more than a mere exposure of the evils under which the nation suffers, or than sermons and exhortations, is required. Christian Scientists believe that the answer to the need of the day, to the demands for a better home life must be found in a practical application of Christianity. To apply it we have built up a church which stands to us as the highest expression of the teachings of Christ Jesus, and the Word of God as given in the Bible. In that church we find a need for every philanthropy, and every variety of helpful activity. In it we have use for all the spiritual mental powers of each member to help make normal the life of mankind.

Jesus understood that, only by living in the consciousness of our real natures, only as children of God, can man be saved from sin, sickness, and death, and all the strife and suffering they bring. His disciples needed no club or society life, save their association with one another and with all who loved and served

God, and who labored to establish the kingdom of Christ on earth. We have found that, in following his instructions, we have not time for anything save the work at hand, the peace, health, and comfort of home life, and the ministrations of those in our homes and among our relatives and friends who help us with love and affection.

We recognize the place the lodges have filled in the world, and the great benefactions they have brought to those in need. Many Christian Scientists have belonged to, and still retain membership in lodges and societies that are very dear to them, but, in our church, there are so many demands for healing the sick, helping the needy, and reforming the sinner: in our homes so great a wealth of love, that they have found it impossible to keep the same active interest in these organizations which they had, before they came to an understanding of Christian Science. It is a proof of the wisdom of our beloved Leader and Teacher, Mrs. Eddy, that she has seen the futility of mere oral protest, and has asked the members of The Mother Church to devote themselves entirely to the work the church has in hand, and to those home interests which are most important. She has requested her followers to do the work of the Master, who bids us "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

That the portion of the people of the world (who have not yet seen the perfect application of Christ's Christianity to all human needs and problems) should seek in social and benevolent societies that measure of love and peace, which even a fragmentary application of Christ's teaching brings, is both natural, and in many ways beneficial to the world. That *we* should do so, after understanding, as we have, the truth that

there is one God, one Mind, one invisible Church, would be manifestly unwise. We are manifestations of infinite Life, and we must seek our joys in the *divine* Love, and our *work* in the methods which Christ used.

#### WE BELIEVE IN RECREATION

We believe in recreation and enjoyment more than those not of our faith can understand. Art, literature, and the beauty of the natural world, social meetings with good people, charity and good fellowship, are all very valuable to us. But our Leader has established a Church at the demand of Truth. We have perceived, and are engaged in, the greatest work the ages ever gave to humanity. It is a very little thing that our members should abstain from club and lodge life as a rule, and devote themselves to the work at hand. This makes a protest, the only weighty argument possible against the neglect of the *spiritual* life, which divorce and other present-day evils indicate.

No Christian Scientist, who is really what he professes to be, and understands the matter, has any disposition to question the wisdom of Mrs. Eddy's ruling, and all will gladly conform to it. For some time, the workers have felt that they should devote themselves entirely to the active healing of sin and disease in which the disciples of Jesus found their greatest joy and glory. The recent By-Law has come as a confirmation of what was already in our thought. It is the law of God applied to an evil in American life, and its universal observance would do more to diminish domestic unhappiness than legislation, social decrees, or any method yet proposed by social reformers.

AUGUSTA E. STETSON.

NEW YORK JOURNAL

A LETTER FROM MRS. STETSON

July 1, 1904.

*To the Editor of the Evening Journal:—*

Several instances have occurred of late in which my name has been mentioned in the press as the "logical successor of Mrs. Eddy," and as the "leader of the Christian Scientists in New York City." I have repeatedly published denials of similiar statements in the New York press, and now beg space in your columns *again* to emphasize my statement that I am not the "leader of the Christian Scientists in New York City."

I am but *one* of many students of the Rev. Mary Baker G. Eddy in this city, who has been graduated under her personal instruction from the Massachusetts Metaphysical College, of which she is still the president, and who has been sent out by her to preach the gospel of peace on earth and good will to men, to heal the sick according to her metaphysical method, as demonstrated by Christ, and to reform the sinner.

Every Christian Scientist acknowledges the wisdom and spiritual perception of our Leader and Teacher, the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

Any suggestion or question of a successor to Mrs. Eddy, as the Leader of the Christian Science movement, is one that could not be entertained nor considered by any loyal Christian Scientist. Mrs. Eddy is, and ever will be, the only Leader of the Christian Science movement. There is no question among loyal Christian Scientists as to her continuing to lead them on to the demonstration of eternal Life, through faith in God and



the understanding of the law of the spirit of Life in Christ Jesus which sets us free from the law of sin and death.

She is, as ever, constantly and actively engaged in working for the Cause of Christ, and in leading humanity to worship God in spirit and in truth. She is demonstrating the truth of her own teachings, as found by her in the Bible, and given to the world in her great work, *Science and Health with Key to the Scriptures*.

Sincerely yours,

AUGUSTA E. STETSON.

NEW YORK HERALD, November 2, 1909

*To the Editor of the New York Herald:—*

The reports that I am resisting the authority of the Board of Directors of The Mother Church, and that I expect to secede and form an independent church, are false. I have not said to any one, any of the things attributed to me in the papers. On October 16, 1909, I notified the Directors of The Mother Church that I would comply strictly with their orders, and therefore would neither teach classes in Christian Science nor convene nor attend my Students' Association.\* I leave all judgment to God, the righteous Judge. On the same day, I notified the Trustees of First Church of Christ, Scientist, New York City, that I had so advised the authorities of The Mother Church. I also requested the secretary of my Students' Association to notify its members, whom I had taught

\* I submitted to constituted authority, confident that I was right, and willing to wait on Truth to vindicate me.

in past years, that there would be no meeting of my students this year.

I shall never secede from Christian Science, and no student of mine, with my approval, will ever withdraw from Christian Science or disobey the constituted authorities of our denomination. I was never more devoted to the Cause of Christian Science to which I have consecrated my life for twenty-five years. I was never more grateful, loving, and obedient to my revered Leader, Mary Baker Eddy, Discoverer and Founder of Christian Science and the forever Leader of all true Christian Scientists.

I have labored for over twenty-three years to build and strengthen First Church of Christ, Scientist, New York City. I have seen it spring from nothing to what it now is. It is for others to say what part I had in its growth. From what I have learned of its members by my labors in developing this church, and in teaching Christian Science to them, I am sure that this church and my students everywhere will always be found holding the banner of Christian Science aloft most valiantly and fearlessly, when the enemies of Christian Science are most aggressive.

AUGUSTA E. STETSON.

NEW YORK AMERICAN, November 8, 1909

MRS. STETSON PROTESTS HER LOYALTY AND INNOCENCE

IN LONG STATEMENTS SHE DENIES ALL CHARGES<sup>\*</sup>

*To the Editor of the New York American:—*

In a New York newspaper this morning, November 7th, I read the following headlines: "Mrs. Stetson's

<sup>\*</sup> Self-defence against mental malpractice is scientific.

Followers Defy Mother Church." I wish to state here most emphatically that I do not defy The Mother Church, nor the constituted authorities of The Mother Church (the Christian Science Board of Directors), neither do my followers, who are loyal Christian Scientists—loyal to God, loyal to their beloved Leader, Mrs. Eddy, and to the teachings of Christian Science, as found in *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, the Discoverer and Founder of Christian Science.

Upon examination of the witnesses, my students, who had appeared in Boston before the Board of Directors, and whom our Trustees were told to investigate "without fear or favor," these witnesses showed a clear understanding of Christian Science and true Christian Science practice. In justice to these practitioners, after a thorough and impartial examination of all the witnesses "without fear or favor," the Committee of Inquiry, appointed by the Board of Trustees of First Church of Christ, Scientist, of New York City, rendered the verdict of "Not guilty." In doing this, they were acting within their own jurisdiction, and not in any spirit of defiance of the Directors of The Mother Church.

Christian Scientists, to-day, are confronting the so-called claims of hypnotism, mesmerism, occultism, witchcraft, and the combined forces of so-called evil, which Christian Science proves to be powerless when met with the right understanding of Truth.

I was a member of the Board of Trustees that had to pass upon my teaching and practice of Christian Science. I voluntarily relinquished the right of being present during the inquiry.

I never requested nor desired the persons conducting

the inquiry to stand for me against the authorities of The Mother Church. On the contrary, I said to them, when I appeared before them, that I depended alone upon God and my beloved Leader, Mary Baker Eddy, and that they should simply suspend judgment until they had heard all the evidence.

During the inquiry, I notified the Directors of The Mother Church that I would comply strictly with their orders, and I advised the New York Committee of Inquiry, that I had done this. I have fully complied with the orders of the Directors of The Mother Church.

During this period there were repeated publications of false reports to the effect that I was resisting the constituted authorities of The Mother Church; also that I was influencing others to do so, particularly the authorities of First Church of Christ, Scientist, New York City. Therefore I gave out a public announcement that these reports were false; furthermore, that I never was more loyal to my beloved Leader, Mrs. Eddy, or to Christian Science, and that no student of mine would ever separate himself from Christian Science with my approval.

In answer to the statements in a "diary," I can only say: I never saw its contents, and the reports of statements contained therein are absolutely so involved, and so filled with misrepresentations and reversal of Truth, as to be incomprehensible. The only answer is an emphatic denial. I will briefly review what happened at the time and place cited on July 31, 1909.

On my return from Boston, we had the practitioners' meeting as usual; first, the reading of the Bible Lesson, at the conclusion of which, as was our custom, we discussed the problems pertaining to our Christian

Science work. At this time, I intimated to the practitioners the possibility of their being called upon by the Board of Directors of The Mother Church to explain what they understood by malpractice. At the same time, I in no way either told or intimated to them that I had been in Boston or that I expected to go. We then discussed at length how we handled malpractice, also the difference between that and the true practice of self-protection, or defence against malicious animal magnetism, evil thoughts and their effect on the human body; furthermore, what is implied by "personal control."

I found all but three or four clear in their understanding. Among those who were confused was Mr. . . . , and I was surprised to find that he seemingly could not grasp the metaphysical point that there exists a difference between mental malpractice and self-defence, and he questioned the use of names in self-protection.

I will give as an illustration what I understand the difference to be between mental malpractice and "Indispensable defence" or self-protection (*Science and Health*, pp. 451, 452).

If I felt sure that I was being attacked either ignorantly or maliciously by any person, I should fill my thought with the qualities of God, Truth, and Love, which alone render one invincible to the entrance of evil in any form—fear, doubt, envy, malice, jealousy, revenge, and whatever proceeds from the so-called carnal mind. From this fortress of defence, I should speak to the person, addressing him by name, and should declare God's omnipotence and ever-presence, and that there is no other power nor presence.

In other words, I should come to him reflecting

Truth and Love, and should declare that he is God's image and likeness, a spiritual being, perfect and immortal. I should then speak to the error, which might be operating through the human mind, for which he has been an avenue. I should endeavor to see him as our Leader writes on page 476 of *Science and Health*, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

Then I should declare that so-called malicious animal magnetism in all its phases and forms was powerless to work through his human personality using him as an avenue to injure me or any one, or to hinder the progress of Christian Science. This could only bless the corporeal man, and is doing unto others what we would be willing to have others do unto us. It would heal the sick by casting out the evil thoughts which produce mental and physical disease. It is the superiority of spiritual power over material sense, and is not malpractice.

Mental malpractice is the influence of one so-called mortal mind over another, and may be either innocent, ignorant, or malicious.

Innocent malpractice: A mother is often an innocent malpractitioner upon her child. With her own thought filled with the fear of disease or accident, apprehensive of danger for her little one, she produces these impressions upon the child's mind, to be afterwards manifested on the body in the form of disease or discord.

Ignorant mental malpractice is constantly in operation among those who are ignorant of the power of thought, and who exercise their human wills to obtain that which they desire.

Malicious mental malpractice is any thought entertained or expressed with intent to govern erroneously or injure another.

True Christian Scientists, admitting but one Mind, striving to have no other mind but the Mind of Christ, to have one God and to love their neighbor as themselves, can only bless all upon whom their thoughts rest.

AUGUSTA E. STETSON.

THE NEW YORK SUN, November 16, 1909<sup>1</sup>

*To the Editor of The Sun:—*

Our beloved Leader, Mary Baker Eddy, has requested us all to unite with those in our church who are supporting The Mother Church Directors. To-day I have received a copy of her letter addressed to the Trustees of the church.

For twenty-five years I have gladly obeyed her leading in every question. I have always found that by doing this I drew nearer to God. My students know that I have taught them to do likewise, without questioning her wisdom; therefore, they do not now need any word from me in addition to what our beloved Leader has said to guide them at this hour. They will know that it is right for them to unite with those who supported The Mother Church Directors in the judgment rendered against me. I have been obeying that judgment, and I shall continue to do so. I shall furthermore obey my Leader by uniting with those who felt that it was right to condemn me in their testimony. Her letter induced me for a moment

<sup>1</sup> Special despatch from Boston, Mass., to *The (New York) Sun*.

to believe that I *might* have been wrong where I was confident that I was *absolutely right*.

For twenty-five years I have watched and prayed for guidance and strength in correcting every error revealed to me by God and by my Leader, or by any of my brethren.

AUGUSTA E. STETSON.

This letter was written the evening preceding the last day of my "trial" before the Directors. I was asked by them why I said, "I *may* have been wrong." "Why did you not say you *were* wrong?" I replied: that I could not say I was wrong while my convictions were so strong that I was *absolutely right*. I was now confident that this was a test of my faith and understanding through which I was obliged to pass in my emergence from material organization and separation from all who were not ready to follow me in the absolute, as I was following my Leader.

Had I resisted this forcible ejection from material organization it would have been my "destruction." Later, through persecution, unparalleled in the history of these latter days, this was all revealed to me. My reward for my defense of absolute Christian Science has been health, a peace that passeth understanding and a consciousness of present immortality which gives me the sweet assurance of eternal Life, and a spiritual love which heals the sick, reforms the sinner and enables me to say to all opponents of good, "Father, forgive them; for they know not" that they are forcing the soldiers of Christ to rise to the zenith of demonstration of divine love for God and man.



NEW YORK DAILY TRIBUNE, November 19, 1909

MRS. STETSON STATES POSITION AFTER HEARING OF  
ACTION OF MOTHER CHURCH DIRECTORS AT BOSTON

*To the Editor of the Tribune:—*

I have not received any notice direct from the Board of Directors of The Mother Church, but I have seen the newspaper notice given out by the Christian Science Publication Committee for New York State, that my name has been dropped from the rolls of The Mother Church.

No student of mine, with my approval, will separate himself from The Mother Church, or from Christian Science.

As for myself, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord," and Mary Baker Eddy, my beloved Leader.

AUGUSTA E. STETSON.

NEW YORK AMERICAN, January 21, 1910

MRS. STETSON DECLARES: NO NEW CHURCH PLANNED  
DEPOSED LEADER INSISTS SHE HAS BEEN ALWAYS LOV-  
INGLY LOYAL TO MRS. EDDY

*To the Editor of the American:—*

Will you kindly permit me to correct a statement which appeared in this morning's *American*, that "Mrs. Stetson is to start another church." I have no

such intention, nor has such a step ever occurred to me. No body of my students has convened in my home for any such purpose, nor elsewhere to my knowledge. I have never heard a student suggest another church. We are grateful to our God for having enabled us to build a church for the Cause of Christian Science and as a tribute of love and gratitude to our beloved Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science and the author of its text-book, *Science and Health with Key to the Scriptures*. This dear church is built on the rock of spiritual understanding, Christ, Truth, and Love. It is now passing through an experience which will unite, in the bonds of spiritual love, all who are willing to suffer with Christ that they may reign with him.

It is only when my loyalty to my revered Leader, Mary Baker Eddy, to The Mother Church and to the Cause of Christian Science is questioned, that I protest and ask to be heard. It must be apparent to all thinkers that history is repeating itself in this mental conflict. I declared my steadfast allegiance to Christ, to my beloved Leader, Mrs. Eddy, and to the Cause of Christian Science, twenty-five years ago, and though my path has been beset by constant opposition at every step of my progress from the human to the divine consciousness, I have never wavered in my faith in God nor in my loving loyalty to His highest manifestation of Truth in this age, Mary Baker Eddy.

With each test of my trust in my heavenly Father's guiding hand and protecting love, I have risen to grasp more firmly the sword of the Spirit—the invincible Word of God. Love must fulfil Her law. I am invulnerable to the suggestion that I can ever be

separated from the love of God which is in Christ Jesus our Lord and in my revered Leader, Mrs. Eddy. I am abiding in "the secret place of the most High," the impregnable fortress of Love. From this vantage ground I am contemplating the church triumphant, where consciousness is "wholly spiritual" (*Christian Science Sentinel*, vol. xi., p. 390).

Our Leader says in her message to our church, "Spirit is infinite; therefore *Spirit is all*;" and in *Science and Health*, page 495, "God will heal the sick through man, whenever man is governed by God." This spiritual consciousness is the Mind which was in Christ Jesus, to which all true Christian Scientists aspire. The cross has no terror for those who discern a world governed by God, in which is no sorrow, sin, nor death. Love must finally assert Her supremacy—for Love is God and man is His image and likeness—spiritual and immortal.

AUGUSTA E. STETSON.

NEW YORK HERALD, April 4, 1910<sup>2</sup>

*To the Editor of the Herald:—*

The constant attacks that have been made upon my interpretation of the teaching of the Christian Science text-book, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, and the recent false charges and misrepresentation of my words and work, move me to ask space in your columns again to declare my position as a teacher and demonstrator of divine metaphysics, which is Christian Science.

For nearly twenty-four years I have taught in this

<sup>2</sup> This article appeared only in part.

city and proved the Principle of Christian Science, that the power of the "mind . . . which was also in Christ Jesus" is as effectual to-day, in the healing of sickness and of sin, as it was over nineteen hundred years ago, when demonstrated by Christ Jesus and his students. I have followed the teachings of the text-book, as well as the personal instruction of my beloved Leader, Mary Baker Eddy, in declaring for the absolute Science of Christianity, that God, or good, is the only creator, eternal Life, Truth, and Love—that God created man in His own image and likeness and gave him "dominion . . . over all the earth."

Therefore, I have unceasingly proclaimed man's oneness with God and his eternal existence in Mind. In my teachings I have endeavored to awaken, in my students, faith in eternal Life, or Mind, the Principle of all real being, and to differentiate between the so-called "mortal man" and the immortal man, or child of God. Paul states: "In Adam [mortal thought, belief of life, substance, and intelligence in matter] all die," but that "in Christ shall all be made alive." Also, "To be carnally minded is death; but to be spiritually minded is life and peace."

We are taught in divine metaphysics, or Christian Science, that we must choose whom we will serve, the Christ-mind or the carnal mind, because Mind governs the body and produces all phenomena. I have chosen my eternal birthright, the Mind of Christ, which casts out evil and heals the sick—but, as in the days of yore, Truth meets with opposition from error, and "The evil in human nature foams at the touch of good" (*Message for 1901*, p. 45).

I shall continue to defend my spiritual understanding

of the supremacy and omnipotence of divine Mind over sickness, sin, and death.

In this battle of Truth over error, or Mind over matter, "Standeth God within the shadow, keeping watch above His own." The spiritually minded are grasping the grand realities of being, and, through their willingness to "suffer" with Christ that they may "also reign with him," the kingdom of heaven is established in the hearts of the followers of Christ.

Among the many false charges and reversals of the statements made by me, I notice this: that I have gathered my students together with a view of organizing a "schism." I have never called my students to me for any purpose such as has been imputed to me. I have always regretted a separation or schism whenever it occurred in a church, and have unflinchingly stood for unity in the bonds of love, among the brethren. I do not need to build *another* church. I have already prepared an edifice, a resting-place, where weary, storm-tossed, suffering mortals may find refuge from the discords of material existence. There humanity will learn, through the Holy Bible, and through *Science and Health with Key to the Scriptures*, by Mrs. Eddy, the Discoverer and Founder of Christian Science, the way to eternal Life. Therefore, I have no intention of changing my fixed purpose, which is to abide in spiritual consciousness, the understanding of the allness of Spirit. The law of Love must be fulfilled. Christian Scientists must be made perfect in divine Love—Love which will finally free them from all the qualities of the so-called carnal mind, within and without, and will reveal the immortal man and the universe of eternal Life, Truth, and Love.

AUGUSTA E. STETSON..

THE NEW YORK TIMES, November 16, 1910

MRS. STETSON DENIES LEADERSHIP PLOT

WON'T BUILD ANOTHER CHURCH, BUT GO RIGHT ON TRYING  
TO BE CHRISTLIKE—"DENUNCIATION" READY FOR HER

Mrs. Augusta E. Stetson, the deposed leader of the First Church of Christ, Scientist, who, as told in yesterday's *Times*, is alleged to be extending her influence throughout the Christian Science Church with a view to succeeding Mrs. Mary Baker G. Eddy, on the death of the aged Founder of the sect, sent to *The Times* yesterday this letter denying the latest allegations against her:

*To the Editor of The New York Times:—*

Repeated denials by me of false and malicious reports should make it unnecessary for me again to refute the charge that I am in any least particular working against the Cause of Christian Science, established by my beloved and revered Leader, Mary Baker Eddy. However, the article which appears in your columns to-day, November 15th, affords me an opportunity again to declare publicly my unswerving allegiance to the great Leader of Christian Science, Mrs. Eddy, my unfaltering adherence to her teachings as set forth in our text-book, *Science and Health with Key to the Scriptures*, and my implicit respect for and obedience to the rules and regulations of her Church as contained in the *Manual of The Mother Church*, nor will my students who are loyal to Principle and to Mrs. Eddy and her teachings ever be found working in opposition to anything she has directed or may hereafter direct.

It is now nearly two years since our Leader, Mrs. Eddy, said in the *Christian Science Journal*, volume xxvi., page 696: "When my dear brethren in New York desire

to build higher . . . and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other.”

To this wholly spiritual work I am consecrated. I know that Christ's kingdom is not of this world. Our revered Leader says in *Science and Health*, page 192; “We are not Christian Scientists until we leave all for Christ.” True Christian Scientists everywhere are seeking the “city which hath foundations,” and are gaining glorious glimpses of the consciousness that reveals the spiritual fact, which our Leader, Mrs. Eddy, expresses in these words: “Spirit is infinite; therefore *Spirit is all*.” In this wholly spiritual building, stationary stillness, and the reflection of divine Love and Truth are indispensable to the attainment of spiritual power over sin, disease, and death.

You have been erroneously informed in regard to my having been in Wilmington. I have not been away from my home for many weeks. I find my time fully employed in striving to possess that “mind . . . which was also in Christ Jesus,” in healing the sick and teaching humanity to utilize the power and presence of our heavenly Father, divine Truth, Life, and Love, which demonstrate the infinite capacities of man when governed by God.

To my knowledge none of my students have assembled to consider the question of the proposed meeting of the members of the church, nor have I heard anything from them relating to your statement that “they intend to take action.” Instead of this they are striving to fulfil the law of love and establish the true brotherhood of man, “in which one mind is not at war with another” (*Science and Health*, p. 276). “For God hath not given us the spirit of fear; but of power, and

of love, and of a sound mind" (2 Tim. i., 7), and its correlative from *Science and Health*, page 183: "Obedience to Truth gives man power and strength."

The oft-repeated statement that I am to "supplant or succeed Mrs. Eddy as the head of the entire cult" I have repeatedly and emphatically denied. Christian Science teaches that life is eternal, man is immortal, and that no one can take the individual place of another. In reply to a clergyman who had said that "Christian Science will be improved in its teaching and authorship after Mrs. Eddy is gone," Mrs. Eddy says, in her *Message for 1901*, under the sub-caption "Questionable Metaphysics,"

I am sorry for my critic, who reckons hopefully on the death of an individual who loves God and man; such foreseeing is not foreknowing, and exhibits a startling ignorance of Christian Science. . . . for Life is the Principle of Christian Science and of its results. . . . Christ came not to bring death but life into the world.

I adhere steadfastly to this teaching. Therefore I repeat: each individual has his and her place in the body of Christ. No one can take the individual place of another.

I trust I shall not again be obliged to refute the erroneous statement that I contemplate erecting another *material* church edifice. That has been fully and finally demonstrated.

AUGUSTA E. STETSON.

THE NEW YORK SUN, December 27, 1910

MRS. STETSON'S PATH OF DUTY

Mrs. Stetson gave to *The Sun* yesterday the first complete statement of her attitude that she has made since her ex-



communication over a year ago. In this she sets forth fully her belief in the adequacy of a full understanding of Truth to triumph over "the carnal mind," and she says that the battle between Truth and the unreal is inevitable. She also includes this significant statement:

Great demands have been made upon me by a large body of students and by Christian Scientists in every walk of life. These demands have forced me to gain a higher understanding of the Science of Mind. This has uncovered to me the subtler claims of the workings of the carnal mind, or malicious animal magnetism. While I see this as a false claim, I wrestle with it and through the power of the Christ-consciousness make it unreal. I know, by spiritual intuition, when I am attacked by malicious mental malpractice in its efforts to destroy my usefulness, to intimidate or discourage me. My defense is in the sword of the Spirit, the Word of God; the declaration that God is the only power and the only presence; that divine Love fills all space; that there is no power or presence opposed to God, nor to man, who reflects Him. Evil in all its forms is powerless to overcome good and must disappear and leave the field to Love, who fills all space. This is the mental defense of a Christian Scientist and is not malpractice.

In making the full statement of her position, taken since her excommunication, Mrs. Stetson took occasion to enter a formal denial of certain published statements which credited her with aiming at leadership over the Christian Science Church. In a letter addressed to the editors of several newspapers, other than *The Sun*, which printed these reports, Mrs. Stetson said:

None of my "students and close friends" ever heard me say that I "aim at leadership in the Christian

Science organization." I have never said it, nor do I aspire to any such position; neither have I said that I am "further advanced in divine metaphysics than any other." I aim only to be a worthy representative and practical demonstrator of the teachings of Christian Science as discovered and founded by our revered Leader, Mary Baker Eddy—to follow Christ as she enjoins—to love God supremely and my neighbor as myself.

I know of no efforts being made to reorganize the Christian Science Church, and the first intimation I have had of this statement comes through your columns.

I cannot be responsible for the words, opinions, and desires of the many in this city and elsewhere who have become my would-be defenders and avowed friends, but I solemnly protest against the affirmation that I am engaging in any effort to interfere with the Christian Science organization or with the Directors of The Mother Church. I stand for loyal allegiance to my forever Leader, Mary Baker Eddy, strict adherence to her teachings as found in *Science and Health* and her other writings, including the *Manual of The Mother Church*. I stand for unfaltering faith in my God-given ability to interpret and demonstrate, step by step in the line of spiritual unfoldment, the truth of Christian Science. This is my inalienable right which God grants and defends.

I am sure that you will appreciate my position in this hour of religious controversy and will manfully stand for truth and justice. May I beg that in future you will ascertain whether statements made to you are true?

It must be evident to the twentieth century thinker

that this is the dawn of a new era, where the Christ-mind is becoming the standard of man.

In regard to spiritual ascendancy and supremacy, let me quote from an article by Mrs. Eddy entitled "The Way of Wisdom," published in the *Christian Science Sentinel* of January 16, 1909, before I had resigned from my church and while I was a member of its Board of Trustees:

When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

I shall continue to follow in this line of light.

The following is the statement of her position which she prepared last April and which she has never published in "this crisis in the warfare between Truth and error," and which Mrs. Stetson gave yesterday to a *Sun* reporter at her home, 7 West Ninety-sixth Street:

Christian Science teaches that there is but one Mind—one God; therefore "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468). The great creative Principle is Spirit, Mind, intelligence. Man is God's idea or child,

made in the image and likeness of his creator, God. There is but one God, one creator, and one man—which is the universe or manifestation of God, or God and His Christ, eternal Life, Love, and Truth. Individual man is a member of the body of Christ. There is but one primal cause—one Mind; therefore man is a mental being, emanating from God, the source of all life. Man reflects Mind as the ray reflects the sun. All the rays proceed from the sun and compose the sun. Thus we see in divine metaphysics that man cannot be separated from God. He cannot be detached from his source, neither can God be deprived of His ideas or thoughts. This is absolute Christian Science as taught in our text-book, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, our revered and beloved Leader.

We have Scriptural authority for this creation in the first chapter of Genesis, where we read that "God created man in His own image, in the image of God created He him. . . . And God saw everything that He had made, and, behold, it was very good." And God gave man dominion over all the earth. I stand immovable in this conviction, unflinchingly defending my true consciousness, my spiritual selfhood. I admit, as *real*, but one power, one presence—omnipotent, omniscient, and omnipresent Mind, and I declare my oneness with this great and only source of being—our Father-Mother God. The opposite, so-called mortal mind, or Adam, is not the real man, but is the mortal mind which is always opposed to the Christ-mind; one is truth, the other is error—a false mentality which expresses itself in a material embodiment and manifests sin, sickness, and death. These two opposing mental forces have always been antagonistic.

The great master Metaphysician, Jesus the Christ, gained a sublime victory over the material senses, the world, the flesh, and evil. He is our example. Our Leader, Mrs. Eddy, discovered and founded Christian Science through her apprehension of the superiority of Spirit over matter, or the divine consciousness over the material senses. She learned through a highly developed spiritual sense and by constant communion with God and study of His Word how Jesus performed his mighty works of healing the sick and destroying sin. She is following the example of Christ and has established this great religious truth in the hearts of those who have spiritual discernment to comprehend it. Progress is the law of the infinite. As Truth urges Her claim upon mortals She meets resistance from the carnal mind. Only the dauntlessly brave who have enlisted in this warfare dare to encounter the hostility of the relentless foe to Christ—the carnal mind. The battle is on for the supremacy of immortal Mind over the mortal, material senses. I have no fear for the result. Truth is always the victor. My opponents declare that my teaching is erroneous because it conflicts with *their* interpretation of *Science and Health*, from their standpoint, which is that they are mortal now, but in the hereafter they will gain immortality. I declare that "Now are we the sons of God;" that now is man a divine emanation of Spirit, and in the words of Jesus, "He that believeth on me hath everlasting life." This understanding will destroy the belief in a power opposed to God—called mortal mind.

Thought is force. It must be obvious to the twentieth century thinker that man's real consciousness, which proceeds from God, must carry with it the *power* of God, with which He endowed man. This is the

truth of being and must be demonstrated by humanity either here or hereafter. Paul says: "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii., 6).

To be a follower of Christ, a true Christian Scientist, demands not alone profession, but *demonstration*. Many are called who enlist in this race for immortality, but because of the *price* which Truth requires (the sacrifice of personal self, self-will, personal ambition, and the belief of life and intelligence in matter) few continue to press onward to the goal. Many fall by the wayside through lack of moral courage, others through lack of comprehension of the deep things of God, and many because of self-love, self-will, and desire for worldly popularity.

They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.\*

The true Christian Scientist sings with the spirit and with the understanding, "In the cross of Christ I glory," because the cross is illumined by the presence of the invisible Christ. The cup my Father has given me to drink has within it no redundant drop. "[LOVE'S] rod and [LOVE'S] staff they comfort me" (*Science and Health*, p. 578).

St. Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v., 22, 23). This I have proved amid the most terrible experiences which any

\* Lowell.

one was ever compelled to endure. I have never for a moment, during twenty-five years, wavered in my allegiance to my Leader and Teacher, Mrs. Eddy. I have never doubted her wisdom, nor permitted a criticism of her words or works. I have always been profoundly grateful for her unselfed love for humanity and for me. I have deeply appreciated her gentle guidance and her stern, loving rebuke; her forbearing patience and her watchful care of my feeble efforts to follow Christ and to demonstrate the power and presence of Truth and Love. I would be an ingrate should I fail to appreciate all I have received from my beloved Leader. Could she, for twenty-five years, have walked with a faithful, obedient student, and forsake such in the crucial hour, when that student was standing for the spiritual reality which Mrs. Eddy teaches?

I believe I am demonstrating the spiritual law, or power of omnipotent Love against opposing forces in the realm of mortal mind. I believe I am obedient to the law of divine Mind, because I have demonstrated the power of the Christ-mind over nearly every disease to which flesh is heir. During twenty-four years in this city, as a demonstrator of the power of divine Mind, I have risen above seemingly insurmountable obstacles in building a church edifice, and in building characters on the rock of spiritual understanding of the allness of God, and the nothingness of a suppositional power opposed to God—called mortal mind or evil. I have proved the Principle of being in perfect physical health, a perfectly harmonious environment, and calm peace which is inexpressible—a trust in ever-present, omnipotent Love, which must be unity with the source of my being. I have not yet attained to the *heights* of spiritual power, but I have gained sufficient to meet this hour.

There is a problem before the world that has never been solved. The Bible has been a sealed book. Mrs. Eddy has opened this seal and given to the world the "Key" to the hidden treasures of the Word of God and man's unity with his Maker. She has unmasked the forces of so-called evil which compose the carnal mind, namely, belief of life in matter, which is sin, fear, malice, hatred, revenge, envy, hypocrisy, etc., which have deceived the whole world. With the power of the Word of God (our spiritual consciousness) we are freeing ourselves and humanity from these false forces, and are teaching the Truth which sets free from sin, sickness, and death. The human contest is for spiritual dominion which God has given to the Christ-man. The materially minded do not comprehend spiritual facts. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii., 14).

One would not expect a pupil in addition to comprehend the terms used in algebra, so in Christian Science only those who strive manfully keep abreast with Truth, but these are one with God, therefore are a majority.

To-day it is a question of ecclesiastical control or despotism, official domination of *material* sense, as opposed to individual understanding and *spiritual* sense.

In my teaching and practice I am closely following the text-book of Christian Science, as I have done for twenty-five years. This book is continually unfolding to me the wonders hidden from the foundation of the world in the law of God, but now made manifest in the *operation* of that law or Mind-force to those who can discern it, who work for it and utilize it, in gaining their



freedom from the bondage of sin, sickness, and death. Only the works will prove whether it is I or the Directors of The Mother Church who understand this law sufficiently to demonstrate it.

There is no evidence, as yet, that the Directors are the demonstrators of the teachings of *Science and Health* in the signs which follow—the healing of the sick, the reforming of the sinner, and the abasement of material selfhood, or that their judgment of divine metaphysics or Christian Science is infallible. They have, up to this time, been good business men who have conducted the temporal affairs of the *material* organization in a thoroughly satisfactory manner. Now they are called upon to show their understanding of divine metaphysics and to judge me, one of Mrs. Eddy's oldest students, with whom she has walked in close association and with devoted love for twenty-five years. During those years I have given all my time to the study and demonstration of Christian Science, and thousands have been healed and have accepted Christianity, according to Christian Science, in that time. The Directors are acting in their capacity of "the highest ecclesiastical tribunal" of a *material* organization. Mrs. Eddy says in regard to organization:

Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off,—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy.

From careful observation and experience came my

clue to the uses and abuses of organization. Therefore, in accord with my special request, followed that noble, unprecedented action of the Christian Scientist Association connected with my College when dissolving that organization,—in forgiving enemies, returning good for evil, in following Jesus' command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I saw these fruits of Spirit, long-suffering and temperance, fulfil the law of Christ in righteousness. I also saw that Christianity has withstood less the temptation of popularity than of persecution (*Retrospection and Introspection*, p. 45).

Progress is the law of divine Mind, God. Those who are ready, rally to Truth's standard. They heed not the overturning and upheaval of false theories and erroneous material interpretations of Truth and Her laws. Mortals cannot arrest the onward march of divine Science, which seems, to human sense at the present hour, to be "on the scaffold;" nor can it terrify Her standard-bearers by threats and invectives. I cannot wrong my intelligence by accepting another's interpretation of the Bible and *Science and Health*, which interpretation is directly opposed to my understanding of my Leader's teachings.

I have solved many perplexing problems in this most material and active of cities and have proved the power of God over the claim of evil, of love over the claim of hate, malice, jealousy, etc.

Mrs. Eddy, herself, is above and beyond this mental battle which must be worked out by me as a metaphysical problem. I am like a mathematician who stands before the blackboard working out a rule. The audience is the world, interested only in the conclusion. I am not looking for my beloved Leader to spare me

humiliation or shorten the process by coming forward and showing me where I should add and where divide. I have had three classes of personal instruction by her, in the Massachusetts Metaphysical College, and during twenty-five years have received her personal instruction and frequent letters up to the 30th of August, 1909. If I have not attained sufficient spiritual understanding by years of watching, working, prayer, and demonstration, to meet this hour, I merit defeat. Jesus, alone with God met his test of the power of his Christ-consciousness over the material world. He was tempted with doubt as to his ability to conquer the malice of the world when he cried out, "My God, my God, why hast Thou forsaken me?"

While in Boston, under the greatest stress, for one moment I said, "I *may* have been wrong, but I thought I was *absolutely right*." Instantly I recognized that I was meeting doubt, which was immediately dispelled. I knew, that my teachings, and interpretations of *Science and Health* were, and had been, *absolutely* correct, and I could not be induced to admit that I was wrong, although excommunication would follow. I knew that my students and my church would have to meet the test of my excommunication, which would tax their faith and understanding. They had always been taught by me to love and obey our revered Leader, Mrs. Eddy, and to respect constituted authority.

Yet seeing all this before me, I stood unswervingly for my Christ-consciousness and for my beloved Leader, whose every word has been to me the voice of wisdom and Love. She has never, during this crisis in the warfare between Truth and error, condemned my teaching or practice. I am her loyal, loving, obedient student. If she considered my interpretation of her

teaching erroneous she would inform me. Until she does I shall defend my position, and from the vantage ground of divine Love I shall strive to make the claim of evil unreal and wait on God for the result. This battle is inevitable. Christ's kingdom must be established on earth.

He has sounded forth the trumpet that shall never  
call retreat;

He is sifting out the hearts of men before his  
judgment seat.<sup>1</sup>

The conflict will not cease until victory rests on the side of immutable Truth. Man is immortal. Mortal man is a myth, which will disappear when man awakes to the truth of his being—that he is not material, but spiritual, an emanation of divine Mind. For this mental Messiah I am contending.

AUGUSTA E. STETSON.

NEW YORK AMERICAN,<sup>2</sup> January 4, 1911

MRS. EDDY TO RISE, MRS. STETSON INSISTS:

I stand immovable on the rock of spiritual understanding, against the efforts of all who would hold, in the bondage of flesh and the grave, this God-impelled contestant for immortality, our revered Leader, Mary Baker Eddy, in her final demonstration of eternal Life. Referring to Jesus, Mrs. Eddy says:

Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mor-

<sup>1</sup> Julia Ward Howe

<sup>2</sup> This article appeared only in part.

<sup>3</sup> Mrs. Stetson's Defense of the Teachings of Mary Baker Eddy. She Persistently Contends for Immortality.

talities, and that spiritual law sustained him. The divine must overcome the human at every point. . . .

Truth and Life must seal the victory over error and death. . . .

The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being (*Science and Health*, pp. 43, 44).

If another would arise from the *thousands* who have been taught the Science of Christianity, the spiritual facts of being, and would defend the teaching of Mary Baker Eddy, and admit the possibility of her final demonstration, I would not be forced to the front to testify to my convictions that she will finally prove victor over death and the tomb,—the illusions of corporeal sense, which must vanish under the radium of Spirit—the light that reveals the nothingness of matter, the allness of Spirit, and the spiritual universe, including spiritual man.

Mrs. Eddy gained her understanding of the spiritual facts of being by her study of the Bible, from Genesis to Revelation. Many do not seem to be able to grasp the fact that she was God-inspired and God-anointed to reveal the deep things of God, and to interpret Jesus' teachings and demonstration. Many do not believe that the Christ-principle, which operated through the man Jesus, destroying the human and revealing the divine, has again appeared in woman, in fulfilment of the law of God, through whom Christ, at his second coming, again demonstrates his mighty power, in proof of the nothingness of flesh and of the allness of Spirit, thereby revealing the divine element or Christ-idea, as the real and ideal man.

Again is consciousness agitated as to the possibility or impossibility of a proof of eternal life, after *seeming*

death, a demonstration which was made two thousand years ago, by the Nazarene prophet, Jesus. For centuries, from the pulpit, this proof of the power of God to restore to man his dominion, eternal Life, has been endorsed. The clergy have encouraged the faith and hope of the people, by references in sermons, to the proof which Jesus gave of the victory of his Christ-mind over death and the tomb. They have oft repeated, to listening ears, the question of Paul, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi., 8.)

Has the gospel of immortality been preached for ages to those who were believers in the words and demonstrations of Jesus as their Way-shower, with the result that no faith has been inspired in the ability of man to follow Jesus in his demonstration of the Christ-mind over the human?

The inability of the unilluminated human mind to grasp divine metaphysics, and to discern man's oneness with God, Spirit, cannot prevent the verification of Scripture, "Unto them that look for him shall he appear the second time without sin [flesh] unto salvation" (Heb. ix., 28). Prophets and seers have been rejected throughout all time. The opposition to Jesus found expression in these words: "Can there any good thing come out of Nazareth?" (John i., 46.)

To all his efforts to convince them, they turned a deaf ear, until, finally, Jesus said, "If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go" (Luke xxii., 67, 68).

Ringling down through the ages, the voice of God has been heard: "Touch not Mine anointed, and do My prophets no harm" (1 Chron. xvi., 22). The materially minded did not then, nor do they now,

comprehend the mental Messiah, whose mighty power and immanence are again stirring the carnal mind to resistance amounting to frenzy. As they cried out in the days of the first demonstrator of Christ, so they cry to-day, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. viii., 29.)

Our God-anointed Leader, Mary Baker Eddy, says: "The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain" (*Science and Health*, p. 203). Again, on this subject, Mrs. Eddy speaks in unmistakable terms, arguing for the supremacy of immortal consciousness, and the manifestation of the spiritual man.

#### THERE IS NO DEATH

A SUPPOSITIONAL gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY.

(*Christian Science Sentinel*, vol. xii., p. 10.)

The desire of the true Christian Scientists is so to spiritualize thought, that they may behold man di-

vested of the flesh, and manifesting the sons of God, the expression of pure Mind or Spirit. The absolute unreality of matter, of sin, disease, and death was revealed by the Master's sublime triumph over all mortal mentality. Christian Scientists are pressing forward to the goal for the prize of immortality.

The second demonstrator of Truth, Mary Baker Eddy, will not leave the valley and shadow of death unconquered, nor fail in her sublime victory over the dream of life, truth, intelligence, and substance as existent in matter. She says in *Unity of Good*, page 46:

I do not deny, I maintain, the individuality and reality of man; but I do so on a divine Principle, not based on a human conception and birth. The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being.

True Christian Scientists are subordinating the fleshly perceptions to "the spiritual sense and source of being." They know that through spiritual sense alone can they reveal spiritual man.

I note, with deep appreciation, that the columns of the press of this city accord to me equal rights with man to express my Christian convictions. The hour has passed when the press and the pulpit order woman to the rear, or place her upon the rack for proclaiming the possibility of immortality, through demonstration over sin and death, and a repetition, through woman, of the demonstration of the Christ-mind.

The holy life and example and Christly teachings of this godly woman, Mary Baker Eddy, who followed the Master, in his demonstration, even to enter the valley and shadow of death, are incentives to her followers to



watch for her reappearance, lest coming quickly she find them sleeping.

AUGUSTA E. STETSON.

THE KANSAS CITY (MO.) STAR, March 24, 1911

*To the Editor of the Star:—*

I have noticed in your issue of January 27th, an article headed "Mrs. Stetson's Piety a Cloak. Her Talk of Mrs. Eddy's Resurrection Is Not Sincere."

I am not acquainted with the writer, Mr. J . . . H . . . W. . . . I know, however, that I am *absolutely sincere* and correct, according to Christian Science, in my convictions, and have positive and unquestionable proof that Mrs. Eddy has always commended my interpretation of Christian Science as taught by her, and my ability to handle the claim of evil, in all its phases, through the power of Truth and Love.

However strongly Mr. W. . . may advocate the impossibility of Mrs. Eddy making a final demonstration over the "last enemy," death, I shall continue to declare for the allness of Life, and the nothingness of death, according to her teachings. I know that if the teachings of *Science and Health* are true—and they are—there should be some Christian Scientists sufficiently spiritually advanced to comprehend the possibility of such a proof.

The writer goes on to say: "The campaign of publicity carried on by Mrs. Stetson to enforce her views upon the public and to impress them with the conviction that she is an exponent of the Christian Science doctrine, was again illustrated by her repeated assertion, published in the *Star*, that Mrs. Eddy would rise again."

I do not understand Mr. W. . . 's expression "rise again."

Our beloved Leader was a follower of Jesus the Christ, and should she not follow him through the experience which made *him* victor over the "last enemy," death? Can she as Teacher, Leader, and demonstrator of eternal man, avoid this experience? Christian Scientists to-day should be spiritually illumined and understand the possibility of this *final* demonstration of our Leader. There are many who hope, and others who trust, and believe that the power of the Christ-mind possessed by Mrs. Eddy will enable her to demonstrate, to the world, the power and presence of an endless life.

Again Mr. W. . . says: "In all of Mrs. Eddy's writings not one word appears to prove that she entertained the thought of rising from the dead, and students of her teachings have never been so taught."

Mrs. Eddy certainly never entertained for one moment the thought of "rising from the dead." She entertained only the thought of overcoming the belief of a claim called death, as the master Metaphysician, Jesus the Christ, overcame it. This can be proved by her own words.

For the students of Christian Science who have been taught by other teachers than Mrs. Eddy, I cannot answer; but I have had the privilege of three classes in the Massachusetts Metaphysical College, under her personal instruction; two years of personal association with her before she sent me to New York, and many visits to her during the twenty-four years in New York City, when I received much personal advice in my church work, and counsel on metaphysical points. I have received frequent letters from her during a corre-

spondence covering twenty-four years, and her final advice to me in a letter of August 30, 1909, is unmistakable, and will be fearlessly and faithfully obeyed. I am convinced that I am *absolutely* right in my position as to her inevitable demonstration of Truth and Love—her divine selfhood, over the mental phases of human belief, through which she is at present demonstrating, to dissolve the darkness of the “shadow” with the spiritual radium of eternal Life.

After denouncing me and misrepresenting my methods, Mr. W. . . states his opinion of me, which I grant him the right to entertain. There are hundreds of Christian Scientists, however, whose opinions differ from Mr. W. . .’s, and hundreds who do not judge me, because they have no personal knowledge of my teachings. There are those who prefer to judge my works of twenty-four years of public healing and teaching in my church, of which I am the spiritual head. They have acquainted themselves with my past demonstrations, and are awaiting a proof of my future work, which will decide whether my convictions, life, and teachings are consistent with the instructions of *Science and Health with Key to the Scriptures*, our textbook, by Mary Baker Eddy.

It is an interesting feature of my experience of mental development in this hour, that many have been moved to investigate divine metaphysics. *Science and Health* is in the hands of hundreds of non-Scientists because of this controversy.

The writer also charges me with courting publicity. I never appear before the public except when allegiance to my Leader, Mrs. Eddy, and my loyalty to the Cause of Christian Science are attacked. I would not be true to myself if, when I am misrepresented and false

statements are made against me, I did not defend my spiritual convictions of Christian Science. I must to mine "own self be true." I shall continue to stand, in the future as I have stood during the past twenty-six years, unfaltering in faithful faith, an inspired soldier of Christian Science. I shall teach and practise Christian Science as taught me by Mary Baker Eddy. I shall continue to demonstrate the spiritual animus of Christian Science—divine love for God and man. When Peter and John were commanded (by the rulers of Israel) not to speak at all, nor teach in the name of Jesus, they "answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv., 19, 20).

The "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910) has never been able to hush the voice of Mary Baker Eddy as she declared for God's omnipotence, omniscience, and omnipresence, expressed in spiritual man, and the spiritual universe, and the nothingness of the material so-called man and the material universe, and it will never succeed in hushing the voice of *any one* who follows Christ, the spiritual idea.

Mrs. Eddy teaches that man is spiritual, immortal, God's image and likeness, and this must be proved by those who possess the Mind of Christ, which alone destroys the beliefs and illusions that compose the so-called mortal man. It does not follow that because *one* believes in the reality of death and declares it impossible for the great Leader and Teacher of Christian Science, Mary Baker Eddy, to overcome the *claim* of death and the grave, that others must agree with

this unscientific statement. Christian Scientists are declaring for immortality, man's divine birthright, and are meeting the bitter opposition of the materially minded.

Mrs. Eddy says:

What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave (*Science and Health*, p. 570).

Mrs. Eddy also says in *Science and Health*:

Life is real, and death is the illusion (p. 428). . . . all is Life, and there is no death (p. 331). . . . all is Life, and death has no dominion (p. 347).

The universal belief in death is of no advantage. It cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, which comes in darkness and disappears with the light (p. 42).

To the spiritually minded, Mrs. Eddy never died, and they look to her to prove the light of spiritual understanding which will dispel all fleshly phenomena, including the grave. Christian Scientists refuse to believe that death is inevitable. They are gaining the Mind of Christ, the qualities of Spirit which annul the qualities of so-called mortal mind that produce death. They will patiently wait until Mrs. Eddy proves her words, "God is my life."

Jesus the Christ, in his demonstration over the false claim—death—laid down his material sense of life

that he might gain a wholly spiritual sense of eternal Life. He said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x., 17, 18).

Mrs. Eddy says: "The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science" (*Science and Health*, p. 42).

This power was not confined to Jesus. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Mrs. Eddy is following Christ in his demonstration over the grave. "This error Jesus met with divine Science and proved its nothingness" (*Science and Health*, p. 42). Mrs. Eddy will finally meet this condition of belief and prove her teachings—the nothingness of flesh and the allness of the spiritual idea. Thus we see that Jesus could not avoid a final demonstration over the claim of death. Mrs. Eddy followed Christ until her hour came for demonstrating over "the last enemy;" nor did she hesitate to lay down a material sense of life, that she might take it again and therefrom finally emerge into her wholly spiritual selfhood. Mrs. Eddy, referring to Jesus, said, "Let men think they had killed the body! Afterwards he would show it to them unchanged" (*Science and Health*, p. 42).

However much I may be denounced for my defense of this teaching of Mrs. Eddy, I must still continue to defend my spiritual understanding of true Christian Science that "Any material evidence of death is false, for it contradicts the spiritual facts of being" (*Science*

*and Health*, p. 584). I do not admit the reality of mortal mind and its matter embodiment, nor the evidence of the material senses called death. There is a wide mental gulf between the Christian Scientist who interprets *Science and Health spiritually*, and they, who, from a material concept, reverse the spiritual teaching of the text-book.

Nowhere in Mrs. Eddy's writings do we find her admitting that death is inevitable, but, that it must be overcome. The resurrection from a belief of life in matter to the understanding that there *is no death* goes on hourly. Truth and Love operate in human consciousness, and destroy all that is unlike God, revealing man as "image"—God's image, the embodied spiritual idea—spiritual man. Mrs. Eddy's definition of "Resurrection" emphasizes this: "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding" (*Science and Health*, p. 593).

Christian Scientists who are spiritually advanced do not deny Mrs. Eddy the spiritual power to follow Christ in his demonstration. They believe that she has already risen above the illusion of matter, as sentient substance, which is expressed in the phenomena of steel, iron, concrete, sod, and a grave.

In speaking of Jesus' resurrection, Mrs. Eddy says:

The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love (*Science and Health*, pp. 24, 25).

Truth and Love are as potent in this hour of spiritual

development as they were to deliver Christ Jesus. The unbelieving Thomases of to-day *later* will have to admit Mrs. Eddy's manifestation of Life over death. Christian Scientists will cheerfully and patiently wait until their Leader triumphs over the false belief of death and the grave. They will "occupy" till Christ manifests himself through woman, at his second and *permanent* appearance. Even then the doubting Thomases may not be able to perceive that it is the same *impersonal idea* which spoke through the seeming *personal* Teacher who taught them the nothingness of death. Mrs. Eddy had not then proved (to a full demonstration) the power of man when governed by God, for she had not passed through the experience called death. But eventually she will manifest herself to the spiritually minded. This will reassure and encourage them to follow her teachings and example to their own complete demonstration over the illusion called mortal mind and its material body.

In *Unity of Good*, by Mary Baker Eddy, we read: "Jesus accepted the one fact whereby alone the rule of Life can be demonstrated,—namely, that there is no death" (p. 55).

This is Mrs. Eddy's teaching, and nowhere in her writings does one word appear to prove that she entertained the thought that death is real, but throughout her works she emphasizes the fact that Jesus had to pass through every phase of belief, and prove the nothingness of all materiality. Students of her teachings have been enjoined to *overcome* sin, sickness, and death with the understanding and possession of the qualities of the Christ-mind.

We also read in *Unity of Good*, page 62: "In Science, Christ never died. In material sense Jesus died, and



lived. The fleshly Jesus seemed to die, though he did not." Understanding this, the Christian Scientist does not say, "Mrs. Eddy died;" "Mrs. Eddy is dead," or "Mrs. Eddy cannot reappear."

Again Mrs. Eddy says in *Unity of Good*, page 62:

The Truth or Life in divine Science—undisturbed by human error, sin, and death—saith forever, "I am the living God, and man is My idea, never in matter, nor resurrected from it." "Why seek ye the living among the dead? He is not here, but is risen." (Luke xxvi. 5, 6.) Mortal sense, confining itself to matter, is all that can be buried or resurrected.

Christian Scientists are not confining themselves to so-called matter. As God manifested Himself in the individualized Jesus, who, to material sense, seemed human, so will God again manifest Himself, through the spiritual individual Mary Baker Eddy, and will reveal the ideal woman. Material sense reverses the spiritual facts of being and fails to perceive the divine, the ideal man and woman—"the 'male and female' of God's creating" (*Science and Health*, p. 249), who can never be buried nor resurrected, but are always the expression of ever-present Life, Truth, and Love.

In *Unity of Good*, Mrs. Eddy says:

The so-called appearing, disappearing, and reappearing of ever-presence . . . is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not (p. 63).

Is it unchristian to believe there is no death? Not unless it be a sin to believe that God is Life and All-in-all (p. 37).

It is unchristian to believe in the transition called *material death*, since matter has no life, and such misbelief

must enthrone another power, an imaginary life, above the living and true God. . . .

Death has no quality of Life; and no divine fiat commands us to believe in aught which is unlike God, or to deny that He is Life eternal.

As soldiers of the cross we must be brave, and let Science declare the immortal status of man, and deny the evidence of the material senses, which testify that man dies.

As the image of God, or Life, man forever reflects and embodies Life, not death. The material senses testify falsely (pp. 38, 39).

To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved; but man in Science never dies (p. 40).

Mrs. Eddy was in Science and never died, as others who pass on. She laid down her human sense of life that she might prove, in God's time and way, that Christian Science did not fail her as she followed Christ in her *final* demonstration of her teachings.

Again I quote from *Unity of Good*, page 41: "Resurrection from the dead (that is, from the belief in death) must come to all sooner or later." It came to Jesus, and it has come to Mary Baker Eddy. Christ will appear victor over the grave the *second* time to all who look for his reappearing; the phenomena of death will disappear, and woman will have won an everlasting victory. Jesus understood the spiritual facts of being and made his demonstration. He tarried with his students until he had shown them "the power of an endless life," when he rose above all fleshly manifestation into his individual spiritual selfhood. Jesus had this advantage, he had but one material parent.

Mrs. Eddy was born of belief of material conception, which makes her demonstration out of the flesh a proof of Jesus' words, "Greater works than these shall he [ye] do." "Jesus' advent in the flesh partook partly of Mary's earthly condition," and this, Mrs. Eddy says, "accounts for his struggles in Gethsemane and on Calvary" (*Science and Health*, p. 30).

Jesus came forth from the rock-ribbed tomb and triumphed over the illusion of death. Mrs. Eddy has come forth from the tomb, and has entered upon the phenomenon of the grave, which in these latter days expresses the subtlest belief of mortal mind, the so-called material law of substance-matter—concrete, steel, and iron; but God "hath broken the gates of brass, and cut the bars of iron in sunder" (Psalm cvii., 16).

Mrs. Eddy refers to "The trenchant Truth that cuts its way through iron and sod" (*Christian Science Sentinel*, vol. vi., p. 739). And also, "God's law is in three words, 'I am All;' and this perfect law is ever present to rebuke any claim of another law" (*No and Yes*, p. 30). Therefore, the mortal sense must be met and destroyed, and the immortal idea must finally assert itself and appear in manifestation of glorified womanhood.

Mr. W. . . says it is "sacrilegious" for me to associate Mrs. Eddy with Jesus, "our sinless Saviour."

The opposers of Jesus in his day did not consider him sinless. They called him a hypnotist and mesmerist—they said, "He casteth out devils through Beelzebub." They would not believe his words nor his works. Their dense material sense saw only the human of the Master and could not discern his Christ selfhood. Failing to behold the ideal man, they ques-

tioned the human, and asked, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (John vi., 42), and "Can there any good thing come out of Nazareth?"

They failed to perceive the spiritual idea, and saw only *their carnal thoughts* externalized. This concept they threw over "the best man that ever trod the globe," says our Leader (*Science and Health*, p. 52). They questioned him from their *material* concept, and could not understand his divine utterances. They asked, "Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go" (Luke xxii., 67).

He suffered from the envy, revenge, and malice of "the enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910), and gave himself into the hands of his enemies, that he might gain a final victory over the qualities of the carnal mind—infuriated at his Christ-mind or divine consciousness. It is twenty centuries since this good man was deemed worthy of death.

Jesus' words and works have rung down the centuries. In this day there are those who profit by the lack of faith of Jesus' disciples. Their faith is *faithful*. They will not forsake the Leader, Teacher, and demonstrator of Christian Science, Mary Baker Eddy, but will declare for her divinity as the reflection of omnipotent Truth and Love, which is able to dispel not only the "shadow of death," but the "shadow" of the grave, and prove the *second* time that man is spiritual—God's perfect image and likeness.

Mr. W. . . states that I was expelled from The Mother Church and from the local church in New York.

It was on account of the above teachings, and my declarations that I am immortal *now* (though I have not yet overcome all the beliefs of the human mind), and my method of handling so-called malicious animal magnetism, that I was dropped from membership in the material organization of The Mother Church. Malicious animal magnetism (so-called) means in Christian Science the qualities of the carnal mind, expressed in fear, malice, envy, jealousy, revenge, hatred, lust, hypocrisy, etc., which only the power of the Christ-mind or spiritual sense can destroy.

I was not dropped from my own church. I resigned from the *material* organization. A large majority of my students residing in New York City and throughout the country, and many church members, including eight out of nine former Trustees, interpret, as I do, the teachings of Mrs. Eddy and publicly exonerated me.

The following resolution will enlighten your readers as to the statement made by Mr. W. . . that I was expelled from my church, First Church of Christ, Scientist, New York City.

AUGUSTA E. STETSON.

In response to the request of Mrs. Stetson, the New York Trustees at their meeting of November 24, 1909, reluctantly accepted her resignation as a member of the church and of the Board of Trustees, and adopted the following resolution and expressions of appreciation.

## RESOLUTION

OF

THE BOARD OF TRUSTEES...

OF

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,  
November 24, 1909

RESOLVED, That we accept with unfeigned regret, and

only at her urgent request; the resignation of Mrs. Augusta E. Stetson, C. S. D., as a member of this Board of Trustees.

In her official relations, Mrs. Stetson has given us service for nearly a quarter of a century in the effort to further the Cause of Christian Science in this community. Whoever knows anything of the progress of the movement, in the period covered by these years, is aware that, so far as this branch church is concerned, she has been beyond all comparison the foremost contributor to the labors required for the results accomplished, and that the cardinal precept of her teaching and example has always been, as it is now, that of unswerving loyalty to our beloved Leader, Mary Baker Eddy, and to her teachings.

Both from the standpoint of material achievement, as well as from that of spiritual attainment, she has left the evidence of her untiring devotion, in the structure which houses this congregation, in the large body of adherents which assembles here regularly for worship, and above all in the spiritual growth of the membership of this church. But for the inspiration of her faith and the stimulus of her high and earnest purpose, none of these results would have been attained in any such measure. For ourselves, therefore, as Trustees, we rejoice in the work which she has done, we are grateful in that we have been permitted to share the work with her as co-laborers, and we desire to record our recognition of the great spiritual blessings which have come to us in official associations with her.

E. F. HATFIELD, *Chairman*.

JOHN D. HIGGINS, *Clerk*.

NEW YORK HERALD, March 3, 1911

•MRS. STETSON DEFINES HER STAND

SAYS SHE IS NOT CONTENDING AGAINST MOTHER CHURCH  
DIRECTORS, BUT THAT SHE DIFFERS WITH THEM

Mrs. Augusta E. Stetson, who, for twenty-five years prior

to her excommunication from the Christian Science body, was the leading figure in First Church of Christ, Scientist, New York City, yesterday issued a statement concerning a newspaper article, the headlines of which indicated that her followers were in conflict with the Directors of The Mother Church in Boston. Mrs. Stetson said in part:

I have never instituted a "fight" against the "heads," which I presume is intended to mean the Directors of The Mother Church. Neither I nor my students charge them with not being Christian Scientists.

That the Directors do not interpret *Science and Health* according to the teachings which I have received from Mary Baker Eddy, our beloved Leader, was evidenced when they dropped my name from the roll of membership of The Mother Church. They themselves took exception to my elucidation of her teachings.

Whenever necessity has demanded, I have defended my convictions, which are daily becoming strengthened on the doctrinal points—immortality and defense against mental malpractice. This does not imply that I am contending against the Directors of The Mother Church, but that I differ with them.

THE NEW YORK PRESS, November 21, 1911

MRS. STETSON FEELS BOUND TO DEFEND MRS. EDDY'S  
TEACHINGS

CAUSE OF CHRISTIAN SCIENCE MUST BE PROTECTED AGAINST  
THE ADULTERATION OF TRUTH, SHE SAYS, AND HER  
LETTERS WERE SENT OUT IN REPLY TO QUESTIONS  
FROM STUDENTS THROUGHOUT COUNTRY

*To the Editor of The New York Press:—*

In your issue of to-day, I note your statement in regard to the stand I have taken in defense of Christian

Science, or divine metaphysics, as taught by Mary Baker Eddy, its Discoverer and Founder, and author of its text-book, *Science and Health with Key to the Scriptures*.

For many years I have regularly denied the charge that Mary Baker Eddy would have a successor. I have repeatedly protested against the publication of these statements in connection with my name, and have declared that they are contrary to the divine law and order as taught by Mrs. Eddy. I have always asserted, and to-day I reassert with increased emphasis, the spiritual fact of scientific being, that Mary Baker Eddy is the forever Leader of genuine Christian Scientists. She occupies her place in the body of Christ as an individual identity and is, at the present moment as in the past, recognized as the only Leader of those who compose, in this age, the body of divine metaphysicians,—interpreters and demonstrators of her teachings and the teachings of the master Metaphysician, Christ Jesus.

Anticipating this hour of spiritual development, and the separation of those who have attained to the *spiritual apprehension* of her teachings from those who hold *material* views of Christian Science, she wrote the following words, which were published in the *Christian Science Journal* of February, 1909, pages 696 and 697:

When my dear brethren in New York desire to build higher, . . . they must begin on a wholly spiritual foundation, than which there is no other. . . .

Spirit is infinite; therefore *Spirit is all*. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

Thousands of Christian Scientists to-day are rising



to meet the demands of their beloved Leader, Mrs. Eddy, and are comprehending the meaning of her words,—“wholly spiritual foundation.” They are stoutly defending their divine prerogative to build a *wholly* spiritual consciousness,—the true Christ-mind character. These have no contention with those who are building with them on the spiritual interpretation of the textbook of Christian Science, *Science and Health with Key to the Scriptures*, which Mrs. Eddy has given to the world, and which they have proved to be demonstrable Truth. They are valiant warriors in the warfare against the reversal of divine metaphysics and contradictions of Mrs. Eddy’s statements of Truth, which are to be found by any ordinary thinker throughout the writings of the Founder and Discoverer of Christian Science, the great Leader of the Christian Science movement, Mary Baker Eddy.

From *Science and Health* permit me to quote the following as justification of my teachings: “Spirituality lays open siege to materialism. On which side are we fighting?” (p. 216.) “The Christian Scientist has enlisted to lessen evil, disease, and death” (p. 450). This is not accomplished by declaring for the reality of death.

The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth’s standard (*Science and Health*, p. 225).

Christian Scientists are rallying to Mrs. Eddy’s standard of Christian Science—the ideal man in God’s image and likeness.

Allow me again to quote Mrs. Eddy:

Life is real, and death is the illusion.

(*Science and Health*, p. 428.)

Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!"

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless (*Science and Health*, pp. 227, 228).

Through the understanding of the power of his Christ-mind, Jesus passed through the experience of death and came forth as a demonstrator of his teachings,—that man is a mental being, an emanation of Mind, Spirit, God, and that death is but an illusion of the material senses. Christ Jesus is our Way-shower to eternal Life. Mary Baker Eddy discovered the Science of spiritual being and demonstrated it up to the hour when, like her Master, she entered upon the final proof of her teaching. Throughout her writings she declares that man, when governed by God, who is his life, "can triumph over sin, sickness, and death" (*Science and Health*, p. 232). She also says on page 233:

Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

I believe and understand that our great Leader, Mary Baker Eddy, "can certainly fulfil" the law of God, as did the man, Christ Jesus. It behooves her followers to lift the standard of spiritual character building above the materialism which opposes the teaching and practice of genuine Christian Science. I shall continue to declare that Truth's seamless garment cannot be parted. Every day I am called upon to lift the hope and faith of some Christian Scientists who do not understand the present attitude of those by whom the reverse of Mrs. Eddy's teaching seems to be entertained.

You ask me how I came to send out my letters in pamphlet form.

I first sent typewritten letters *only* to my students in answer to their questions as to the meaning of the seeming reversal of Mrs. Eddy's teaching which was greatly disturbing them. Later, I was constantly appealed to by Christian Scientists throughout the Field who were confused and some even in absolute darkness as to the Truth taught by Mrs. Eddy. Among these were authorized practitioners who claim to be exponents of Christian Science and demonstrators of the Christ-mind healing. I have letters now in my possession from these practitioners which would show why I, as a student of Mary Baker Eddy, having associated with her for twenty-seven years in the building up of the Cause of Christian Science, now feel morally obligated to defend her teachings, and protect the Cause of Christian Science against the adulteration of Truth.

Again you ask what did I mean by the expression, "The time is not yet."

I referred to the hour when consciousness would be

sufficiently spiritualized to admit the possibility of the great Leader and Teacher of divine metaphysics, Mary Baker Eddy, making a complete demonstration over all mortal mentality, thereby revealing to her followers, and to the world, her spiritual, individual selfhood, in the same manner as did Christ Jesus, the first demonstrator of immortality.

I shall continue to refute all false teaching, or reversal of divine metaphysics, through whomsoever it is voiced, and shall, in the future, as in the past, defend and protect the pure teaching of Christian Science. Genuine Christian Scientists will "occupy" till she comes, then he whose right it is shall reign and there will be no successor to the great Leader and Teacher of Christian Science, Mary Baker Eddy.

AUGUSTA E. STETSON.

THE NEW YORK TIMES, January 20, 1912

MRS. STETSON EXPLAINS

MRS. EDDY APPEALED TO LAW OF GOD

*To the Editor of The New York Times:—*

Will you kindly permit me to explain a statement in my pamphlet, which you recently reviewed, to which you took exception? If you will reread the paragraph quoted, you will find that you arrived at a conclusion before you had finished the sentence—which reads thus: "During Mrs. Eddy's personal work in building up the Cause of Christian Science she never appealed to Cæsar (so-called material law) to protect her in her work of proving the healing efficacy of divine metaphysics." I referred to the work of demonstrating the power of spiritual thought-force over the false

mentality which produces sin and disease. She never appealed to *materia medica* or to so-called *material* law to aid her in healing the sick, knowing spiritual law to be omnipotent and demonstrable, when man is governed by his Maker—God. She never advised her students to appeal to *material* means to aid them in proving the healing influence of Christian Science, but required of her students absolute reliance upon divine Mind—God, the Principle of being, to demonstrate the metaphysical system of the power of the Christ-mind over all manner of sin and disease.

Your reference to Mrs. Eddy's defense of her rights, which involved her in legal experiences, is well-known to all—and to no one more than to me, who have stood since 1884 in the front of the battle, contending for emancipation from bondage to *materialism* in religion. It has been a mental struggle between the spiritual and the so-called material mental forces—in an effort to prove the power of the Christ-mind. Mrs. Eddy was indeed a brave promulgator of Truth and its mighty power to set humanity free from materiality, sin, and suffering. Armed with spiritual understanding, she met the antagonism of the carnal so-called mind, in its resistance to *spiritual* mental therapeutics, as demonstrated by Christ Jesus the master Metaphysician. She established, in the nineteenth century, the Cause of Christian Science, which is the understanding of the power of the Christ-mind over all illusions and hallucinations which compose the so-called mortal mentality.

She never appealed to the courts in vindication of herself, during forty-five years of bitter persecution, cruel wrongs, indignities, and misrepresentations. She never demanded protection for herself. She meekly submitted to the opposition of her opponents

and immolated personal self, that she might benefit suffering humanity. But, when her book, *Science and Health with Key to the Scriptures*, and her system of spiritual healing and teaching, were assailed, she hesitated not to protect Christ's method of destroying sin and sickness. Mrs. Eddy protested against any invasion upon her divine rights to follow Christ in his demonstration of spiritual therapeutics and always appealed to the law of God—which is manifested through what is called *material* law. There is but one God, therefore there is but one law and one law-giver, which humanity interprets according to the good or evil which obtains in the human interpreter.

In the Reformation, Martin Luther was a protest-ant against *materialism* in religion. Genuine Christian Scientists protest against *materialists* masquerading as Christian Scientists, and demand Christ's Christianity and the demonstration of spiritual mental therapeutics.

I have no contention with personalities. I am defending the teaching of the Holy Bible, as spiritually interpreted in the text-book, *Science and Health with Key to the Scriptures*, and am protesting against the dark cloud of materialism, which appears to envelop many, and would obscure the light of pure Christian Science as taught by Mary Baker Eddy.

AUGUSTA E. STETSON.

January 31, 1912.

*To the Editor of The New York Press:—*

There recently appeared in several of the New York papers an article which alluded to a Christian Science church in Orange, New Jersey, which had withdrawn

from The First Church of Christ, Scientist, in Boston. My name was associated with the occurrence and the concluding remarks read thus: "Mrs. Augusta E. Stetson, the most prominent opponent of church organization," etc.

I wish to say through your columns, which are open to justice, that I do not oppose material organization; I oppose the *material interpretation* of Mrs. Eddy's teachings. I have never engaged in a schism during the twenty-seven years of my work in Christian Science. I have always deplored separation, and advised my church to dwell in unity in the bonds of Spirit. Those who rose to spiritual character building, and demonstration of the Mind of Christ, remained together in my church, and the edifice was built by the faithful united efforts of the members who dwelt in *spiritual* unity.

All who resisted the increasing demands of Truth to rise to spiritual understanding, or the Mind of Christ, from time to time formed schisms and left the church. Thus the chaff and the wheat were separated, until the time arrived when those who had demonstrated a perfect *material* organization and church edifice were obliged to preen their mental wings for the church triumphant and begin to build from a "wholly spiritual" consciousness a "wholly spiritual" character.

Mrs. Eddy says:

. . . organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off,—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy.

From careful observation and experience came my clue to the uses and abuses of organization. (*Retrospection and Introspection*, page 45).

This transitional period was an era in my experience and in that of all who rose to Truth's demands. It has been recorded in the annals of history, and, as the days go by, will be understood by all as the development or unfolding of a higher degree of spiritual power in the Science of Christianity. They who have risen out of *material* organization are engaged in demonstrating the supremacy of *spiritual* over material sense. This was not a schism from the church militant, which is governed by *material* organization and which must go on until those who are members of the *material* organization have made a scientific demonstration, but it was an emergence, by divine impulsion, into a higher realm of spiritual consciousness. ". . . progress is the law of God," says Mrs. Eddy, on page 233 of *Science and Health*.

Whenever this hour of spiritual regeneration comes to an individual, there is a Gethsemane, and a Calvary. The Christian Scientist who has advanced Spirit-ward is thrust out of *material* organization by the impelling force of Spirit, even as the butterfly bursts the cocoon and learns to use its wings in a rarefied atmosphere. I have repeatedly stated that I am not opposing *material* organization which "is requisite only in the earliest periods in Christian history," but I *am* contending with all my spiritual understanding against the reversal of Mrs. Eddy's teachings. I have fulfilled the requirements of church organization in the building of First Church of Christ, Scientist, New York City, and have a large body of students and church members who have been able to rise with me to the demands of



our Leader to begin to build on a "wholly spiritual" foundation.

We know that many have failed to follow the request of our Leader and even are not demonstrating true Christian Science in the *material* organization. We do not oppose *persons*; we oppose false teaching of Christian Science and the reversal of Christian Science as taught by Mrs. Eddy. It matters not who *materially* interprets divine metaphysics, whether it be the Directors of The Mother Church, the Publication Committee, or the layman; I shall uncover and denounce the *materialism* which attempts to hide the spiritual animus—the healing efficacy of genuine Christian Science. God is no respecter of persons. Neither is the Christian Scientist who knows the true from the false teaching. I dare not remain silent when I see the efforts of some to explain spiritual facts from a *material* concept. I must be true to God, to my Leader, and to mankind. If I seem to oppose, let it be understood that I oppose false teaching. If this includes the persons who are agents for materialism I must condemn both the error and the mouthpiece for error. Christian Science, in its spiritual mental influence, is Immanuel, or the Son, or idea,—God with us.

If in the future I feel that the hour has struck for me to defend more authoritatively our beloved Leader's writings and teachings, I shall not hesitate to show her written directions to me to defend the Cause of Christian Science against *material* interpretations of *Science and Health*. "All true Christian Scientists are vindicating, fearlessly and honestly, the Principle of this grand verity of Mind-healing" (*No and Yes*, p. 5).

AUGUSTA E. STETSON.

THE NEW YORK PRESS, February 2, 1912

*To the Editor of The New York Press:—*<sup>1</sup>

One of the New York papers of January twenty-seventh contained a letter signed Arthur Farlow, in which the writer assumes to explain the duty and office of a Christian Science practitioner in his relation to his patient, and to disease in general. Mr. Farlow's statements are so manifestly devoid of any appreciation or understanding of the infinite supreme intelligence that governs man and reveals his oneness with God, that I cannot quietly submit to such a perversion of Mrs. Eddy's teachings as those statements convey. In his letter Mr. Farlow says:

It should be understood that Christian Scientists do not assume the responsibility of cases, contagious or otherwise.

This is not true of genuine Christian Scientists. Professional authorized practitioners of divine Mind-healing, who adhere to the teachings of Mrs. Eddy as found in the text-book of Christian Science, *Science and Health with Key to the Scriptures*, do assume the responsibility of cases which are intrusted to their care. The President of the Massachusetts Metaphysical College in Boston, Mary Baker Eddy, for many years taught the Science of divine Mind-healing, the power and supremacy of spiritual thought-force over all mortal mentality, and graduated from that College teachers and practitioners with diplomas. She sent them into the world with instructions to follow Christ, the master Metaphysician, and to preach and demonstrate the gospel of Truth over error,—sin and disease. Mrs. Eddy says: "The Christian Scientist has

<sup>1</sup> This article appeared only in part.

enlisted to lessen evil, disease, and death" (*Science and Health*, p. 450).

When a man enlists in an army to defend his country, he assumes a responsibility. He knows that in the faithful discharge of his duty he must encounter obstacles, and he prepares himself for the battle. Mrs. Eddy says to the Christian Science soldier: "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes" (*Miscellaneous Writings*, p. 177).

Christian Scientists understand this Cause to be the establishment of Christian Science Mind-healing, and the destruction of sin, in all its forms of disease and death. Mrs. Eddy goes on to say to her students and followers:

Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright! (*Miscellaneous Writings*, p. 177.)

Christian Scientists see the necessity of qualifying themselves for the healing work in which they are engaged. A teacher of mathematics first prepares himself to teach others, then assumes the responsibility of correctly imparting his knowledge. A physician, after long years of application to the study of material therapeutics, acquires a knowledge of material medicine and its application to the needs of humanity. When he is thoroughly equipped for his work and receives his diploma, he is authorized to practise what

he has learned, and is recommended to the confidence of the people.

Then he assumes the responsibility of applying his knowledge to cases that come under his personal charge. The conscientious, honest physician devotes himself untiringly and unselfishly to the relief of suffering humanity, whose needs demand and receive his first attention. Every one who has had experience in the past knows what comfort and assurance the family doctor always brought, and the care and responsibility he assumed in his efforts to relieve his patient and restore health. They also remember how his knowledge of materia medica and his patience and affection were often tested to the utmost in his practice. This is true of all conscientious teachers and demonstrators in every department of education.

I speak from long experience as a Christian Scientist, both as a teacher of divine metaphysics and as a practitioner of the Science of mental therapeutics, as taught and demonstrated by Jesus the Christ, and in this generation by my revered Leader and Teacher, Mary Baker Eddy, who required of her students, a knowledge of the Principle of being which can be obtained only by a thorough study of the Bible, the Word of God, and *Science and Health with Key to the Scriptures*. During the three class terms in which it was my privilege to sit under the personal instruction of Mrs. Eddy, she showed her students the necessity of gaining an understanding of the Science of being, and of the power and supremacy of spiritual thought-force over seeming physical discord and disease. She impressed each with the solemn responsibility which he must assume when he undertook to heal the sick

after the method that Jesus employed—the power of the Christ-mind.

I have always felt morally obligated to demonstrate for the patients who placed themselves in my care, the potency of spiritual thought which every child of God possesses, and will finally demonstrate for himself.

Mr. Farlow's next statement reads:

When a patient turns to Christian Science he practically turns *away* from man to God. He takes his case in his own hands and determines to trust divine power instead of trusting man, while the Christian Scientist is simply employed to pray for him.

When a patient turns to Christian Science he turns to God and also to a Christian Scientist, and expects this Scientist to prove his ability to make good his claim to demonstrate the healing power of divine metaphysics, or the Christ-mind power over disease.

When the centurion appealed to Jesus on behalf of his servant, the great master Metaphysician said, "I will come and heal him." He did not say, God will come and heal him. He understood the meaning of his words, "I and my Father are one." He understood his relation to the Father, the Principle of being, and exercised the power of his God-consciousness which was effectual in the destruction of disease. Jesus taught his followers the healing power which God bestows upon man, when man assimilates himself to God and reflects the qualities of divine Mind which nullifies disease,—so-called mortal mentality.

The world-to-day is demanding of Christian Scientists that they substantiate their claim to spirituality by reflecting Life, Truth, and Love so far as they are

able, or, admit their inability to rise to the Mind of Christ which heals all manner of disease.

Mr. Farlow says, the patient "takes his case in his own hands and determines to trust divine power instead of trusting man." If the patient has determined "to trust divine power instead of trusting man," why does he employ a man to "simply" pray for him? If a man "is simply employed to pray for him," why engage a Christian Scientist more than any good, earnest, prayerful man? "The effectual fervent prayer of a righteous man availeth much" (James v., 16).

Whoever employs a Christian Scientist has some faith in the power of spiritual thought, and believes that the practitioner understands the Christly method of healing the sick.

Blind faith without spiritual understanding is the prayer which does not heal the sick. Mrs. Eddy holds her students responsible for the cases committed to their care. She says:

In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought,—yea, while mental penury chills his faith and understanding (*Science and Health*, p. 366).

Mrs. Eddy continues: "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light" (*Science and Health*, p. 367).

The different degrees of spiritual power which the

Christian Scientist possesses are described by Mrs. Eddy in the following words:

The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun (*Science and Health*, p. 295).

People who employ Christian Scientists assume that they have attained more or less the Mind of Christ, and that the Truth reflected by the practitioner will free the patient from the so-called false mentality expressed on the physical body which mirrors the thought. The Christian Scientist, understanding that "all causation was Mind, and every effect a mental phenomenon" (*Retrospection and Introspection*, p. 24), assumes the responsibility of demonstrating the rule of scientific being, and, so far as he possesses the Christ-consciousness, restores health and harmony to his patient. The healing is sooner demonstrated if the patient coöperates with the healer.

Again we quote Mr. Farlow's statement:

The Christian Science practitioner assumes no responsibility with regard to the material care of his patient except such as would be undertaken by any friend who was called upon to render comfort in time of sickness.

A genuine Christian Scientist assumes responsibility and ministers both to the spiritual and, if necessary, to the human needs of his patient. Mrs. Eddy says:

"Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494).

Again she says:

The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power (*Science and Health*, p. 366).

Mrs. Eddy continues:

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter. The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love (*Science and Health*, pp. 366, 367).

Let us further consider Mr. Farlow's statement:

It is understood that whatever advice he may give his patient with regard to the management of his case is given from the standpoint of the layman and as a mere matter of neighborly kindness.

Mr. Farlow says, "When a patient turns to Christian Science he practically turns away from man to God," and "takes his case in his own hands." The reader would be at a loss to know who is supposed



to be influencing the case, God, to whom the patient turns, or the patient who "takes his case in his own hands" and turns away from man, or the Christian Scientist who "is simply employed to pray for him." If the Christian Scientist "is simply employed to pray for him," what does Mr. Farlow mean by saying that he advises in the "management of the case"? The question recurs, Who is "managing" the case?

Mr. Farlow further states that the advice of the practitioner "is given from the standpoint of the layman and as a mere matter of neighborly kindness." Does a professional Christian Scientist occupy the same platform as the layman, who may not have undertaken the study, practice, and demonstration of the power of spiritual thought over so-called mortal thought and its effects on the physical body?

The definition of "Layman" as given in the *Standard Dictionary* reads in part as follows:

A man, especially a church-member, who is not a clergyman; one of the laity; a man not a member of a particular profession, nor skilled in a particular pursuit.

When humanity understands and accepts the spiritual fact that, "All is infinite Mind and its infinite manifestation" (*Science and Health*, p. 468), the demand will be made upon the Christian Scientist, just as to-day it is made of the mathematician, who is expected from a correct premise to bring out a correct conclusion.

Mr. Farlow goes on to say of the practitioner: "His sole responsibility is to be faithful in his treatment of the case from the Christian Scientist's point of view."

Here, for the first time, Mr. Farlow uses the word

"treatment." Between the simple prayer which he is employed to offer God, and the word "treatment" as used in Christian Science, there is a wide difference. The Christian Scientist's treatment is faith in the power of God to heal through man, and an understanding of man's responsibility to demonstrate the potency of spiritual thought which destroys disease.

The scholastic prayer is a belief that God knows about discord and disease, and that man implores God to relieve the patient. This is like standing before a blackboard and imploring the principle of mathematics to solve the problem. Prayer, as used in Christian Science, is a mighty power, and to use the word "simply" in relation to prayer shows a lack of realization of its potency or harmonious Mind-action through spiritual man.

Mr. Farlow continues: "In the case of strange or suspicious diseases the Christian Scientist acts exactly as those laymen do who are not Christian Scientists."

Does the expert mathematician act exactly as the "unskilled layman" or neophyte? Mr. Farlow states "The Christian Scientist acts exactly" in the handling of what he terms, "strange and suspicious diseases" as those do who are not Christian Scientists. Do we understand that Mr. Farlow assumes to represent the body of Christian Scientists?

Every one who has risen to obey Mrs. Eddy's injunction "to build . . . on a wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390), and who apprehends immortality as the basis of divine metaphysics; every alert, active member of the Christian Science body, who has attained to this degree of spiritual character building, will protest with me against any such attempt to so depreciate the "Spirit-

ual attainments" which Mrs. Eddy says "open the door to a higher understanding of the divine Life" (*Science and Health*, p. 10).

Genuine Christian Scientists regard all so-called diseases as illusions and hallucinations of a false so-called mentality to which they apply the power of spiritual thought—spiritual understanding. They adhere strictly to the teaching and demonstration of Christ Jesus and Mary Baker Eddy, and never admit, as real, physical sense testimony.

Mrs. Eddy says:

We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible (*Science and Health*, p. 369).

A patient is always permitted to continue or discontinue Christian Science treatment. A Christian Scientist or metaphysician makes a *mental* diagnosis of a case, while a matter-physician makes a *physical* diagnosis. Christian Scientists know that all so-called disease is mental in causation, and the treatment which is applied to the false mentality is the power of Truth which casts out error and sets the mental captive free. A Christian Scientist never admits so-called disease as real; never admits that the power of spiritual thought-force is not equal to the destruction of physical discord; never makes a mental concession to the claims of "strange and suspicious

diseases;" and never attempts to demonstrate Truth from a material basis. This would be confusion worse confounded and is not Christian Science as taught by Mary Baker Eddy. Christian Scientists do not hide behind the word "prayer" in order to escape the law. When, through a lack of spiritual power, they fail to heal the sick, they trust God, the strong deliverer, and re-consecrate themselves to Christ, that they may rise to higher realization and demonstration of their divine mission, the Christ-mind healing.

Permit me to quote Mr. Farlow again: "Christian Scientists do not ignore disease but give it a most careful and painstaking consideration."

Christian Scientists give it an immediate and most emphatic denunciation as a false claim, and as no part of man. They recognize its pretense to reality, and witness the effect of this false mentality in its dire effects on humanity. They do *not* call it by the "same name as others employ." They give it its *rightful* name,—a belief, a false claim, a lie from the beginning, having no right to existence or manifestation. They apply to it the sword of the Spirit, the Word of God, which decapitates error and demonstrates the supremacy of Mind over mortal mentality and its false phenomena.

Mrs. Eddy says: "Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration" (*Miscellaneous Writings*, p. 307). Mrs. Eddy also tells us:

If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science" (*Science and Health*, p. 149).

Let all Christian Scientists work, watch, and pray that they be not led astray by the reversal of Mrs. Eddy's teachings, and so fail to "perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving" (*Science and Health*, p. 451).

Again our Leader tells us:

It should seem rational that the only perfect religion is divine Science, Christianity as taught by our great Master; that which leaves the beaten path of human doctrines and is the truth of God, and of man and the universe. The divine Principle and rules of this Christianity being demonstrable, they are undeniable; and they must be found final, absolute, and eternal.

Not madness, but might and majesty attend every footstep of Christian Science. There is no imperfection, no lack in the Principle and rules which demonstrate it. Only the demonstrator can mistake or fail in proving its power and divinity (*Message to The Mother Church*, 1900, pp. 22, 23, 24).

Very sincerely yours,

AUGUSTA E. STETSON.

NEW YORK HERALD, March 26, 1912

*To the Editor of the New York Herald:—*\*

In your issue of March twenty-fifth I note an article by Mr. Alfred Farlow.<sup>2</sup> Will you kindly permit me to reply?

Mr. Farlow evidently does not understand divine metaphysics or Christian Science when he mistakes

\* This article appeared only in part.

<sup>2</sup> Mr. Farlow is the Committee on Publication appointed by the Directors of The Mother Church.

it for spiritualism, and characterizes me as a spiritualist. Mrs. Eddy's teachings have never been comprehended by the materially minded. She says in *Retrospection and Introspection*, page 28:

I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science.

Mrs. Eddy was frequently charged with being a spiritualist, as all know who are familiar with her life and writings. In *Christian Healing*, page 6, she says:

When I was told the other day, "People say you are a medium," pardon me if I smiled. The pioneer of something new under the sun is never hit: he cannot be; the opinions of people fly too high or too low. . . . I saw the impossibility, in Science, of intercommunion between the so-called dead and the living. When I learned how mind produces disease on the body, I learned how it produces the manifestations ignorantly imputed to spirits.

I have never been in any way associated with so-called spiritualists. I do not recall one acquaintance of that belief, and never have I attended one of their meetings. Nothing could be more foreign to me than their theories. In answer to the imputation that I am a spiritualist, I will reply in my Leader's words:

I believe in no *ism*. This is my endeavor, to be a Christian, to assimilate the character and practice of the anointed; and no motive can cause a surrender of this effort. . . . I esteem all honest people, and love them, and hold to loving our enemies and doing good to them that "despitefully use you and persecute you" (*Retrospection and Introspection*, pp. 28, 29).

Mr. Farlow continues, "We believe in progression after death, but we do not understand that a person once dead will return to the world." It is apparent that Mr. Farlow does not understand Mrs. Eddy's teachings on this subject, that "man is not material; he is spiritual" (*Science and Health*, p. 468) and that there is but one God, ever-present, eternal Life, expressed in spiritual man and the spiritual universe,—the only world; that no one dies, therefore no one leaves the world; that a matter belief or physical personality is an illusion which never had life but vanishes like a dream, leaving the spiritual individuality to manifest itself through process of spiritual progress.

All that is unlike God, Spirit, or the creative Principle of being, is the phenomena of the belief of life in matter, which the understanding of immortal being destroys.

Mr. Farlow further affirms, "We do not believe that Mrs. Eddy will return to earth, and no Christian Scientist who understands the teachings of our religion will advance any such beliefs." Mrs. Eddy never died, therefore never left the earth. Spiritualization of thought will reveal her divine individuality to all who rise to the demands and demonstration of her teaching, viz.: "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal" (*Science and Health*, p. 428).

Here is where Mr. Farlow and I differ in the interpretation of the text-book of Christian Science. Christian Scientists accept Mrs. Eddy's teachings as demonstrable Truth and the power of the Mind of Christ over all mortal mentality, sin, disease, and death.

The religion to which Mr. Farlow refers as "our

religion," I do not accept, for it contradicts both the teachings and the demonstrations of Christ Jesus and Mrs. Eddy, and the possibility of the demonstration of Christ's second appearing through woman, whose spiritual power will enable her to manifest her spiritual individuality, representing ideal womanhood, just as Christ Jesus demonstrated his individual spiritual identity, and vanquished, for himself, the claim of death. What has been possible to the man, Christ Jesus, will be possible to Mary Baker Eddy, the woman whom God has endowed with spiritual power to overcome, for herself, the "last enemy," and to leave the rich legacy of her demonstration to those of her followers who rise with her to spiritual apprehension of man in God's image and likeness.

I understand the demonstration of the master Metaphysician, Christ Jesus, over so-called death, and his reappearance, in proof of the supremacy of his divinity over the belief or experience called death. Mrs. Eddy is a follower of Christ Jesus, the great demonstrator of spiritual man's dominion over seeming death, and the possibility of her demonstration is not questioned by her faithful followers who understand divine metaphysics.

Jesus said to Lazarus, who appeared to be dead:

Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes. . . . Jesus saith unto them, Loose him, and let him go (John xi, 43, 44).

Mrs. Eddy, referring to this experience of Lazarus, says:

Jesus restored Lazarus by the understanding that Lazarus



had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it (*Science and Health*, p. 75).

Mr. Farlow asserts that Mrs. Eddy has left the world, and will never "return to earth." Again I differ from Mr. Farlow. Mrs. Eddy's last words were "God is my life." As God occupies all space, and as there is but one God, and one spiritual universe, one world, Mrs. Eddy has never left the earth, and to those who look for the demonstration of her teachings of eternal Life, as the great verity of God and the universe, including man, she will reappear. Spiritual growth in divine Science will enable her followers to apprehend the possibility of her final demonstration—victory over a material sense of the world, the fleshly mind and mythological Adam.

Christian Scientists recall Mrs. Eddy's words in regard to her student, which we quote from the *Christian Science Sentinel*, volume xii., page 10:

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

And again our Leader, Mrs. Eddy, encourages us, in the following words, to strive for spirituality:

When you can waken yourself or others out of the belief

that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died,—but not otherwise (*Science and Health*, p. 75).

True Christian Scientists defend divine metaphysics or Christian Science, as taught by their Leader, Mary Baker Eddy, and will patiently wait for spiritual development which ensures spiritual power, and the ability to discern the phenomena of divine Mind—spiritual man and the spiritual universe, the only reality of scientific eternal being.

Yours very sincerely,

AUGUSTA E. STETSON.

THE DEMOCRAT (Nashville, Tenn.), April 11, 1912

MARY BAKER EDDY'S TEACHINGS

DEFENDED BY

AUGUSTA E. STETSON.

*To the Editor of The Democrat:—*

Will you permit me to say a few words in regard to my position in Christian Science, which has been incorrectly stated by Mr. H. . . M. . . M. . . in his letter, published in your columns?

The statement made in a New York paper that a "crisis is about to occur in the Christian Science Church," Mr. M. . . declares is unwarranted. The assertion referred to was evidently the opinion of a Christian Scientist who sees the present condition which exists among Mrs. Eddy's followers, some of whom stoutly affirm the reality of death—that "Mrs. Eddy is dead and cannot return to earth"—the impossibility of her final demonstration over all mortal mentality, and her inability to manifest her individual identity

as did Jesus. Others unhesitatingly and understandingly defend Mrs. Eddy's teachings, that God is the only Life, therefore *her* life—that she never lived nor died in matter—never left the earth, and therefore will not "return" to it, but that she will dispel the cloud of material sense and reappear in demonstration of her teaching.

Our great Leader says:

It is unchristian to believe in the transition called *material death*, since matter has no life, and such misbelief must enthrone another power, an imaginary life, above the living and true God (*Unity of Good*, p. 38).

Again she says:

Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death.  
(*Science and Health*, p. 487.)

The first group of so-called Christian Scientists seems to regard Mrs. Eddy only as a remarkable woman, who has discovered Jesus' method of healing the sick and reforming the sinner, but publicly and privately declares that she is dead and cannot manifest herself again to her followers as did Jesus to his disciples.

The second group, having attained, through the understanding of her writings, the *spiritual* meaning of the Holy Bible, knows that she is the God-inspired woman to convey to mankind in this generation the message of Truth, and that having taken up to the present hour, "the human footsteps leading to perfection" (*Science and Health*, p. 254), she has at last entered upon her *final* demonstration. This group

understands that her divine individuality will be sustained and demonstrated by the reappearance or visible manifestation of the ideal woman, as was proved by the reappearance of the ideal man, Christ Jesus.

Divine metaphysicians realize that Christ, Truth, must come the *second* time in fulfilment of prophecy, and that, to those who "look for him," he will appear without sin, the fleshly mind, unto salvation.

True Christian Scientists who are spiritualizing their thoughts, that the things of Spirit may be discerned, are looking for Truth's second appearing, and are joyous in anticipation of the potency of the law of Love, which will destroy all evil, and will reveal God's universe peopled with spiritual beings of His creating, thus disclosing the reality of the one God, man, and the spiritual universe.

At Christ's first appearing, the head of the serpent, sin, was *bruised*, and to those materialists who did not rise to spiritual apprehension of Christ Jesus' demonstration and reappearance, the serpent, sin, continued its argument of belief of life in matter, and the claim of death has continued to hold humanity in bondage for centuries.

The second and final appearance of Christ, Truth, through woman, will *crush* the serpent's, sin's, head, and the false concept called death will be found powerless to prevent the visible manifestation of Truth, in its image or form, "the spiritual idea of God's motherhood" (*Science and Health*, p. 562).

Mr. M. . . could never have read any of my writings or he would have seen therein my repeated declaration that Mrs. Eddy can have no successor. She is our forever Leader. She exists eternally as

an individual idea of divine Principle. So do I, as God's child, and so do all. We have each our own place in the body of Christ, and no one can take it.

I do not know one of Mrs. Eddy's students who has so continuously affirmed this fact, the impossibility of a successor to Mrs. Eddy, as I have done; and of the possibility of her spiritual power to dispel the mist of belief, or corporeality, and reveal her ideal selfhood. This was once accomplished by man, Christ Jesus. Christian Scientists understand that it will again be demonstrated through their beloved Leader, Mary Baker Eddy.

No greater cross could be borne by the spiritually minded, who discern and declare for the spiritual facts of being, and resurrection, or reappearance, as a present possibility, than is given in the opposition of those who should unite in proclaiming the oneness of God and man, as the divine reality of existence. Those who persist in using every material argument to prove the reality of death, and the inability of the great Leader and Teacher of eternal Life, Mary Baker Eddy, to prove her teaching and manifest herself in image, idea, are denying the teachings which they claim to accept.

The expression, "reappear in material form," seems to offend in some cases, where spiritual phenomena are not comprehended. A divine metaphysician understands that Jesus, at his reappearance to his disciples, *seemed* material. This was because Christ Jesus had not risen to his wholly spiritual consciousness. Had he at that time risen beyond their material vision he would not have been appreciable to those who were still limited by material sense, and the world would have lost the benefit of his teaching and demonstration.

Throughout the Scriptures are accounts of the

result of spiritual thought or the exaltation of the Christ, Truth, consciousness. When Christ Jesus was on the Mount of Transfiguration, with "Peter and John and James," the Master saw Moses and Elias, who talked with him. The three disciples were "asleep," unconscious of the presence of others. Scripture relates that when they awoke, that is, rose to an exaltation of their spiritual sense, or sight, they beheld "two men" talking with Jesus (Luke ix., 28-32). This proves that these men, Moses and Elias, were present, though the world had for ages regarded them as dead. This is not spiritualism, or the return of mortals, but the phenomena of Spirit and spiritual ideas, the real indestructible man of God's creating, the substance-idea. This proves that what is invisible to *material* sense, to *spiritual* sense becomes apparent.

Let those calling themselves Christian Scientists *awake*, and at least encourage the hope in the faint-hearted that their revered Leader may be again manifested to her people.

Mary Baker Eddy will become visible to all who will awaken out of the mesmerism of sensuous belief that man is *both* material and spiritual. Evil of whatever name or nature however, is powerless to prevent the demonstration, in this age, of "the deathless reality of Life, its almightiness and immortality" (*Science and Health*, p. 487).

Man is Life's immortal idea, and spiritual consciousness only will finally reveal the real man and the real universe.

Mr. M. . . says that:

His [Jesus] disciples understood the principle of His teachings sufficiently to do the works He did; even to rais-

ing the dead, in one instance, yet they were so hampered by former beliefs in material life as to be unable to emulate their Master in His wonderful crowning demonstrations known as the resurrection and the ascension.

Mr. M. . . continues by admitting that Mrs. Eddy . . . understood Christ Jesus' teaching and presented it through a book, "Science and Health with Key to the Scriptures," in demonstrable form, and she demonstrated this revelation in a degree.

Divine metaphysics shows us that Christ Jesus demonstrated his teachings "in a degree," until the time came when he "knew that his hour was come," when he must enter upon his final demonstration over the "last enemy"—the claim of death—and present himself, his divine individuality, in visible form to his disciples.

During his three days in the tomb, his disciples regarded him as dead; but his understanding of the allness of Life, and man's real oneness with God, dispelled for him the mists of belief of a physical personality, and revealed the spiritual individual Christ Jesus, who had declared, "Before Abraham was, I am."

It is natural, logical, and Christianly scientific, to assume that Mary Baker Eddy, the Discoverer and Founder of the Science of spiritual being, who has followed so closely in the footsteps of her great Exemplar, Christ Jesus, will continue to follow him up to the very throne of his crowning demonstration of *spiritual dominion* over the material world, the fleshly so-called mind and the claim of evil.

Mr. M. . . points out that, "For nearly fifty years before Mrs. Eddy rediscovered the truth, taught and

demonstrated by Christ Jesus, she was trained in the thought of death as being inevitable."

Does Mr. M. . . offer this as a reason for believing that Mrs. Eddy cannot make a final demonstration over the belief of life in matter? Could that belief, which he says she entertained for years, prevent her progress under the ever-active, ever-present law of God, or hinder her spiritual development in the Truth which makes free? Had not the impersonal Christ been operating in her thought during those years, dispelling the human concepts through the suffering which destroys the fleshly mind? Can it be possible that any Christian Scientist thinks that the shadow of old beliefs now holds her to the false mentality which for years she has repudiated?

Only the blindness of materialism now hides her from view. Spiritual sense, or sight, alone will reveal her. There is not one line in any of Mrs. Eddy's writings to prove that she regarded death as real. She antedated her own existence, and knew that she co-existed with God, who is her life. This she understood to be the real existence of every one. She taught her students to "cling steadfastly to God and His idea" (*Science and Health*, p. 495), and that, "no divine fiat commands us to believe in aught which is unlike God" (*Unity of Good*, p. 38).

The mistake with many, who call themselves Christian Scientists, is that they are willing to acknowledge God, but refuse to admit His idea. Jesus said, "Follow me," meaning his unseen, spiritual individuality, the manifestation of God, not his physical personality.

The impersonal idea, the real man, is inseparable from God, and must be understood and recognized as



the spiritual individual who manifests, executes, the law of the supreme, infinite God. God and man coöperate. One cannot say, "I follow Principle but I refuse to follow the idea." "Principle and its idea is one" (*Science and Health*, p. 465),—God and His Christ or manifestation. Each is an individual member or idea composing the body of Christ. To understand the spiritual idea enables one to apprehend the allness of Life, God, and the nothingness of death. This is the point of divergence between what the world to-day terms the "material Christian Scientists" and the "spiritual Christian Scientists."

This is confirmed by Mrs. Eddy's words, "Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea—ignorance of Truth and Love" (*Science and Health*, pp. 560, 561).

The statement, that Mrs. Eddy only demonstrated to a certain "degree," does not prevent her from *continuing* and *completing* her demonstration. Woman, the type of God's motherhood, through our great Leader, Mary Baker Eddy, will finish her problem and prove the supremacy of spiritual thought-force over material sense. The time has arrived when many understand that this demonstration, in Mrs. Eddy's own words, may be a "present possibility" (*Science and Health*, p. 574). She says:

The hour has struck for Christian Scientists to . . . demonstrate, as this period demands, over all sin, disease, and death (*Miscellaneous Writings*, p. 317).

We look to Mrs. Eddy as the first to make this scientific demonstration over the claim of death, since, as she says "this period demands" it. Science has made

rapid strides since Mrs. Eddy first discovered the grand verities of spiritual being, and we believe that she arrived at the moment when she was ready to lay down her temporal sense of life, that she "might take it again," and reappear to her people in such a form as will convince them it is the "self-same" Mary, as it was formerly termed the "self-same Jesus" (*Science and Health*, p. 317).

At Christ Jesus' ascension, his disciples could not rise correspondingly with him, and therefore could not *retain* his presence, which never left the earth, the ever-present spiritual universe. He confirmed this in his own words to his disciples, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii., 20). As there is but one world, God's universe, and, as there is no death, neither Christ Jesus nor Mary Baker Eddy ever left the world, therefore it is unscientific to use the term "return" in regard to them. They will reappear.

Mrs. Eddy says it "requires time and immense spiritual growth" (*Unity of Good*, p. 43) before universal mankind accepts this Science of being, but individuals *may* and *will* rise to such spiritual power as will destroy the belief called death. The Discoverer and Founder of Christian Science, must have attained to "immense spiritual growth" to have written the text-book, *Science and Health with Key to the Scriptures*, which is her spiritual consciousness externalized in the form of a book.

The mission of Christ Jesus, the masculine representative of God, was to abolish death and bring Life and immortality to light for himself, and also to show humanity the way of escape from sin, disease, and death. We understand that Mrs. Eddy's mission, as

the woman, the type of God's motherhood, is not only to *bruise* the serpent's—sin's—head, in fulfilment of the power or law of Love, but to make for herself a *final disposition* of the "talking, lying serpent" (*Science and Health*, p. 529), belief of life in matter, by *crushing* out its claim to life, truth, substance, and intelligence in matter, and thus forever *silence* its arguments of pain and pleasure in matter, and the fear of death.

Paul understood the nothingness of fear and death, when he said: "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii., 15).

Mr. M. . . states that Jesus never "yielded to sin which alone brings death." Jesus never yielded to the belief of life in matter, sin, yet he did not escape the experience which mortals call death. In his final demonstration over the "last enemy" he tasted "death for every man," to show them the way out of the fleshly mind, but not to do their work for them. He proved the power of the Christ-consciousness; triumphed over the claim of suffering, death, and the grave, and manifested himself to his disciples.

Thus the spiritual Christ Jesus proved his divine dominion. He appeared in a material form, that is, he had not put off material sense entirely, or those who were in material belief would not have recognized him. When he overcame all physical mentality he was not visible to his disciples.

"God is no respecter of persons." A large body of Christian Scientists believe that the hour has struck when our revered Leader, in following her Master, will make her crowning demonstration over death and the grave.

It is time for the doubting and shrinking in the faith, if they would escape the experience of the foolish virgins, who have "no oil" (spiritual understanding) in "their lamps," to awake. Let them cease to admit both good and evil, life and death, and follow the wise virgins who acknowledge but one power, God and His idea, spiritual man. Let them begin to build on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390) which alone will reveal spiritual individual identities, which are ever-present to spiritual sight.

Let Mary Baker Eddy be heard in the following words:

Jesus declares that they who believe his sayings will never die; therefore mortals can no more receive everlasting life by believing in death, than they can become perfect by believing in imperfection and living imperfectly.

(*Unity of Good*, p. 40.)

Mrs. Eddy, in speaking of Jesus' bodily resurrection, and of his statement that he would reproduce his body, says it was not understood. She says:

To such materialists, the real man seemed a spectre, unseen and unfamiliar, and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and substance.

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. . . .

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis.

(*Science and Health*, pp. 314, 315.)

In reply to the question, "*Do you believe in translation?*" Mrs. Eddy says:

If you refer to the removal of a person to heaven, without his subjection to death, . . . I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love. . . . It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here (*Miscellaneous Writings*, pp. 67, 68).

We believe that Mary Baker Eddy took every footstep requisite, "up to the spiritual sense and fact of divine substance," and that she will be visible in a "diviner form" to those who have spiritual sense to behold her here.

Yours very sincerely,

AUGUSTA E. STETSON.

THE DEMOCRAT (Nashville, Tenn.), April 21, 1912

MRS. STETSON EXPLAINS EMERGENCE FROM MATERIAL  
ORGANIZATION

*To the Editor of The Democrat:—*

I beg you will grant me space to explain a letter which Mr. M. . . has published in his reply to my article. While declaring that he does not "pass judgment upon any one," he immediately proceeds to judge me in the following words:

It is to be regretted that Mrs. Stetson did not heed this timely warning, for it is this mistaken thought which she holds about Mrs. Eddy which prompts her to declare, in substance, that Mrs. Eddy will make the crowning demon-

stration over death and reappear to her students, just as Jesus came forth from the tomb and established his identity to his disciples.

The letter to which Mr. M. . . refers was preceded by one from Mrs. Eddy to me also published in the *Christian Science Sentinel*, volume xi., page 910, from which I quote the following:

Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

This came to me during my first trial in Boston. Later the following letter to which Mr. M. . . refers was sent me by Mrs. Eddy:

BROOKLINE, MASS., July 23, 1909.

*My Dear Student:—*

Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately.

As ever, lovingly your teacher,

MARY BAKER EDDY.

*Christian Science Sentinel*, vol. xii., p. 130.

This letter had the effect to arouse me to renewed endeavor to free myself from the effort of the "enemy of good" to separate me from my "Leader and best earthly friend," by holding me to finity and a *material* organization. I resigned from the *material* organization, First Church of Christ, Scientist, New York City, and began to build, as my Leader had requested, on a "wholly spiritual foundation, than which

there is no other." Thus I separated myself from those students who heretofore had clung to my *physical* personality. Had I remained longer with them and continued in the *material* organization it would have been my destruction. It would have prevented me from rising to a higher degree of spiritual consciousness, and would have separated me from my beloved Leader, Mary Baker Eddy.

I replied to this letter of Mrs. Eddy's the day I received it, and sent my answer by special messenger, who delivered it the next morning to her secretary. She sent me a loving reply with definite directions as to the course I should pursue in coming out from the *material* organization, separating myself from those students who would have held me to earthward gravitation, because they could not rise to see the divine individuality of their Leader, of their teacher, or of themselves and of all mankind.

Later, Mrs. Eddy published her letter to me of July 23, in the *Christian Science Sentinel*. It served as a test for my students whether they would cling to the physical personality or to the spiritual individuality of our great Leader, Mary Baker Eddy, and rise with her into a diviner consciousness of God and man, and the nothingness of all material phenomena, including so-called mortal man and the mythical material universe.

I have Mrs. Eddy's views, in her own handwriting, in regard to her final demonstration or resurrection, also her teaching of the motherhood of God. I shall continue to declare that Mrs. Eddy, with all other women, typifies the motherhood of God. Christian Scientists believe that she will be the first to demonstrate over the illusion called death. I shall continue

to correct every reversal of her teachings, and shall trust God in the future, as in the past, to protect me from the "enemy of good."

This is my answer in reply to Mrs. Eddy's letter which Mr. M. . . has published:

7 WEST 96TH STREET, NEW YORK CITY,  
July 24, 1909.

Reverend MARY BAKER EDDY,  
Chestnut Hill, Brookline, Mass.

*My precious Leader:—*

Your dear letter of to-day is before me. I thank you for your continued watch-care during this perilous passage (through material sense to Soul) from the will of the flesh, or human energy, which embodies itself in physical personality, to the will of God, or divine energy, which dissolves finite personality together with all the phenomena of the carnal mind, and reveals Spirit, God, as the only creator, and man as His image and likeness, the compound idea or divine personality, the reflection of the infinite Person.

In your *Message to The Mother Church for 1901*, page 41, I read: "Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially—by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat—self-extinction, and to the final manifestation of the real spiritual man and universe. We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness: therefore man reflects Spirit, not matter."

I have always tried to teach my students to differentiate between finite and infinite personality, between the physical personality, which is the image of the beast or so-called mortal mind, specifically named animal magnetism, and the divine personality, which is the image of God—the spiritual idea or Christ. By failing to discern this difference some of my students in the past have lost "the way."



"Jesus demonstrated Christ" (*Science and Health*, p. 332). He showed the way by which humanity could escape from the bondage of fleshly personality; he designated the Christ as "the way" when he said, "No man cometh unto the Father, but by me," and "He that hath seen me [the spiritual idea or my individuality] hath seen the Father."

The sensuous world refused, and continues to refuse, to follow and obey the impersonal Christ which Jesus and you, my beloved Leader, have declared. They held him in the bonds of personal sense. The wise see you to-day as the Messiah, or the Anointed of God to this age, fulfilling the law of Love. They do not deify your *human* personality, but will not lose sight of your *spiritual individuality*, or God with us. Although all of my students have been taught this, doubtless some have not assimilated it.

In your letter to me, which was published in the *Sentinel* of July 17th, you thanked me for acknowledging you as my Leader. I have always delighted to revere, follow, and obey you as my Leader, to whom I pay loving, loyal allegiance. I am abiding by the divine rules laid down in your writings, and am following your Christly example so far as Love reflected in love illumines the way. This sincere endeavor to possess the Mind of Christ must bring its blessing. Your comforting assurance that I am "aware that animal magnetism is the opposite of divine Science" (*Christian Science Journal*, vol. xxvii., p. 313) gives me renewed courage to wield the two-edged sword of Truth and Love with intent to decapitate this opponent, the beast and false prophet; for the lie, lust, and hypocrisy, which contend against innocence and truth—the Lamb of Love, shall not continue to engender and develop, for God worketh with us.

Precious Leader, I am watching and praying that "the enemy of good" cannot "separate"<sup>1</sup> me from you, my Leader and Teacher. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,

<sup>1</sup> See letter from Mrs. Eddy, page 223.

nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord"—and Mary Baker Eddy, my beloved Leader, "and best earthly friend."

I have always taught my students to love and reverence you as the one whom God has appointed to voice His word to this age.

My students know that I am endeavoring to obey your teaching and demonstrate Christ, and for this reason they, in turn, have confidence in me as a teacher and demonstrator of Christian Science. For twenty-five years, "the enemy of good" has been using every subtle suggestion to separate me from the Christ which you represent, and are demonstrating, but it has signally and utterly failed. If my students have shown more zeal than wisdom in expressing their love for their Leader, and for their teacher, I will try still further to warn them of the danger of deifying *physical* personality. I believe, however, that they are clear on the fact that "none is good, save one, that is, God," and His idea, and that "I can of mine own self [material self] do nothing," "But the Father that dwelleth in me [in my spiritual individuality], He doeth the works."

As you continue to demonstrate the "infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (*Miscellaneous Writings*, p. 22), may wisdom enable me to maintain, through you, God's idea, the consciousness of my unity with Him. This I believe I have always done in the letter, and in an ever increasing degree in the spirit. I have taught my students to look straight at and through the brazen serpent of *false* personality, and to behold the immortal idea, man, where the mortal seems to be. Malicious animal magnetism still persists in its efforts, by its indiscriminate denunciation of personality in general, to slay the spiritual idea, Christian Science, to which you have given birth. I understand

your teachings to mean that we must judge righteous judgment, and discern between the false and the true, so that, when bidden by the Lord of the harvest, we may bind the tares into bundles to be burned, while we gather the wheat into the garner. No man can serve two masters, but every man must serve one master, Christ.

The Scriptures show us that in every age God has spoken through a person. Abraham, Moses, Samuel, David, Jesus, and Mary Baker Eddy, are some of the human names by which God's chosen representatives have been known in history. You refer to this fact in *Miscellaneous Writings*, page 308, "personal revelators will take their proper place in history, but will not be deified."

Beloved Leader, you are ever speaking to my heart, "Awake!" and I reply,

I will listen for Thy voice,  
Lest my footsteps stray;  
I will follow and rejoice  
All the rugged way.<sup>1</sup>

Your loving child,

AUGUSTA.

(Exact copy.)

THE POST-STANDARD (Syracuse, N. Y.), April 17, 1912

LEGITIMATE CHRISTIAN SCIENCE AND ITS TRUE  
REPRESENTATIVES

AUGUSTA E. STETSON OF NEW YORK CITY MAKES VIGOROUS  
REPLY TO C. . . I. . . O. . . OF SYRACUSE

*To the Editor of The Post-Standard:—*

Since you published in the columns of your paper the opinion of Mr. C. . . I. . . O. . . in regard to me, will you kindly permit me to make the following

<sup>1</sup> *Miscellaneous Writings*, page 398.

statement? My former acquaintance with Mr. O. . . forbids me to believe that he would knowingly wrong me, or so publicly denounce any woman.

The first paragraph of his letter reads:

It should be understood that Mrs. Stetson was excommunicated from the Christian Science denomination because she had for years misrepresented Mrs. Eddy and perverted and mistaught her doctrine. This should make it conclusively evident that her utterances are not to be taken as representative of legitimate Christian Science.

Because the Directors of The Mother Church dropped my name from the membership roll, and I am no longer a member of the *material* organization, is no proof that my utterances are not "representative of legitimate Christian Science," or that I am not a member of the *spiritual* organization, and building on a "wholly spiritual foundation," in response to Mrs. Eddy's counsel in the following words:

When my dear brethren in New York desire to build higher, . . . they must begin on a wholly spiritual foundation, than which there is no other . . .

Spirit is infinite; therefore *Spirit is all* (*Christian Science Sentinel*, vol. xi., p. 390).

I had built and perfected the *material* organization, First Church of Christ, Scientist, New York City, and was ready "to build higher,"—"to leave all for Christ" (*Science and Health*, p. 9)—to fulfil the law of Love, and to continue my ministrations of love from a "wholly spiritual foundation."

In regard to the question of spiritual development, Mrs. Eddy says:

After this material form of cohesion and fellowship has

accomplished its end, continued organization retards spiritual growth, and should be laid off, . . . in order to gain spiritual freedom and supremacy (*Retrospection and Introspection*, p. 45).

This statement applies only to those who have demonstrated up to the point of emergence out of material organization by having taken every step necessary to the achievement of a perfect demonstration. Then rising to a higher spiritual basis is inevitable in the order of divine Science.

It is evident to the reader, who spiritually interprets *Science and Health with Key to the Scriptures*, that my utterances are in strict accord with the text-book of Christian Science, and with Mrs. Eddy's other writings. The criterion by which a Christian Scientist's words and works should be judged is the Bible and the Christian Science text-book.

Mr. O. . . impugns the wisdom, justice, and divine love of the great Leader of Christian Science, when he publicly and unhesitatingly states that, "Mrs. Stetson. . . had for years misrepresented Mrs. Eddy and perverted and mistaught her doctrine."

Mr. O. . . 's words imply that Mrs. Eddy either had not the wisdom to detect that, for years, I, her student, had "misrepresented" her, and "perverted and mistaught her doctrine," or that she permitted me to remain in a large city as an exponent of Christian Science, with her commendation and public approval.

I cannot allow Mrs. Eddy's wisdom, justice, and divine love to be questioned, without a protest. She was, and is, the great spiritual Leader, God's messenger to this age, to guide His people to an understanding of eternal Life. I have always stood, and now stand, fearlessly and understandingly, for the doctrine of

Christian Science as taught in *Science and Health with Key to the Scriptures*.

During twenty-seven years I have defended my Leader and Teacher, Mrs. Eddy, against those who opposed her and her teachings—students who could not grasp the *spiritual* interpretation of divine metaphysics, and the materialists, who, throughout the ages, have resisted Truth's demands.

Mr. O. . . says:

While Mrs. Eddy recognized that it should not "be a strange thing with you that God should raise the dead," she never claimed this power for herself and certainly no one has any right to claim it for her.

Mrs. Eddy certainly did claim this power for herself. She claimed her spiritual identity as God's idea, or child, which could never be separated from God,—divine Mind,—therefore could not forever be invisible, concealed behind the mask called mortal mind and its false embodiment, matter. She understood and taught that "Principle and its idea is one" (*Science and Health*, p. 465), and that this one is God and His Christ—the spiritual universe. She understood her oneness with God, and that she was an individual idea, or member of the body of Christ, inseparable from Principle, God. This she claimed for herself, and taught others to claim for themselves. She said to her followers:

You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. . . . Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that

mortals are the children of God,—far from it (*Christian Science Sentinel*, vol. xiii., p. 10).

She never admitted death as real. It is evident, then, that she claimed for herself the power to demonstrate eternal Life. I claim it for her. All who understand the allness of Life, and Life's idea, as the only reality of being, claim, sooner or later, a visible manifestation of Truth, or the second appearing of Christ, and, in fulfilment of prophecy, through woman. Mary Baker Eddy rose to spiritual apprehension of her oneness with eternal Life, and, like her Master, Christ Jesus, will come forth victor over the illusion of death and the grave.

She was not in the "sensual age," viz.: material consciousness. She dwelt in spiritual consciousness with God and His Christ—therefore this reference does not apply to her. The sinner and the sensualist may remain for ages subject to death,—the wages of sin,—and according to Scripture the millennium will give all mankind ample time in which to understand and demonstrate absolute Christian Science. Individuals, however, need not wait for universal consciousness to become permeated with Truth before they can make their demonstration. Christ Jesus did not tarry until his disciples attained to *his* spiritual status, and could comprehend the possibility of his reappearance; neither can Mrs. Eddy be hindered by her faithless followers in her demonstration over the "last enemy," death.

Those calling themselves Christian Scientists should not so persistently affirm the impossibility and improbability of the fulfilment of Scripture, and a scientific individual demonstration, in this age, over the

experience of so-called death. They should not remain in the grave of belief, and thus aid the "enemy of good" (*Christian Science Journal*, vol. xxvii., p. 313) to hold others in bondage.

It is not a question with Mrs. Eddy's true followers whether she will continue to unfold in spiritual power, and finally dispel the cloud of belief which now conceals her, the impersonal idea, from their view, but it is of paramount importance that they should be watching, working, and praying for the Mind of Christ—spiritual apprehension—that they may behold their beloved Leader and Teacher at her reappearing, and receive the baptism of the Holy Ghost, which Truth and Love will reflect, through the ideal woman, to all who rise with her.

In directing her students to Principle, Mrs. Eddy never turned them away from the idea which is inseparable from Principle, and is the reality of every man. When she directed Mr. O. . . to Principle, she doubtless thought he understood that "Principle and its idea is one" (*Science and Health*, p. 465)—God and the real man, and that she was one with Principle. When her followers clung to her physical personality she turned them away from physicality, matter, to Principle, and to her spiritual individuality, the impersonal idea, which is invisible to physical sense, but which spiritual sense reveals. To deny the spiritual individuality of Mrs. Eddy, or of any one, is to deny Principle and its idea. This is true of all, for God is the Father of all that is real—the spiritual man and universe. Jesus said, "He that hath seen me [hath discerned my individual selfhood, my Christ-consciousness] hath seen the Father," for, "I and my Father are one." This is the individuality of every man.



John says:

Whosoever denieth the Son [the individual idea], the same hath not the Father [Principle]: [but] he that acknowledgeth the Son hath the Father also (1 John ii., 23).

Christian Scientists do not admit that a physical personality is man. Physicality is a mortal belief possessing neither life, truth, intelligence, nor substance. All the phenomena of a so-called mortal mind are myths, illusions, nothingness.

The faithful Marys of old went to the sepulchre with spices to anoint their Master and Teacher. Their experience is graphically portrayed in the four gospels. It is recorded that they went from the sepulchre and told the apostles that Jesus had risen; that they had seen him, and that he had talked with them. But the women's words seemed to these men "as idle tales, and they believed them not." Later the men, Jesus' disciples, were talking together on the way to Emmaus, and were recounting what had happened to Jesus, whom they thought "should have redeemed Israel," when Jesus himself drew near and went with them, but their "eyes were holden," and they did not see nor know him. He was walking and talking with them, but their spiritual sight and hearing had not been sufficiently developed to recognize their spiritual Teacher, Christ Jesus.

The story as told by Luke shows that Jesus was visible to the women, but that, although Peter and other men went to the sepulchre, and found that the material body of their Master was not there, they failed to recognize the *spiritual* man—"Him they saw not." Then Jesus rebuked them with, "O fools, and slow of heart to believe all that the prophets have

spoken." This indicates that Jesus was apparent to his disciples long after his three days' experience in the tomb; that he tarried in a visible material form with them, until they were convinced that he had triumphed over the illusions of death and the grave. Could they have risen spiritually with their Master, they would have *continued* to walk and talk with him.

Mrs. Eddy says in *Science and Health* (pp. 44, 45):

His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense.

Even his disciples . . . believed his body to be dead. . . . The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter.

From the *Christian Science Sentinel*, volume ii., page 104, we quote Mrs. Eddy's words:

Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but its restoration to life and health, as the scientific proof of "God with us." The power and prerogative of Truth are to destroy all disease and to raise the dead—even the self-same Lazarus. The *spiritual* body came with the *ascension*.

Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave.

Hundreds of faithful Marys are in this hour anointing the ideal ever-presence of their beloved Leader, Mary Baker Eddy, with loyal allegiance to Principle and idea, God, universal and individual man. Again

they may fail to open the eyes of some to see the "highest visible idea" (*Science and Health*, p. 560) of God with men. Again, woman's understanding of the inevitable demonstration, in these latter days, may seem to *men* as "idle tales," which they believe not. Yet this will not prevent both the men and the women who are spiritually illumined, at this second appearing of Christ, Truth, from keeping their lamps filled with the oil of inspiration, divine love, which will reveal the substance-idea, Mary Baker Eddy.

Referring to Mrs. Eddy's sense of the motherhood of God, permit me to quote her words:

St. John saw the vision of life in matter; and he saw it pass away,—an illusion. The dragon that was wroth with the woman, and stood ready "to devour the child as soon as it was born," was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love. Let us remember that God—good—is omnipotent; therefore evil is impotent (*Christian Healing*, pp. 9, 10).

If Mr. O. . . wishes to inform himself in regard to Mrs. Eddy's teaching as to her final demonstration, or "resurrection," I shall be pleased to show him her views, in her own handwriting. Also, if the editor who has published in the columns of *The Post-Standard* Mr. O. . . 's communication, would know the truth of my statements, he may avail himself of the same privilege. I feel justified in doing this, in vindication of Mrs. Eddy's teachings, the ignorant perversion of which would mislead the people.

Very sincerely yours,

AUGUSTA E. STETSON.

June 5, 1912.

*To the Editor of the New York Herald:—*

The statement in your issue of to-day, that I am "to begin a religious campaign in the autumn," is a misunderstanding of anything I may have said to a press representative. I have no idea of *beginning* a "religious campaign" now or "in the autumn."

I *began* this religious warfare against *materialism*, so-called hypnotism, mesmerism, and the claim of evil, when I enlisted as a Christian Science soldier under the leadership of Mary Baker Eddy, twenty-seven years ago. I am *continuing* in the battle of Truth,—constantly wielding the sword of the Spirit,—the Word of God,—against the (material) world, the fleshly so-called mind, and all mortal mentality or evil. The Mind of Christ is as potent to-day as in the days of prophets, and of Christ Jesus, and the Christian Scientist who has armed himself with the Mind of Christ is God-impelled to continue the Christian Science warfare against all so-called evil, until victory rests on the side of eternal Truth and Love.

True Christian Scientists obey the scriptural words, "Ye shall not need to fight in this battle: . . . stand ye still, and see the salvation of the Lord." They stand still in the invincible fortress of the Truth-consciousness and from the vantage ground of spiritual understanding, they discern the on-coming Christ, the ideal man of God's creating, who at his *second* appearing will put all enemies under his feet, will destroy the claim of sin, disease, and death, and will establish the reign of righteousness, "On earth peace, good will toward men."

A new era in religious history is evident to all who read the signs of the times. Christian Science has

come to mankind as a permanent dispensation. Spiritually interpreted the words of Sacred Writ are being fulfilled. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. xxi., 27).

Our Leader, Mrs. Eddy, says:

Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws. . . .

Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity is increasing and the power of sin diminishes, for the world feels the alterative effect of truth through every pore (*Science and Health*, pp. 223, 224).

Very sincerely yours,

AUGUSTA E. STETSON.

THE BOSTON HERALD, January 4, 1913

HAS NOT RECANTED, SAYS MRS. STETSON

DEPOSED CHRISTIAN SCIENCE TEACHER SAYS SHE HOLDS  
TO ATTITUDE AT TRIAL

[*Special Dispatch to The Herald.*]

NEW YORK, N. Y., Jan. 3.—Emphatic denial of the charge that she had recanted the attitude assumed by her in her trial before the Christian Science Directors in Boston was made to-day by Mrs. Augusta E. Stetson, who was deposed as a Christian Science teacher following the trial.

In her statement Mrs. Stetson said:

"I have never for one moment changed my convictions in regard to my spiritual interpretation of the Holy Bible according to divine metaphysics as taught by Mary Baker Eddy in the text-book of Christian Science, *Science and Health with Key to the Scriptures*. I stand, as I have stood since 1884, when I was graduated from the Massachusetts Metaphysical College under the personal instruction of Mrs. Eddy.

"As fast as I progress in spiritual understanding I am demonstrating the Principle of Christian Science, the superiority of spiritual thought-force over material conditions.

"I have made no contention for my right to be recognized by those in authority in the material organization as a teacher and practitioner of Christian Science. I have never, on the other hand, given up these rights. I retain, as ever, both the *spiritual* right and the *spiritual* power to practice true Christian Science.

"The Christian Science Church will always be to me 'The structure of Truth and Love' (*Science and Health*, p. 583), of which the *material edifice* is merely a symbol. This symbol, as we rise, dissolves from view, revealing the 'house [or image of thought] not made with hands, eternal' in Mind.

"The right to demonstrate the immutable law of health, holiness, and immortality, as revealed through the life and teachings of Jesus the Christ and Mary Baker Eddy, can never be taken from any one who is able to defend them against human agencies. *Demonstration* of Truth and not merely *profession* of it is what the world demands to-day."

7 WEST 96TH STREET, NEW YORK CITY,  
March 13, 1913.

*Editor of the Century—*

In the February issue of the *Century*, under the heading "National Health and Medical Freedom, Both Sides of a Question of Public Interest," there appears a letter by B. O. Flower, President of the National League for Medical Freedom, defending the League's opposition to the so-called Owen Bill and "the motives of many thousands of intelligent and conscientious citizens other than Christian Scientists who belong to that league."

I note also another letter by Irving Fisher, Professor of Political Economy in Yale University, President of the Committee of One Hundred on National Health, which states that "The plain truth is that the 'League for Medical Freedom' is a misnomer. Its real object is to prevent health legislation, lest the result should be to discredit Christian Science and other sects of practitioners represented in the league."

Will you kindly permit me to correct the assumption in these two communications and also in the Editor's Note in relation thereto,—that genuine Christian Scientists are members of the League referred to?

Christian Scientists occupy no place in the controversy between the different schools of *materia medica*, osteopathy, eclectics, etc. It is a position which no genuine Christian Scientist, faithfully and intelligently following the teaching and example of their Leader, Mary Baker Eddy, can fill. I understand that some members of the *material* organization of The Mother Church have given their weight to that League's efforts,—they have united with material law,—have encouraged its purpose and aims and contributed money to further its ends. But no Chris-

tian Scientist, having attained to the spiritual interpretation of the text-book of Christian Science, *Science and Health with Key to the Scriptures*, and the other inspired writings of Mrs. Eddy, which unseal the hitherto hidden treasures of the Holy Bible,—no one who has risen from the material sense of existence to the spiritual, is to be found within the ranks of that, or any other kindred league. To be there would be in direct disobedience to both the letter and the spirit of these teachings.

I stated in an article, which I wrote at the time this action of the Medical League was brought to my attention, that Christian Scientists are under the law of Spirit. They claim God as their defense against the seeming power of evil. During Mrs. Eddy's personal work in building up the Cause of Christian Science she never appealed to Cæsar, so-called material law, to protect her in her work in proving the healing efficacy of divine metaphysics or the potency of spiritual thought-force to destroy the material phenomena of sin, the manifestation of which is disease and discord.

Her only appeal was to God, the great Physician, and *her ability* to reflect God's presence and power to heal the sick and reform the sinner. Her only and all-sufficient defense was the law of Spirit. The following quotation from her *Message to The Mother Church for 1902*, page 89, confirms this:

In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe.

Her followers must "lean on God" and demonstrate



God's power to "heal the sick through man, whenever man is governed by God" (*Science and Health*, p. 495). They must possess the Mind of Christ if they would heal the sick as did Jesus and his disciples, who never took refuge under material law.

They must use "the sword of the Spirit, which is the word of God," and prove their claim to the efficacy of Christian Science Mind-healing, on a *spiritual* foundation. They must trust the law of God to deliver them from so-called *material* law. The genuine Christian Scientist, working from the basis of divine metaphysics as taught by Mrs. Eddy, sees the danger which threatens those calling themselves Christian Scientists, who have not the spiritual discernment to detect this most subtle attempt of the enemy of good, the belief of life in matter, to lure and ensnare into the ranks of *materia medica*, the innocent and the ignorant.

If these reasons against a Christian Scientist's uniting with the League in question, are not sufficiently clear, permit me to quote from Mr. Flower as follows: "Our league contains thousands of earnest, conscientious, scholarly, and successful physicians. . . . These men well know that the healing art is an *art* rather than an exact *science*."

Christian Scientists agree with Mr. Flower in his appreciation of the men who compose the body of physicians. All true Christian Scientists have great respect for the cultured and conscientious medical men. Their system of *material* therapeutics appeals to all who trust in material aid. The demands of such should be met by the honest, conscientious physician, who is as necessary to-day to relieve suffering humanity, as is the Christian Scientist to heal those who demand

*spiritual Mind-healing.* Christian Science should not be forced upon any one to whom it does not appeal as a remedial agency; neither should any one who has lost faith in drugs be compelled to accept them.

I have heard that there are prominent physicians who declare that the stand which is being taken by some Christian Scientists in uniting with the League in question, is proof positive that they have forfeited their right to practise under the name of Christian Science, which purports to use *only spiritual means*, and who claim Christ as able to deliver them in every hour of trial.

Mr. Flower states that "the healing art is an *art* rather than an exact *science*." His statement should read, *materia medica* "is an *art* not an exact *science*." Christian Science Mind-healing is an exact Science, and, like the science of mathematics, is demonstrable by all who rise to spiritual attainment of the Mind of Christ.

Let us hear Mrs. Eddy's declaration on this point:

Christian Science Mind-healing rests demonstrably on the broad and sure foundation of Science; and this is not the basis of *materia medica*, as some of the most skilful and scholarly physicians openly admit (*Miscellaneous Writings*, pp. 80, 81).

With these two clear and concise statements before all who are seeking to follow the light of Mrs. Eddy's teachings, what should be their rule of action? Her answer is clear and direct.

If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and

say in thy heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in material sense, are discordant and oftentimes false brethren (*Science and Health*, p. 444).

In the sense here used those calling themselves Christian Scientists, who are members of the League have returned to materialism, and have united with those who stand for the belief of life and intelligence in matter and are "false brethren." No true Christian Scientist has united with the League for Medical Freedom.

Those who have followed *material leaders* and now find themselves in the fold of materialists are simply ignorant seekers for Truth, and not Christian Scientists, while those in material authority who have led them there must have been spiritually blind, and cowards, seeking protection of material laws against their inability to understand and demonstrate the law of Life, Love, and Truth.

Christian Scientists must fearlessly and understandingly defend and demonstrate the teachings of Mary Baker Eddy, regardless of the cost—the loss of human approval, and the antagonism and persecution of the materialists. A wide mental gulf separates the matter-physicians from the divine metaphysicians. A *wider* mental gulf separates the so-called materially minded Christian Scientists from the spiritually minded demonstrators of Christian Science Mind-healing. The first should be known as mental healers on a material basis under the protection of the law of *materia medica*. The latter as demonstrators of

Christian Science Mind-healing as taught and demonstrated by Mary Baker Eddy, under the protection of the law of God or Spirit.

Hear our Leader's counsel in *Miscellaneous Writings*, pages 79 and 80:

Beware of joining any medical league which in any way obligates you to assist—because they chance to be under arrest—vendors of patent pills, mesmerists, occultists, sellers of impure literature, and authors of spurious works on mental healing. By rendering error such a service, you lose much more than can be gained by mere unity on the single issue of opposition to unjust medical laws.

Our Leader continues her admonition and advice, which genuine Christian Scientists obey:

To prevent all unpleasant and unchristian action—as we drift, by right of God's dear love, into more spiritual lines of life—let each society of practitioners, the matter-physicians and the metaphysicians, agree to disagree, and then patiently wait on God to decide, as surely He will, which is the true system of medicine.

Very sincerely yours,

AUGUSTA E. STETSON.

THE NEW YORK SUN, April 5, 1913.

*To the Editor of The Sun:—*

In compliance with your request to "favor you with the titles of five or six of my favorite books" I will say that I consider the Holy Bible the greatest of all inspired literary productions; the study of which develops the divine nature and unfolds the latent possibilities and infinite capacities of man when governed by

the law of God, eternal Mind, Life, Love, and Truth.

Down through the ages, prophets and seers—God-inspired men—have chronicled the mental conflict between the human and divine elements, or mental forces which sway mankind in the inevitable progress out of the carnal mentality into the Christ-consciousness, which is the origin and ultimate of man. The God-impelled have given, in this book, a chart to eternal Life and man's dominion over all things, which God gave him, when He made him in His own image and likeness. Christ Jesus spiritually interpreted and scientifically demonstrated the power of his divine consciousness, and left his example as a rich legacy to all who would follow him.

The next equally great book is *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. This "Key" or spiritual interpreter of the Bible, unlocks the heretofore hidden riches contained in the Word of God, and enables the searcher for Truth to grasp the life-line and prove, according to Jesus' teaching and demonstration, the fact of scientific being.

*Miscellaneous Writings* and Mrs. Eddy's other works come next in value to me. Shakespeare follows as a great literary masterpiece. His delineation of mental qualities and characteristics embodied in mankind, which divine metaphysics enables all to appreciate, reveals him as a metaphysician and gives great significance to his work.

Whittier, Longfellow, and Oliver Wendell Holmes I regard among the best American poets. I have personally met them in their homes and at their firesides. It seems ungracious in me to favor Whittier,—yet he, of all poets, sweeps his hand across the heart's harp-strings, and awakens the chords of Soul, till they play

upon the "harp of a thousand strings" unwritten anthems of love and peace, which flow from a life consecrated to, and in unison with the source of being, Spirit, God, eternal Life, Love, and Truth.

Very sincerely yours,

AUGUSTA E. STETSON.

## CHAPTER XVII

### FRUITS OF EXPERIENCE

For the fruit of the Spirit is in all goodness and righteousness and truth;

Proving what is acceptable unto the Lord.—Ephesians v., 9, 10.

. . . whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the "still, small voice" for the music of our march, we all shall take step and march on in spiritual organization.

*Miscellaneous Writings*, p. 138.

#### THE DEMONSTRATION OF MARY BAKER EDDY \*

BY AUGUSTA E. STETSON

[There are abundant documentary evidences which prove that Mrs. Eddy held Mrs. Stetson in the highest and most affectionate esteem and considered her a most precious student and faithful Christian Scientist. Since the passing of Mrs. Eddy there has been among her followers in the Christian Science Church much questioning as to whether she would not appear in the flesh, as did Jesus after His burial. Among those to whom this expectation has been attributed is Mrs. Stetson, the founder, pastor, reader and spiritual head of First Church of Christ, Scientist, of New York City, during twenty-three consecutive years. Accordingly we have asked Mrs. Stetson to prepare the following article, tho, of course, it will be understood that THE INDEPENDENT does not indorse the Christian Science philosophy. Mrs. Stetson is the most distinguished of the followers of that faith and for many years has been on terms of affectionate intimacy with Mrs. Eddy. In the following article Mrs. Stetson declares her belief that Mrs. Eddy "will walk and talk with her disciples until she has given final proof of her teachings." This article is evidence of Mrs. Stetson's loyalty to the doctrines of her Teacher as to the "illusion of death,"

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\* This article appeared in *The Independent* of January 26, 1911.

and we are glad to present it as an important statement of the belief of Christian Science.—EDITOR.]

YOUR request for my reasons for believing in the possibility of a demonstration of life over death, or the reappearance of our revered Leader, Mary Baker Eddy, affords me an opportunity to reaffirm my unswerving and uncompromising conviction in the power of the Christ-mind to conquer sin, sickness, and death. As I understand the teachings of Jesus, the omnipotence and omnipresence of God are as demonstrable to-day as they were two thousand years ago, when the meek and mighty Nazarene, Jesus the Christ, our Way-shower to eternal Life, came forth victor over death and the tomb.

Mrs. Eddy has for forty-four years followed in the footsteps of the great master Metaphysician, Christ Jesus, even to the belief of a tomb, through and beyond which she will pass in her *final* proof of the teachings and demonstration of divine metaphysics—the immortality of man and the universe.

If the reader will stand with me on the platform of divine metaphysics, or Christian Science, and will look through the lens of spiritual thought, he will readily understand my reasons for believing in the potency of the Mind of Christ to awaken humanity from the dream of death and the tomb.

One of my reasons for believing in the ability and possibility of man to demonstrate eternal Life is that I accept the Holy Bible as the Word of God. This book was written by inspired men, and is the record of the true creation and the false—the real man, made in the image and likeness of God, the Father (which is found in the first chapter of Genesis and is the record of the spiritual fact of creation), and the second, or



mythological account of Adam—the carnal, so-called man, in whom all die. “For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. viii., 6).

I reason from the following postulates of Christian Science: “God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man” (*Science and Health*, p. 330). Also, “that all causation is Mind, acting through spiritual law” (*Science and Health*, p. 417). Therefore it follows that every effect is a mental phenomenon. Accepting these hypotheses, I admit but one causation—eternal Life, Truth, and Love; one Christ, the Son of God, the impersonal idea; and one universe, the manifestation of God or Spirit. Spiritual man and the spiritual universe are the expression of infinite Spirit—God and His Christ, manifested in His infinite ideas.

Acknowledging but one cause—Spirit, Mind—Jesus evolved *spiritual* phenomena, and by his reflection of the power of God he demonstrated the omnipotence of Spirit, which destroys the phenomena of material belief, with its effects, sin, disease, and death. Thus he proved the supremacy of spiritual consciousness over the belief of the material senses.

From Moses to Jesus, humanity had been calling for a deliverer from suffering, sorrow, and death. The people of God had cried out for a Messiah, a Redeemer, until the individual and universal longing and yearning for something better than sin and death exalted the Wise Men to behold and follow the star of hope and faith, which led them to the place where the young child lay who was to redeem them from servitude to a tyrannous master—a false mentality,

or belief in matter as sentient substance, possessing life and intelligence.

The cradle song of Christ Jesus was not sung in vain. The anthem of immortality rang out from the heavenly choir: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Down through the centuries the great organ of eternity has reverberated this anthem: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

I believe in the resurrection of the so-called dead (either here or hereafter) from the belief that man is material—composed of flesh, blood, and bones—to the understanding that Mind is the standard of man, and that man is the emanation of the one Mind or Spirit, perfect and immortal as his Principle, God.

From this vantage ground of spiritual understanding, Christian Scientists discern the spiritual facts of being. Our Leader, Mrs. Eddy, says in *Unity of Good*, page 46:

I do not deny, I maintain, the individuality and reality of man; but I do so on a divine Principle, not based on a human conception and birth. The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being.

Jesus' teaching and demonstration in the healing of the sick, the raising of the dead, and the proof of the omnipotence of the Christ-mind over the tempestuous waves, when he commanded, "Peace, be still," aroused

the antagonism of the materialists, who resisted the law of God as enforced by Jesus. This compelled Jesus, the master Metaphysician, to rise to the heights of spiritual supremacy in the demonstration of Truth over error, Mind over matter, and Life over death, thus proving that the law of spiritual life annuls the so-called law of sin and death. Let me quote from *Science and Health*, pages 314 and 315:

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of divine Science carried the problem of being, and the more distinctly he uttered the demands of its divine Principle, Truth and Love, the more odious he became to sinners and to those who, depending on doctrines and material laws to save them from sin and sickness, were submissive to death as being in supposed accord with the inevitable law of life. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth and believeth in me shall never die."

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being,—to prove irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death.

Jesus left this inspirational promise to his followers: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John xiv., 12).

Again I quote from Mrs. Eddy:

The history of Jesus shows him to have been more spiritual than all other earthly personalities.

From him mortals may learn how to escape from evil. . . .

The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs (*Science and Health*, pp. 315, 316).

The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality,—to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas (*Science and Health*, p. 317).

Christian Scientists believe in and understand Jesus' reappearance to his disciples, and to five hundred brethren at one time. He appeared to them in visible form until he rose beyond their apprehension. This is no argument for spiritualism—the material theory of the intercommunication of the so-called dead and the living (which is not Christian Science); but it is a strong argument for spiritualization of thought through which to discern the real man and the real universe, and a cessation of discord, disease, and death.

Had the faith and understanding of the disciples risen with their Master to a higher spiritual apprehension of the mental Messiah, Jesus would longer have been appreciable to them and to the brethren. Were

the faith and understanding of the students of Christian Science—through demonstration of the Christly qualities, chief among which is divine love for God and man—sufficiently exalted, our great Leader, Mary Baker Eddy, would appear in visible form and with audible speech, in verification of her teachings and demonstration of the Science of divine Mind.

From the resistance of the unilluminated human mind to the possibilities of the Mind of Christ, one would conclude that "Life were a blessing not worth possessing, and death a consummation devoutly to be wished."

If humanity would struggle for recourse to the divine Mind, which all possess, individual and universal consciousness would rise to grasp the spiritual reality of existence, and would lose its finite anchorage to the belief of life in matter, and its consequence, death. Then would mankind seize the great possibilities, the living activities, and the divine dominion of man in the image and likeness of his Maker. Jesus demonstrated the eternal verities of his spiritual selfhood, and proved his mental ability to dispel the illusions of belief in substance-matter. He revealed the man of God's creating, verified his teachings of God's omnipotence and omnipresence in manifestation of the ideal man, and vanquished the phenomena of so-called mortal man—death and the tomb.

I believe that our revered Leader, Mary Baker Eddy, was God-anointed and God-inspired to write *Science and Health with Key to the Scriptures*, the text-book of Christian Science. Through spiritual illumination she discerned the might, majesty, and supremacy of the Christ-mind. Every page of this text-book is luminous with the substance and reality of God and His spiritual universe, including man.

The radium of Spirit penetrates, dissolves, and disperses the substanceless shadows or images of the mortal concept—the counterfeit man and the counterfeit universe, and discloses the divine reality and spiritual verities of being.

Throughout her writings Mrs. Eddy teaches that there is but one God, one Christ—the impersonal idea or Son of God—and one universe, the body or expression of creative Principle. Every object in the spiritual universe, from the infinitesimal to the infinite, is a member of the body of Christ.

Jesus understood and demonstrated Truth. Mrs. Eddy follows Christ's teachings, and enjoins her followers to adhere strictly to his instructions in the way to eternal Life.

Mrs. Eddy says:

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause. To accommodate himself to immature ideas of spiritual power,—for spirituality was possessed only in a limited degree even by his disciples,—Jesus called the body, which by spiritual power he raised from the grave, "flesh and bones." To show that the substance of himself was Spirit and the body no more perfect because of death and no less material until the ascension (his further spiritual exaltation), Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man (*Science and Health*, pp. 313, 314).

On the cross, Jesus met the mockery of his enemies, who said, "He saved others; himself he cannot save"

(Matt. xxvii., 42). Even his disciples believed he had yielded to death, and did not look for his demonstration of eternal Life; yet he was working out in the dreary tomb, the scientific facts of being, that "man is not material; he is spiritual" (*Science and Health*, p. 468).

In Jesus' walk to Emmaus he found his disciples discussing his death. Not recognizing the Master, they said:

Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

But we trusted that it had been he which should have redeemed Israel (Luke xxiv., 18, 19, 21).

To-day history repeats and resembles itself. Eleven times Jesus appeared to his disciples after he had risen from the dead. The first time, at the resurrection morn, he appeared to Mary, who

. . . stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Mary. She turned herself, and

saith unto him, Rabboni; which is to say, Master [Teacher].

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God (John xx., 11-14, 16, 17).

On the evening of the same day "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John xx., 19).

This is the third time that Jesus appeared to his disciples in a form which they recognized, and he spoke audibly to them.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John xx., 26-29).

There are those in this hour who, not having seen, yet believe. The omnipotence of eternal Life Jesus recognized, obeyed, and demonstrated. The law of omnipotent, ever-present Truth and Love, manifested in spiritual man through the resurrection of Jesus the Christ, Mrs. Eddy acknowledged, obeys, and will demonstrate to all who have spiritual vision and who patiently wait for her reappearance.

Humanity has always been impatient of final evi-



dence. The law of nature is, "First the blade, then the ear, then the full grain in the ear."

With the stupendous task before Jesus of reversing the testimony of the so-called mortal mind; trusting the Principle and rule of his divine being, he began his demonstration of the law of Spirit over the claim of a pseudo-material law. Mrs. Eddy refers to him in *Miscellaneous Writings*, page 162:

He must stem these rising angry elements, and walk serenely over their fretted, foaming billows. . . .

Clad with divine might, he was ready to stem the tide of Judaism, and prove his power, derived from Spirit, to be supreme; lay himself as a lamb upon the altar of materialism, and therefrom rise to his nativity in Spirit.

Thus we faintly apprehend the responsibility which Jesus assumed when he grasped the right hand of God and went forth to conquer evil in the fleshly mind, and to prove the power of man when governed by God. Our revered Leader, Mrs. Eddy, whom I believe to be God-appointed and God-anointed, repeats the history of Jesus, our Way-shower, and is the first to discover the Science of being which Jesus taught, proved, and left to the world as a divine bequest. When her mission dawned upon her she clasped the hand of omnipotent Love, and humbly, obediently accepted the cross, that she might fulfil the law of love, which annihilates all that is unlike Christ. In regard to this hour of her experience in spiritual development, let me quote her own words:

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged (*Science and Health*, pp. 226, 227).

The great moral and spiritual work that Mrs. Eddy has done and is doing for herself and for humanity in following and obeying the law of God and the teachings, life, example, and demonstration of Jesus the Christ, our Way-shower; her mighty wrestlings to overcome and rise superior to the false belief of mind in matter; the continual persecution which followed her spiritual evolution as she aroused and met the enmity of the carnal mind, which opposes itself to Spirit; her unceasing prayers for more of the qualities of Christ, and spiritual love, which alone destroy the claim of fear, malice, hatred, envy, revenge, lust, and hypocrisy, termed in Christian Science animal magnetism, mesmerism, hypnotism—all these qualities of the carnal mind, the effects of which are death, and which Mrs. Eddy met with dauntless, demonstrable faith and understanding during forty-four years,—all these experiences, through which she passed to lift herself and humanity to discern and demonstrate the spiritual facts of being, are priceless blessings to humanity.

The battle between Truth and error, the irresistible conflict between Spirit and flesh, impelled her and still impels her to rise to the zenith of demonstration of the law of God—eternal Life, Truth; and Love, and to

manifest the second coming of Christ, in proof of the Scripture, "Unto them that look for him [Christ] shall he appear the second time without sin unto salvation."

The great spiritual blessings which flow from her unselfed life, and love for God and humanity, the Christly example and teaching of Mary Baker Eddy, if but partially comprehended, would place her in the very heart of hearts of mankind as a loving friend, an emancipator from the ills to which flesh is heir, and would endear her to the entire world as a universal benefactor, who has revived the waning faith of thousands in a God of Love, who is an ever-present help to His children.

Mary Baker Eddy lives and reflects the omnipotence of ever-present Love. Paul asked: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi., 8.) Mrs. Eddy does not believe in the phenomenon of the fleshly mind termed death.

I believe in the teachings of Jesus the Christ and of Mary Baker Eddy; therefore I believe that "Life is real, and death is the illusion" (*Science and Health*, page 428).

In a letter written in 1909, and published in the *Christian Science Sentinel* (vol. xii., p. 10), under the heading, "There Is No Death," Mrs. Eddy says:

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

Christian Scientists are striving to awaken to this recognition by possessing and radiating the qualities of Spirit. I believe implicitly in the Holy Bible, and in the life and resurrection of Jesus Christ. I believe in our Leader's, Mrs. Eddy's, spiritual interpretation of the Word of God in her book, *Science and Health with Key to the Scriptures*, the text-book of Christian Science, and in her other writings. As taught by Mrs. Eddy, I admit but one premise: "Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated" (*Christian Science Journal*, vol. xxvi., p. 697).

In the *Christian Science Sentinel*, of September 3, 1910, is a letter of inquiry addressed to Mrs. Eddy, and her reply, which I give in full:

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

#### MRS. EDDY'S REPLY

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither

behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

The mental atmosphere of to-day is pregnant with the query, What is Truth?

“Truth’s mighty arguments shall roll down  
From inland mountain to seaboard town.”

The question confronting the twentieth-century thinker is, Shall we continue, from material concepts, to evolve material phenomena—discord, disease, and death—or shall we refuse longer to attempt to open “the Future’s portal with the Past’s blood-rusted key”? Shall we not rather accept Truth—Christ—*now*, and find the way to health, holiness, and immortality?

The timid, or the unillumined who desire popularity and prefer the mesmerism that shuns conflict for the sake of personal ease, who fear ecclesiastical authority and materialize our Leader’s teaching, would relegate her Church to a mere *material* organization, and would rob it of the power of spiritual healing—the proof of spiritual life. Humanity demands the religion of Love revealed by Mrs. Eddy, and they who admit no compromise of her clear utterances, but maintain them in their spiritual strength and integrity, honor her, and thus overthrow animal magnetism in all its insidious and subtle suggestions of a power opposed to God.

"God is my life," were the words with which our Leader trustingly entered the valley of the shadow of darkness, to test the light of Spirit to illumine her through its illusion. The Psalmist said: "In the time of trouble He shall hide me in His pavilion." The tomb is not His hiding-place. He is Light, and is the light lighting the pathway of our Leader into the radiance "of one endless day" (*Miscellaneous Writings* p. 399).

Christians of every denomination, and Christian Scientists, believe that Jesus appeared to his disciples, in a form recognizable to them, and that he gradually emerged from the human into a wholly spiritual state of being. His disciples walked and talked with him until their limited, finite sense ceased to behold him. They were not able to *retain* the visible presence of their Master, which spiritual thought would have enabled them to do:

Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness (*Science and Health*, p. 573).

The senses of sight and hearing abide in Mind, and therefore cannot be lost: *Material* sense sees its objectified thought and hears its mental impressions. *Spiritual* sense sees *spiritual* manifestation and hears the language of Soul, expressed through its idea, man. Christian Scientists believe that they will both see the presence and hear the voice of their Leader, Mary Baker Eddy, and that she will walk and talk with them until she has given final proof of her teachings.

Jesus' experience and instruction would have been worthless to humanity had he failed in his final evidence of immortal manhood. God did not fail Jesus, His masculine representative of the ideal man; nor will He fail Mary Baker Eddy, the feminine representative of good, God, or the ideal woman, who has followed the same Christ-principle which delivered Jesus. Jesus built his Church on the foundation rock, Christ. Mrs. Eddy discovered the Science of being which Jesus taught and demonstrated, and continued the spiritual building, "The structure of Truth and Love" (*Science and Health*, p. 583), against which "the gates of hell shall not prevail."

Pæans of praise ascend continually to Almighty God for the teachings of Jesus the Christ and of Mary Baker Eddy, and for the light of understanding of the eternal purpose which is unfolding and revealing man as immortal, here, now, and forever.

NEW YORK CITY.

### COULD YE NOT WATCH?

"Could ye not watch with me one hour?"

JESUS.

Brave wrestler for the prize of Life eternal,  
Treading alone earth's rugged paths to light,  
Art thou so weary of thy self-denials,  
So tired of thy crosses and thy trials?  
List! to the voice of Christ across the sea,  
Can'st thou not watch one hour more with me?

Can'st thou not suffer, calm in tribulation,  
Knowing that Christ himself before thee goes,  
Leading thee to thy heavenly habitation,  
Beyond this storm-tossed dream of pain and woes?

O soldier, sleep not on thy sword, but watch thee  
 One little hour, until thy Christ appears;  
 And the "Well done"—ye faithful, blessed are ye  
 Who steadfast onward press.—shall hush thy fears.

There is no royal road to heavenly treasure;  
 The pathway does not lead through human pride;  
 But meekness, faith, and love, must fill the measure  
 We humbly offer to the Glorified.

O patient watcher with thy heavenly Leader,  
 One little hour longer pray and wait!—  
 And thou shalt find, the meek and earnest pleader,  
 Faith crowned, triumphant, opens heaven's gate.

A. E. S.

## WHAT CHRISTIAN SCIENCE REALLY IS<sup>1</sup>

MRS. EDDY'S WORK AND TEACHINGS IN THE LIGHT OF CHRIST'S  
 MESSAGE, TO MANKIND

DIVINE LOVE WHICH FULFILLS THE LAW OF GOD

BY

AUGUSTA E. STETSON

[NOTE:—What is the religion of Christian Science? That question has been asked hundreds of times in the recent past, but it has never been satisfactorily answered. In the near future the leaders of the church will be summoned to answer it in court, upon oath. The COLUMBIAN MAGAZINE, recognizing the universal desire for more definite knowledge as to the fundamental purpose of the Christian Science church, asked Mrs. Augusta E. Stetson to prepare an exclusive article for its readers. Mrs. Stetson has taught the doctrine of Christian Science for twenty-five years, and because of her demonstrations of the science of healing by the power of the spiritual mind, and the building up of the large church of which she has been spiritual head for twenty-four years, she is recognized to-day as the most prominent figure in the cult founded by Mrs. Eddy.—EDITOR.]

<sup>1</sup> This article appeared in the *Columbian Magazine* for May, 1911.



## IMMORTALITY AS UNDERSTOOD BY CHRISTIAN SCIENTISTS

I have been deeply interested in an article which appeared in the March issue of the *Columbian* written by the Right Rev. Bishop David H. Greer in reply to Mr. Edison's theory regarding immortality. Bishop Greer says: "The power to create Christianity as a mighty force lay in the resurrection." This statement is the clarion voice of Truth, and must awaken many to consider, in the light of the twentieth century, the resurrection or the reappearance of Jesus, the Galilean Prophet.

The Bishop goes on to say:

The power to create Christianity . . . did not lie in the Sermon on the Mount or in the Golden Rule. All that was in *them*, or nearly all, the world had had already. Many teachers had advanced the truths which they contained—Confucius had, and Moses had, and others had. The new, the great things which Christianity brought to the world were Love and the Gospel of the Resurrection. Humanity in all ages had been seeking this great comfort, and it was this fact, or this alleged fact, which created Christendom.

Humanity *had* for generations been seeking a solution of the problem of sin, disease, and death,—but until Jesus proved the law of God or divine Mind, and man's dominion over death, the world lay in doubt as to a future existence beyond the grave. Jesus' demonstration brought "comfort" and established the Christian era. The Sermon on the Mount teaches humanity the *letter* of Christianity; but Spirit,—Christ, Truth, must accompany the letter for man to assimilate himself to God and demonstrate the power of divine manhood.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, says:

The letter of Science plentifully reaches humanity to-day, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate (*Science and Health*, p. 113).

Paul has declared through the ages: "God . . . hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. iii., 5, 6). It must be evident to all that the letter of Christianity has for generations resulted in death and the grave,—the "wages of sin." The Scriptures declare, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv., 22).

Progress is the law of the one infinite God. The twentieth century is revealing infinite Mind, and spiritual man, as the manifestation of infinite Principle,—eternal Life, Love, and Truth. The twentieth-century *thinkers* are awaking to Christ's teachings, to his life, and to his demonstration over the Adam or mortal, so-called mind in which "all die," and are making mighty demands upon humanity to "Awake . . . and arise from the dead, and Christ shall give thee light" (Eph. v., 14).

The Sermon on the Mount has been taught for ages. The followers of Jesus Christ, the Nazarene Prophet, have striven to obey his precepts and example up to a certain point; but the vital point, the final supremacy of the Christ-mind over the human or carnal mind, and victory over the false mentality which produces death, has never, during the centuries since

Jesus' triumphant resurrection from the grave, been proved by his disciples. Jesus taught and demonstrated how death was to be *overcome* by the ascendancy of spiritual thought-force over human belief. In *Science and Health*, page 306, we read: "Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil." Christ Jesus is Christendom's Way-shower to eternal Life. His understanding of the Principle of scientific being,—one God, one creator, one Christ, one universe (spiritual) including every individual idea; his resistance to a suppositional power called mortal mind, and its phenomena,—mortal man and a material universe, which continually express sin and death; his final demonstration over the *claim* to a power opposed to God, gave Jesus the might and majesty with which God endowed man when He said: "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth" (Gen. i., 26).

Jesus taught and lived the Golden Rule and the Sermon on the Mount. He defeated, vanquished the belief of a mortal mind with its suggestions of matter as sentient substance. He avowed his divine consciousness as the mental Messiah, and accomplished, for himself, the destruction of the works of the devil,—disease and death. Mrs. Eddy declares that "His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do" (*Science and Health* p. 51), and on page 33: "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me." His mental combat was against the false physical creation,

—the belief of life and intelligence in matter,—“that old serpent, called the Devil, and Satan, which deceiveth the whole world” (Rev. xii., 9)—defined in Christian Science as animal magnetism, hypnotism, mesmerism, or aggressive suggestions of mortal mind.

Throughout Jesus’ earthly career, his example and the evidence of his spiritual power over all false phenomena, including disease, death, and the grave, have been an incentive to all his followers, to put off the physical, finite mentality—“the old man” and his deeds, and to put on the Christ-mind, the mental Messiah. Jesus knew in Gethsemane that Calvary, his final demonstration, awaited him. He was aware that his “hour” was near, when he must give himself into the hands of his barbarous foes, lay down his temporal life, that he might take it again, and prove the power of man when governed by infinite Mind. He must verify his teachings and his repeated affirmations of his oneness with the Father,—or his claim to sonship with God would be worthless to the world.

Truly the resurrection of Jesus established Christianity. Mrs. Eddy writes:

If his full recognition of eternal Life had for a moment given way before the evidence of the bodily senses, what would his accusers have said? Even what they did say,—that Jesus’ teachings were false, and that all evidence of their correctness was destroyed by his death. But this saying could not make it so (*Science and Health*, p. 50).

Jesus “Let men think they had killed the body! Afterwards he would show it to them unchanged” (*Science and Health*, p. 42). Jesus never lost his spiritual consciousness,—his unity with divine Mind. He finally came forth from the tomb and established

confidence in his teachings, and faith in his demonstration. Down through the centuries his voice has reverberated,—“Heaven and earth shall pass away: but my words shall not pass away” (Mark xiii., 31), and, “If a man keep my saying, he shall never see death” (John viii., 51).

For two thousand years Jesus' followers have believed in the truth of his words, but they have not understood their spiritual significance, which divine metaphysics or Christian Science imparts. They have virtually denied the possibility of a demonstration over death, in their own experience, notwithstanding Jesus said: “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do” (John xiv., 12). For centuries his followers have dwelt upon his struggles with the seeming forces of evil, which opposed his teachings of God's allness, and man's oneness with his creator; but they have not taught nor demonstrated the possibility of the triumph of invincible Truth and Love over the last enemy to be overcome,—fear and death. “Death will be found at length to be a mortal dream, which comes in darkness and disappears with the light” (*Science and Health*, p. 42). “God is light, and in Him is no darkness at all” (1 John i., 5). God is All, and there is no other presence nor power. “Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God” (*Science and Health*, p. 276). “God said, Let there be light [spiritual understanding]: and there was light” (Gen. i., 3). Spiritual consciousness, or the Mind of Christ, evolves life, love, peace, and joy. Material sense is darkness, which is manifest in discord, disease, and death.

These are the latter days and foreshadow the second coming of Christ to rule the world in equity, justice, righteousness. Truth will not be forever hidden from man. The eternal verities of being have been revealed, "and unto them that look for him [Christ] shall he appear the second time without sin unto salvation" (Heb. ix., 28). The follower of Christ is called upon to-day to choose between Truth and error, or between the spiritual and the material mentality.

Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil  
side;

Some great cause, God's new Messiah, offering each the  
bloom or blight,

Parts the goats upon the left hand, and the sheep upon the  
right,

And the choice goes by forever 'twixt that darkness and  
that light.<sup>1</sup>

Paul was a divine metaphysician. He said: "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii., 6). Not death, but the *fear* of death, holds mankind in mental fetters. Lowell continues:

. . . history's pages but record

One death-grapple in the darkness 'twixt old systems and  
the Word.

History in this twentieth century will record the *second* "death-grapple in the darkness 'twixt old systems and the Word."

Christians must claim their divine birthright. They must illustrate the might and majesty of man when governed by God. They must protest against the

<sup>1</sup> Lowell.

carnal senses and refuse to pay the debt of sin,—sickness and death. They have been, in the past, like mathematicians who memorize the rules but refuse to prove them. A rule in mathematics has no value to one who has not demonstrated it. The science of music exists as a principle, but unless it finds a demonstrator, it remains silent and unexpressed. Thus the conviction is forced upon us that the rule of scientific being must finally be understood and demonstrated by all. Watchmen on the walls of Zion should refuse to yield ready assent to the Adam argument that death is inevitable, since two thousand years ago death was proved powerless to prevent one man (Jesus) from demonstrating the omnipotence of his Christ-mind, and the evidence of an endless life.

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe (*Science and Health*, p. 539).

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky,—the sign material,—how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them (*Science and Health*, p. 233).

Also,

To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. . . . To hold yourself superior to sickness and death is equally wise, and is in accordance with divine Science. . . .

Man, governed by his Maker, having no other Mind,—planted on the Evangelist's statement that "all things were

made by Him [the Word of God]; and without Him was not anything made that was made,"—can triumph over sin, sickness, and death (*Science and Health*, pp. 231, 232).

We must learn that sin is the testimony of the deceitful material senses, and that we must meet and *overcome* every quality of the fleshly mind with the Mind of Christ.

An irresistible battle is imminent,—a struggle for faith and understanding which will assert the supremacy of Truth, and reveal man's immortal selfhood. Materialistic reasoning and false logic have *seemed* to drive man from God's earth at the moment of apparent death. Blind belief has shut man from visible expression as God's representative. The Sermon on the Mount, if practised, the law of God, if obeyed, divine metaphysics or Christian Science, if spiritually understood, would give man faith and understanding to wrestle with the enemy of good, and to resist and overcome the thoughts which produce the evidence of death and disappearance.

Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts. Love of Christianity, rather than love of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, but never be strangled there (*Science and Health*, p. 235).

We have Jesus' life and demonstration to incite us to earnest endeavor to conquer the mental cause of discord, disease, and death. This mental cause, or animal instinct of the fleshly mind which continually wars with the Mind of Christ, is made up of fear, envy,



jealousy, malice, lust, hypocrisy,—all evil thoughts, termed in Christian Science, animal magnetism,—malicious, innocent, or ignorant,—conscious, unconscious, latent, or developed. These qualities are the constituent elements of all the suffering, sorrow, and death in the world.

The only antidote for these elements is divine love,—the law of God which must be fulfilled to bring immortality to man. When humanity realizes immortal consciousness, the Truth of being, the understanding of Spirit, spiritual man and the spiritual universe,—the only verities of God and man, they will contend for a demonstration of continual existence, and the manifestation of the divine, indestructible man in God's image and likeness, who was, is, and ever will be the ever-present representative of the ever-present creator—Life, Love, and Truth. This is not an argument for the perpetuation of matter, but a dissolving of false mortal concepts, and a revealing of the real man. "The divine Mind that made man maintains His own image and likeness. The human mind is opposed to God and must be put off, as St. Paul declares" (*Science and Health*, p. 151).

Bishop Greer's statement should resound through Christendom: Christ Jesus "brought to the world Love and the Gospel of the Resurrection." It was the resurrection, demonstration or reappearance of the ideal Christ-man which gave to Christianity its life force. Power to create faith in religion lies in demonstration. Power to add to faith, understanding, and demonstration, lies in bringing every thought into obedience to Christ. "As soldiers of the cross we must be brave; and let Science declare the immortal status of man, and deny the evidence of the material

senses, which testify that man dies" (*Unity of Good*, page 39). Let us put our whole trust in Truth, and lean more heavily upon infinite good, knowing that:

Good [God] never fails  
 Whoever trusts that Power, which alone  
 Is arming, guiding, guarding all His own;  
 Whoever thrusts his sword for right;  
 He *only* conquers in the fight.  
 He knows the day is gained  
 Before the field is stained,—  
 But yet, the victory won  
 He hears in mute surprise  
 "Well done."<sup>1</sup>

And this is the reward gained by the intrepid contestant for immortality. The endeavor to possess a wholly spiritual consciousness may seem to the onlooker to be attended only with strenuous effort and constant struggle. Each victory over *physical* personality,—the false selfhood, gives a clearer vision of the eternal verities of *spiritual* personality or individual identity. As we unfold in spiritual understanding we redeem our original heritage,—strength, health, love, joy, dominion over the ills to which flesh is heir,—a peace that cannot be described in human language, which only the Soul-inspired can realize, and a love for God and man which enables us to follow Christ in his ministry of selfless service to awaken humanity to man's divine birthright,—sonship with God. The acceptance of the spiritual fact that we possess "the earth . . . and the fulness thereof," because it is the Lord's; that error, sin, and its phenomena,—sickness, sorrow, and death, are produced by the carnal mind

<sup>1</sup> Kains.

and must be driven out of human experience, because they are no part of God's universe; and the conviction that the true man and the spiritual universe will be revealed, give a fearless wing on which to soar to spiritual heights, and a firm foundation (the rock, Christ) upon which to stand.

If those who are striving to become followers of Christ expect to be saved from the dire effects of the human mind, they must realize the omnipotence of divine Mind, and rise with Christ until the resurrection is seen as the consummating fact of spiritual experience. To each of us, and to all generations, Jesus, the God-anointed, is the original demonstrator, by which alone men really

. . . rise on stepping-stones  
Of their dead selves to higher things,<sup>1</sup>

(their eternal spiritual individuality).

On page 279 of *Science and Health*, Mrs. Eddy states:

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love.

Also on page 281:

Divine Science contradicts the corporeal senses, rebukes mortal belief, and asks: What is the Ego, whence its origin and what its destiny? The Ego-man is the reflection of the Ego-God; the Ego-man is the image and likeness of perfect Mind, Spirit, divine Principle.

The one Ego, the one Mind or Spirit called God, is in-

<sup>1</sup> Tennyson.

finite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things.

St. John, the Revelator, through spiritual illumination, left *his* testimony as to the final disappearance of mortal mind and its effects, and the revelation of God and His perfect man and perfect universe:

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. xxi., 3, 4).

The scientific mental process by which this proof is reached has been described by St. Paul as putting off the mortal; but to Paul it was a divine philosophy which he knew must be demonstrated, as humanity rose to possess the Mind of Christ. It was demonstrated by Jesus who represented the fatherhood of God, and it remained for woman—Mary Baker Eddy—to grasp the spiritual facts of scientific being, represent the motherhood of God, and demonstrate divine Love, which fulfils the law of God. It remained for Mrs. Eddy to place in the hands of the people of God *Science and Health with Key to the Scriptures*, to call the world to understand the metaphysical teaching and demonstration of Jesus the Christ, and to inspire all to attain spiritual power with which to prove immortality.

Christian Scientists are striving to rise to spiritual illumination, by which they may behold

. . . that which is invisible to the uninspired thought . . . the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness (*Science and Health*, p. 573).

Jesus took Peter, James and John to the Mount of Transfiguration (a state of exalted spiritual consciousness) where they saw Moses and Elias, who talked with Jesus. These prophets were believed to have died, yet spiritual sense revealed them, and they talked with Jesus. Could Jesus have believed in the reality of death after this illumination? Christians have never denied this account of the reappearance of Moses and Elias.

The followers of Jesus the Christ have read the story of Stephen, who "being full of the Holy Ghost [the illumination of spiritual sense], looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts vii., 55). Saul (afterwards Paul) also saw Jesus and heard his voice. He said:

Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. . . .

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts ix., 5, 6).

Christians who read the statement of the phenomena which accompanied the crucifixion, when the veil of the temple was rent, do not doubt the reappearance of those who had *seemed* to die, and had been invisible

for many years. The light of spiritual understanding disperses the clouds of material belief, as when a flash of lightning illumines the earth and reveals objects which were hidden in the darkness. Matthew, the Apostle, records this event, and Christians throughout the ages have not denied his report that "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii., 52, 53).

John, the Revelator, when "in the Spirit" (spiritual thought) heard a voice and saw "one like unto the Son of man," and heard behind him a great voice saying, "I am Alpha and Omega, the first and the last: . . . I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i., 10-18).

This was the ideal Christ-man, who forever reflects eternal Life, Love, and Truth—the Principle of all being. Thus we see that Jesus rose to the height of spiritual power, which burst the cloud of material sense, overcame death and the grave, and gave the last and highest demonstration of his teachings,—his reappearance after what *seemed to be* death. He proved what he had taught—the allness of God, and man's oneness with eternal Life.

Some have asked, What advantage was it to humanity for Jesus to reappear and remain so short a time with his disciples? Why did he not continue with them? Had his disciples possessed sufficient spiritual sense they would *longer have walked and talked with their Master*. Had they risen to spiritual life correspondingly with Jesus, they would have continued with him, and would have lost their *material* sense of him and of themselves. This spiritual apprehension

would have revealed the real man and the real universe. His reappearance assured them of his victory over death and the grave, and proved the superiority of spiritual man, and the nothingness of the material pigment called mortal man. Our beloved Leader, Mrs. Eddy, says:

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown (*Science and Health*, p. 598).

Every word of God sown in the soil of human thought brings forth flowers whose perfume fills the earth with the fragrance of love and gratitude to God and His Christ—the source of all beauty, harmony, bliss, and immortality.

Jesus the Christ left his teachings and example, his cross and his cup, and they who follow him must abide by his instructions, emulate his example, stem the forces of material sense and earthward gravitation, and drink the cup of opposition to the Science of spiritual being; but the brave swimmer for the shore of immortality keeps his eyes fixed on the goal;—a universe which is governed by God, peopled with His happy children, all obedient to the law of eternal Life and Truth, and forever held in the gospel of Love. As he nears the haven of eternal consciousness,—his individual identity, his spiritual vision increases, and the echo of sin, sickness, sorrow, and death is faintly heard from time's receding shore.

Inexpressible gratitude should move Christendom to bow the head and bend the knee to the great demonstrator of eternal Life,—Jesus the master Metaphysician, and Christ's followers throughout the world should unite in adoration for God and His Christ, from whom flow eternal existence, love, joy, and peace. Spiritual thought should lift humanity above itself until it grasps the right hand of God, spurns the fetters of human belief, and enlists in the spiritual warfare against the false claim of sin, disease, and death.

Unutterable gratitude and voiceless prayers ascend to our God continually for Jesus' sacrifice of himself to free humanity from mental slavery, and for Mary Baker Eddy, the Discoverer and Founder of Christian Science, who has followed Christ, and disclosed to this age the Science of being which Jesus taught and demonstrated. Christian Scientists believe that their revered Leader will appear to those who possess sufficient spiritual illumination, and that she will, like the first demonstrator—Jesus the Christ (whom she has faithfully and understandingly followed), prove her teaching that "man *is*, not *shall be*, perfect and immortal" (*Science and Health*, p. 428). Her understanding of the teachings of Jesus is expressed in her own words:

Another command of the Christ, his prime command, was that his followers should "raise the dead." He lifted his own body from the sepulchre. In him, Truth called the physical man from the tomb to health, and the so-called dead forthwith emerged into a higher manifestation of Life.

The spiritual significance of this command, "Raise the dead," most concerns mankind. It implies such an elevation of the understanding as will enable thought to apprehend the living beauty of Love, its practicality, its



divine energies, its health-giving and life-bestowing qualities,—yea, its power to demonstrate immortality. This end Jesus achieved, both by example and precept (*Retro-spection and Introspection*, p. 88).

Christian Scientists follow the example of their Leader, Mary Baker Eddy, and adhere strictly to the teachings of Christ Jesus. Christ's promise to come again will be fulfilled, and woman will win her victory over the illusion of death and the grave. Only they who hold to this as practical Christianity can really be disciples of Christ, and followers of Mary Baker Eddy.

The ever-present, impersonal Christ was never absent from the earth. He speaks to his followers to-day as emphatically as of yore: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ's Church, the church triumphant, is appearing. Christ is coming to his temple. "Ye are the temple of the living God." Love is the fulfilling of the law, and divine Love will redeem the world. Already the mental atmosphere resounds with the harvest song.

7 WEST 96TH STREET, NEW YORK CITY,  
April 28, 1911.

Dear Mr. C . . . :—

I remember with pleasure my visit to your city and to your church service. You say in your letter, "Papers have been sent to me containing your articles at different times, and those of your attorney." I have never sent you an article. If any one, claiming to be my attorney, has done so, I am not responsible. I have never accepted, nor for a moment considered, the offers of legal services which from the first, and up

to the present time, have been urged upon me. The world seems to be aroused with a desire to defend me.

Clergymen, editors, business men, leading and influential women, took this event as an opportunity to show true manhood, Christian compassion and mercy. I have not permitted these well-meaning and kindly disposed persons to entertain the faintest hope of serving me, except so far as to leave me with God to make my demonstration of the power of the Mind of Christ over so-called mortal mind claiming life and intelligence, and expressing itself in sin, disease, and all that proceeds from belief, or carnal concepts.

I am too far advanced in divine metaphysics, or the spiritual understanding of Christian Science, not to *discern clearly* the mental warfare in this era of human progress out of the material into the spiritual sense. I am deeply grateful for the thousands of friends who have sprung up from among the people and who so clearly perceive the *spiritual* teachings of *Science and Health* and our revered Leader's other writings. Mrs. Eddy's words are to-day verified—"In this age the earth will help the woman" (*Science and Health*, p. 570). This spiritualization of individual and universal consciousness is the result of forty-five years of our Leader's labor of love for humanity; her sowing of spiritual thought in the soil of material sense. This seed of Truth and Love has been leavening the lump of materiality with the mighty power of divine Love, dissolving the adamant of sin, until thousands to-day are reading and understanding Mrs. Eddy's writings from a *spiritual* concept and judging for themselves between the false and true conceptions of Christian Science.

Her faithful students who have labored with her during all these years of her Christly ministry, and who have shared with her the persecutions and contumely with which the carnal mind opposes "troublesome Truth" (*Science and Health*, p. 542) in all ages—these faithful ones have now the joy of realizing the fruits of their tears and toils, their sacrifices of personal sense and their unrequited labors, as they witness the *host* that is coming up to join the ranks of Christian Science in the spiritual character-building which will destroy all that opposes the Christ-mind. They are to swell the *Te Deum* of praise for Jesus the Christ and for Mary Baker Eddy.

The "Word" is a vital force, and reaches all, who, through human experience, have risen to long and pray for Christ, and who have turned from the human to the divine to attain their "spiritual dominion," their oneness with Spirit, God.

Permit me to reply to your next question—"You have stated, I believe, since Mrs. Eddy's passing, that you loved her and that you are loyal to her." I have repeatedly stated, since Mrs. Eddy entered upon her *final demonstration*, that I love her, have always loved her, have obeyed, and do *now* implicitly obey her words, so far as I spiritually comprehend them. As she rises higher and touches humanity with more spiritual reflection of omnipotent Love, she impels me, and all who are within the radius of her thought, to realize and reflect more divine Love for humanity, more love for God and for her, His highest representative, who is now making her final demonstration as idea, and who will, in the unfolding of infinite Love be appreciable to all who have spiritual vision. She has led, is now leading, and will continue to lead on

the nations to final conquest over "the dragon . . . and his angels" (Rev. xii., 7).

My loyalty to her is evidenced in my adherence to, and defense of her teachings, and my demonstration before the world, of absolute reliance on God. I have proved my ability to handle the claim, the "enemy of good," and that my life is not at the mercy of mortal mind, but is "hid with Christ in God." *Love has triumphed*. Mrs. Eddy says in *Miscellaneous Writings*, page 19, in an article entitled, "The New Birth,"

He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source.

Watching and praying without ceasing have enabled me to reflect continually the power of Truth and Love, which is the spiritual "*support*" that every Christian Scientist should extend to the Directors of The Mother Church. I do not accept their statement that they are mortal or that our beloved Leader, Mrs. Eddy, "is dead." I abide strictly by her teaching, even to the plucking out of the "right eye" and the cutting off of the "right hand" (the material senses which oppose the spiritual facts of being), that "man *is*, not *shall be*, perfect and immortal" (*Science and Health*, p. 428). I do not acknowledge a mortal as the man whom God created in His own image and likeness. I accept the teachings of our Leader, in regard to immortality, as a "present possibility" that "Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. . . . They were, from

the beginning of mortal history, 'conceived in sin and brought forth in iniquity.' Mortality finally disappears as a shadow, and the real substance-man is revealed.

This realization is not a question of time but of spiritual ascendancy of the divine over the human. Therefore all Christian Scientists deny material sense testimony as a lie, an illusion, the Adam-dream, and strive, through spiritual sense, to behold their brother and sister as "Jesus beheld . . . the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (*Science and Health*, pp. 476, 477). This *correct* view of man, held by the *spiritually* minded, will destroy the "enemy of good," impersonal evil and its phenomena, sin, sickness, death, and will reveal God's perfect man.

This teaching and the operation of Truth and Love through the demonstrators of Christian Science are *supporting* the Cause of Christian Science and its faithful adherents. The true followers of Mary Baker Eddy are "awake" and are "aware" that the "enemy of good" must be met and mastered by divine Love, and that through the power of Christ they will destroy the "beast and the false prophets" and *their supporters*. Christian Scientists find themselves governed by the irresistible law of God, obeying divine Principle, united in the one Mind, in "one accord in one place," held in the bonds of spiritual love, where the "enemy of good" is seen as nothingness, and its distant echoes are but faintly heard.

You ask me if I am attacking the Directors. Where can it be proved, even by the distorted and garbled

reports, that I am attacking the Directors? Will you please, Mr. C . . . , read my articles and ascertain the facts? I have never attacked them, as the whole world knows. I have reflected divine Love continually to them and to all. This is the Christian Scientist's sure defense at all times. As I have heretofore stated I resisted and refused human sympathy, legal and financial aid to defend my rights of conscience and conviction. I need no defense, but the reflection of Truth and Love. I must demonstrate the *spiritual* power of Christian Science over all error. The Directors and I are in the public scales and we are being weighed before the public eye. We have already registered ourselves, and God holds the balances. Mrs. Eddy teaches, on page 419 of *Science and Health*, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love." It remains for Christian Scientists to *destroy* the foe, sin, the belief of life in matter, fear, hate, malice, jealousy, lust, revenge, envy, hypocrisy, etc., and to demonstrate Truth and Love, which disclose the nothingness of this contention for two powers, evil and good, mortality and immortality, death and life. I am entrenched behind the breastwork of omnipotent Life, and from this stronghold of infinite Love, I have made my demonstration over malicious animal magnetism. *I love.* I am not separated from my beloved Leader, Teacher, and Guide, Mary Baker Eddy.

I have made but two concessions to the requests of editors to furnish for their magazines an article on Christian Science. I notice in the current issue of the *Columbian Magazine* the Editor's Note before my article. It was doubtless this to which you referred when you alluded to my "attorney," as the

editor refers to court proceedings. I was surprised when I saw this, but inferred that he had seen a recent notice in the secular press which stated that I, with sixteen of my practitioners, and the present First Reader of my church, was to be called to testify in court.

In your letter I read, "You intimate that the Board of Directors of The Mother Church have mistreated and oppressed you." Any one who has a spark of Christly compassion, and is not hardened by malice and hate, jealousy and envy can appreciate the torture and the agony which is consequent upon being wrongfully, unjustly, held up to public condemnation, but Truth and Love make this also unreal to the Christian Science soldier, *after* the bitter cup has been quaffed to its dregs. The terrible conflict with material mentalities lifts one to spiritual vision, which effaces the false images and concepts of mortal belief, and exalts and purifies the demonstrator of the Mind of Christ.

Watching and praying have enabled me to reflect the *support* which Truth and spiritual love afford to all who will receive their sustaining aid. All who have stood for Principle, and have reflected infinite Spirit even in a *slight* degree, are united in supporting law and order, and the rules and By-Laws of the *Manual of The Mother Church*. This is to "Abide in Truth, in fellowship with and obedience to The Mother Church" (Mary Baker Eddy, *Christian Science Sentinel*, vol. xii., p. 270). Truth and Love reflected by the faithful followers of Christ, and Mary Baker Eddy, will protect the Cause of Christian Science against the efforts of malicious animal magnetism, which has been *ineffectually* aroused to destroy

ledge that "the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. xii., 10). I am not and can never be separated from my "Leader and best earthly friend," the impersonal idea, the individual identity—Mary Baker Eddy. Again came the Leader's cry, as she saw the effort of malicious animal magnetism, through some of my students, to hold her and me to *physical* personality, "Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately" (*Christian Science Sentinel*, vol. xii., p. 130). My answer to this letter reached her by special messenger in twenty-four hours. Again her watch-care warned me of "temptation," not fall. Her voice aroused me to turn from all personal dependence upon my students, to put my trust in Christ and have no other trust, to sever the mental bonds of physical personality and rise with her to meet the demands of the hour.

The result of her wisdom soon became apparent to me. Those students who had not grasped the *spiritual* meaning of her writings, *had* deified the physical personality of my Leader and myself. These either turned bitter foes to me, or did not follow me in my demonstration towards wholly spiritual consciousness, while my students who *had* discerned the spiritual verities of the Bible and *Science and Health*, rose to perceive my *spiritual personality*, or individual identity—my true selfhood as God's idea. It is well for Christian Scientists occasionally to recall Jesus' words to Philip, "He that hath seen me hath seen the Father" (John xiv., 9), meaning, not his corporeality but his



spiritual individuality—his Christ mentality. This clarion call of our beloved Leader found quick response in me, and my students who *had* understood my teachings, and the “*foe*” to *higher exaltation* above the fleshly mind was again foiled. With faithful faith we have followed our Leader through her final demonstration up to the present hour, and shall continue to rise and fulfil Christ’s command, “Occupy till I come.” Thus I was delivered from all who were not ready to build on a wholly spiritual consciousness.

Oh! the wisdom and love of our Christly Leader, Mary Baker Eddy. Oh! the irresistible spiritual power that Love is reflecting to the world through her in this age, as she draws all who have “oil in their lamps” into the immortal atmosphere of God and His Christ. She *lives*, and is in our midst. She was, and is immortal consciousness, never in nor of matter. The same Christ-mind that has led the world outward, upward, onward in the line of progress, manifested first by Jesus the Christ, and in this generation by Mary Baker Eddy, is leading and will continue to lead, to guide, direct, and govern all who respond to Spirit, Truth, and Love.

The “gentle presence” (*Miscellaneous Writings*, p. 389) of our Leader was never more apparent than now, in its holy influence on the hearts of those who have followed her in her demonstration up to this hour. They will continue to spiritualize thought, until there is no human concept to conceal the *visible* manifestation of our Leader, Mary Baker Eddy, the compound idea, who was, is, and ever will be our forever Leader to eternal consciousness.

Very sincerely yours,

AUGUSTA E. STETSON.

## INTERVIEWS AND ANSWERS

*Ques.* The Boston papers state that the Directors of The Mother Church propose to erect a large stone monument over the grave where they have laid the body of their Leader, Mary Baker Eddy. Is this action in accordance with Mrs. Eddy's teachings?

*Ans.* No, it is in direct contradiction of the teachings of Mary Baker Eddy.

*Ques.* What were Mrs. Eddy's views in regard to death?

*Ans.* She instructed her followers to overcome the belief in sin, sickness, and death. She continues in her text-book, *Science and Health*, and in her other writings, to teach that there is no death, that all is Mind, there is no matter. She teaches that there is no life in matter, no truth in it, no intelligence in it, and no substance in mortal thought, so-called, nor in its manifestation, mortal man and the material universe. She says in *Unity of Good*, page 38, "It is unchristian to believe in the transition called *material death*, since matter has no life." Also that "Death is a contradiction of Life, or God; therefore it is not in accordance with His law." Again she says, "Death, then, is error, opposed to Truth,—even the unreality of mortal mind, not the reality of that Mind which is Life." Therefore Christian Scientists do not seek the living among the dead. Truth and Love speak as of yore, "He is not here: for he is risen."

*Ques.* The Directors state that they will erect a monument to endure for centuries. Are they not in this act surrendering the Principle of Christian Science?

*Ans.* Yes, this action would imply that they have returned to their former beliefs of life and substance

in matter, which will perpetuate, for them, and for all who admit that mortality is real, the false claim of sin, sickness, and death. But I have not seen this statement, and I cannot believe that it is true. Even the progressive Christian to-day will not admit that a friend has died. Longfellow wrote, "There is no Death! What seems so is transition;" and few would be willing to agree that the belief in death and cemeteries would continue "for centuries." All Christians are looking for a cessation, through Christ, Truth, of the ills to which flesh is heir, and for the passing away of the former things (thoughts) which produced them. The divine metaphysician or true Christian Scientist comprehends (through spiritual sense) the words of Mrs. Eddy, "The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain" (*Science and Health*, p. 203). Spiritualization of thought will finally destroy the false mentality, or the carnal thought which expresses itself in death.

*Ques.* But has not Mrs. Eddy died?

*Ans.* No. She is making her final demonstration over the forces of universal evil, the sin of belief of life in matter, which causes the appearance of death. Just as Jesus met this claim in the mental, and appeared to his disciples, so will Mary Baker Eddy destroy the "last enemy," death, and reappear in justification of her teaching that there is no death.

*Ques.* It would be rather embarrassing, Mrs. Stetson, should Mrs. Eddy become visible to her people and find some of them locating her in a cemetery, and erecting a monument, thus drawing the attention of the world to her as having died.

*Ans.* I trust she will find some of her students watching with oil in their lamps ready for the midnight call. Upon Jesus' return, in his walk to Emmaus, he found his students discussing his death. They believed he had died. Had they attained to spiritual apprehension of his teachings, they would have understood that he was making a final demonstration over the powers of universal evil. "Let men think they had killed the body!" says our Leader, "Afterwards he would show it to them unchanged" (*Science and Health*, p. 42). This he did, and his followers must accept his teaching, follow his example, and finally make the demonstration of eternal Life. Mary Baker Eddy caught the lost chord of Christ, swept her hand over human heart-strings, and has attuned to the anthem of eternal Life, all who are ready to accept, and who endeavor to demonstrate her teachings.

*Ques.* Christian Scientists seem to differ widely in their opinion regarding Mrs. Eddy's teachings.

*Ans.* Christian Scientists all agree in regard to the teachings of Mrs. Eddy. A mathematician observes the principle of mathematics. He does not entertain an *opinion* regarding it. Divine metaphysics admits of no opinion. Students of the Science of Mind,

Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love. . . . You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself. . . . Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overly-

ing, and encompassing all true being (*Science and Health*, pp. 495, 496).

They who follow these rules are Christian Scientists.

*Ques.*—You say that all is Mind, that there is but one Mind, and that this Mind is God. How do you account for the discord, sin, and death which are apparent to all?

*Ans.* You will agree with me that God is not the author of the discord and death which you say are apparent. If God is the great and only cause and is eternal Life, from whence come discord and death? Christian Scientists will admit but one power, divine Life, which is their source of life, intelligence, and being, but there is a *claim* to another mind which “deceiveth the whole world.” It is the opposite of Truth. Jesus called it a lie. It *claims* to be a creator and opposes itself to Truth. This false mentality must be destroyed by Christ, Truth, and all its claims of life and intelligence in matter must be repudiated. The discord and death which you say are so apparent, proceed from the materially minded who objectify their thought. Things are thoughts externalized. Mortal thought expresses itself in mortality, sin, sickness, and death. Spiritual thinking will change the universe.

Notwithstanding the teaching and demonstration of Jesus the Christ in his victory over mortal thought and its manifestation, humanity has continued to remain in the Adam-dream, the belief of life in matter. Mortal mind, so-called, has evolved and perpetuated its own sad phenomena until, in this hour, it has objectified itself in concrete, steel, iron, and sod, and holds its illusions, or beliefs, in suppositional graves. This carnal, so-called mind will evolve and externalize

its sick, sinful, and dying bodies, its funerals and tombs, cemeteries and monuments, until the hypnotism and mesmerism of the mind of the flesh is broken, through the mighty power of the Mind of Christ. Divine Love will dissolve concrete, steel, iron, and sod as the sun disperses the mist, and will reveal man perfect and immortal as his creator, eternal Life, Truth, and Love.

Again we repeat Mrs. Eddy's words in *Unity of Good*, pages 41 and 42, "to know death, or to believe in it, involves a temporary loss of God, the infinite and only Life." Also,

In Christian Science there is no matter; hence matter neither lives nor dies. . . .

What then are matter, sin, and death? They can be nothing except the results of material consciousness; but material consciousness can have no real existence, because it is not a living—that is to say, a divine and intelligent—reality.

Jesus taught this, and said, "Heaven and earth shall pass away, but my words shall not pass away." Mrs. Eddy's words ring through human consciousness to-day with the mighty power of Truth:

Man is immortal, and the body cannot die, because matter has no life to surrender (*Science and Health*, p. 426).

The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal. . . . The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted (*Science and Health*, p. 428).

*Ques.* If this religion is a process of thinking, I can see that the difference between Christian Scientists

and Christian Scientists resolves itself into mortal thinking and immortal thinking—those who are objectifying mortal thought, and its phenomena, sickness, and death, and those, who from the opposite standpoint of immortality, are evolving the results of immortal thinking. I think the world would prefer to unite with the immortals.

*Ans.* Yes, the world is aroused to choose between the Christ-mind and the so-called carnal mind. Humanity desires the *reward* of *spiritual* thinking but is not always ready to make the sacrifice to attain it. Only the bravely brave, the dauntless Christian, will work to overcome material self and the carnal thoughts which compose material mentality. Heaven is a condition of mind, the heritage of the spiritually minded. Envy, jealousy, fear, avarice, greed, malice, revenge, lust, hypocrisy, etc., result in a condition termed hell. A wide mental gulf separates these two conditions of mind.

*Ques.* From what you say in regard to the teachings of Mrs. Eddy, I cannot see that the action of the Directors in erecting a monument to be placed over a grave in which Mrs. Eddy is supposed by some to lie, can be reconciled in any way with her teachings. In this act they again publicly acknowledge that they are mortal and that Mrs. Eddy is dead. *You* declare that you are *immortal* and that Mrs. Eddy *lives*. You have also stated publicly that you expect Mrs. Eddy to reappear. Here are two views of Christian Science diametrically opposed to each other.

*Ans.* Yes, they are diametrically opposed, but I shall continue to proclaim my convictions, based upon my spiritual understanding and demonstration of Christian Science as taught me by Mrs. Eddy.

I am continually spiritualizing my thought by overcoming the mind of the flesh, and by assimilating myself to God. This I shall continue to do until I fulfil His law of perfect love. The "stones would immediately cry out" if I did not aver that I am *immortal*, that Mrs. Eddy *lives*, that she is a mental being, spiritual and not material, and that consciousness cannot be buried under concrete nor steel (material thought). If I am a Christian Scientist, and I am, if I obey the instructions of Jesus the Christ and of Mary Baker Eddy in her writings, which I do, so far as I spiritually understand them, I am confident that when she has made her demonstration and reappears, my thought, and the thoughts of her faithful students, will be sufficiently spiritualized to behold her, and witness her proof of her teachings.

*Ques.* Would not this action of building for Mrs. Eddy a monument indicate that the Directors do not expect Mrs. Eddy to confirm her own teaching? Does it not also hold the attention of the world to the cemetery and the grave, and thereby perpetuate the thought of disease and death? As it appears to me, if one accepts the teachings of Christian Science as taught by Mrs. Eddy, the conduct of the Directors denotes a lack of understanding of what they profess.

*Ans.* It certainly betrays a lamentable lack of Christian Science, and a reversal of Mrs. Eddy's teachings that "All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (*Science and Health*, p. 468).



*Ques.* It might be questioned whether the act of the Directors is not an evidence of a loving remembrance of the Leader, but it occurs to me just here, that many resist the burial of their relatives and friends and accept cremation. Surely this does not imply that those who adopt this method of burial lack love, nor that they put out of mind their loved ones. It is the mind, the character, their divine reality which continues to live, move, and have its being in the creative Principle, eternal Life. With this spiritual idea, they anticipate a reunion. I, myself, would not want to be thought of as in a cemetery. I should prefer a statue in some public thoroughfare where the people would be constantly reminded of any good deed that I had ever done. In that way I should continue to live among the people. But a cemetery or a monument seems to me repellent. The Mother Church in Boston, Mary Baker Eddy's Church, stands as a colossal reminder of her life and labor of love for humanity.

The magnificent granite church edifice at the corner of Central Park West and 96th Street, which you, and your students and church members, erected as a tribute of love and gratitude to your Leader, Mrs. Eddy, reminds the thousands who pass it daily that the religion which Mrs. Eddy founded is a demonstrated and established fact in this great metropolis.

*Ans.* But you must not think of Mrs. Eddy as having died. She is mentally active in our midst, solving the problem of scientific being, rising to spiritual dominion over the illusion of mortality. Her students are arising and calling her blessed. They are defending and demonstrating her teachings. Her Church is built upon the rock, Christ, and "the gates of hell shall not prevail against it." Jesus was crucified for his

efforts to awaken the world from its belief in sin, sickness, and death. Mrs. Eddy, in her endeavors to arouse humanity to awake and come forth from the bondage of belief in death, has antagonized the carnal mind. It was a mental battle that Jesus waged and in which he has triumphed. It has been the mental battle between hate and love, evil and good, death and life, the carnally minded and the spiritually minded which Mrs. Eddy has encountered. "Troublesome Truth" has the field and will uncover and overturn all that opposes eternal Life. The spiritual man and the spiritual universe will be revealed as the only man and the only universe forever reflecting infinite, creative, eternal Life, Truth, and Love.

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WHAT IS M. A. M.?

7 WEST 96TH STREET, NEW YORK CITY,  
May 20, 1911.

*Dear Mr. R . . . :—*

I am in receipt of your letter of May 15th, which begins as follows: "What is M. A. M. which Mrs. Eddy so frequently mentions in her writings? What is mental malpractice? The religious controversy between the Directors of The Mother Church and yourself seems to be upon the question of false teaching and erroneous practice. Will you kindly enlighten me, that I may intelligently discuss the subject uppermost in the minds of the people to-day?"

It were wise if *others* would investigate the meaning of the term malicious animal magnetism, or M. A. M., before betraying an ignorance of Christian Science so evident to all who are divine metaphysicians, or Christian Scientists. We are frequently reminded that "A little learning is a dangerous thing." A

little knowledge of the *letter* of Christian Science is indeed a dangerous thing. Paul declares, "The letter killeth, but the spirit giveth life" (2 Cor. iii., 6).

To your first question, "What is M. A. M.?" I reply: It is the term used in Christian Science to define the *claim* called mortal or carnal mind. The great master Metaphysician, Jesus the Christ, detected, denounced and destroyed this claim for *himself*, and left his method of healing sin and sickness to his followers. This claim is a belief of life and intelligence in matter—the opposite of the Christ-mind, or man's *spiritual* consciousness. The qualities of this so-called mind are envy, jealousy, malice, avarice, greed, lust, hatred, revenge, hypocrisy, etc.—the animal instincts of the mortal, material mentality. These are the words which Jesus used in his denunciation of M. A. M., or malicious animal magnetism, when personified in *physical* personalities.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John viii., 44).

Jesus discerned the difference between man's true spiritual selfhood—the Christ-mind, the truth of being, and mortal mind—the lie or M. A. M., the animal (material) propensities which compose the belief in a mind opposed to God. The direct antithesis of this was his approval of his disciples who personified good.

Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light [spiritual thought] so shine before men, that they may see your good works,

and glorify your Father which is in heaven (Matt. v., 14, 16).

Again Jesus showed that some physical personalities manifest good, while others express evil. One person is at times governed by the qualities of the carnal mind, while at another time he is controlled by the Christ-mind. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James iii., 10).

The Christian Scientist, governed by Life, Truth, and Love, admitting no presence and no power but good, sends forth only blessings to mankind—the Christ thoughts which annul the influence of evil thoughts, or M. A. M. Those who were governed by divine Truth and Love, Jesus called brethren. He did not recognize as his mother or his brethren *only* those who were such by the material law of consanguinity, but he avowed and acknowledged as *true brethren* all who obeyed the Word of God as taught by him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matt. xii., 47-50).

It is a matter of serious import to humanity to-day, whether the world will *awake* from the deception of the lie, M. A. M., and the liar—those who are governed by the so-called carnal mind with its ignorant, innocent, and malicious influences, or whether it will con-

tinue under the influence of a false mentality, which is more pernicious, destructive, and deadly in its effects on the human mind and body, than the poison which the upas tree exhales; whether mankind will arise and shake off the incubus, the deep sleep or mesmerism of the belief of life in matter, the Adam-dream, which is the cause of all the suffering and death that make up the experience of mortals, or whether they will continue to sin, suffer, and die here and hereafter, until through suffering they awake to the truth of being, that God—Life, Love, Truth,—is the only Mind, and that man is spiritual, mental, a reflector of his creator.

One would infer from the great "mystery" with which the materialist enshrouds the term M. A. M., that the evil qualities of the carnal mind never before existed, and that they have never been exercised during the centuries since Jesus uncovered M. A. M. (evil thoughts). John perceived Jesus' mission, and said of him: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John iii., 8),—animal magnetism, hypnotism, mesmerism, lust, malice, jealousy, greed, avarice, self-love, self-will, self-righteousness, envy, and hypocrisy, the beast and the false prophets, all that go to make up evil, the lie that has deceived the whole world with the belief that man is material, and that there is life, intelligence, and substance in matter.

The potency of Jesus' spiritual, scientific thought stirred the "talking, lying serpent" (*Science and Health*, p. 529), the carnal mind and its personification, to exclaim, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God" (Luke iv., 34).

The Scriptures chronicle a "war in heaven" (consciousness).

Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven (Rev. xii., 7, 8).

This is prophetic of the present hour, when Christ (Truth) in human consciousness is asserting the supremacy of divine Mind over the animal instincts of the human, so-called mind, which would impel mortals "to devour each other and cast out devils through Beelzebub" (*Science and Health*, p. 564).

In Jesus' day, as in ours, there was mental practice on a material basis, the exercise of human will, or casting out of disease through human energy or will-power. This was the opposite of Jesus' mental influence over sin, disease, and death. Christian Science teaches the power of the Christ, or the reflection of eternal Life, Love, and Truth through man, whenever man is governed by God. Jesus said, "No man cometh unto the Father, but by me," that is, through his spiritual reflection of Life, Love, Truth, his Christ-mind, which made him a spiritual guide to eternal Life.

Because he reflected and demonstrated more of the Principle of being, God, than any other, he antagonized the materialists, and they cried, "Crucify him, crucify him!" Notwithstanding the malice of the infuriated mob, aroused to kill the man who claimed his divine birthright—immortality—and his oneness with God, Jesus triumphed over the "last enemy," death, and left his method of destroying M. A. M.,—the carnal mind, through the power of Truth, as a legacy of

inestimable value to humanity. Despite the proof which he gave to the world of the powerlessness of death to overcome life, mankind lost the keynote of Truth and for ages has been governed by error, M. A. M. For generations humanity has played time's music on minor key. The "harp of a thousand strings" has sounded forth the dirge and the wail of sin, sorrow, and death, until, weary of the doleful refrain, many are arising and refusing to sing "the Lord's song in a strange land." They are heavenly homesick, and are *awaking* and uniting their voices with those who are chanting the great anthem of immortality, eternal Life.

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," and they have not. They have rung down the centuries, until in the fulness of time, a woman arose to the spiritual apprehension of Jesus' teachings of Truth, and his demonstration over the false thoughts of the carnal mind. She searched the Scriptures to find the spiritual facts of being, the scientific rule by which Jesus healed the sick and raised the dead. Grasping Truth, and apprehending the power of creative Mind, Spirit, God, she began the destruction of sin's citadel, the belief of a mind which Jesus called "a lie," and which opposes itself to the Mind which is eternal Truth.

Mary Baker Eddy, our revered Leader, the Discoverer and Founder of Christian Science, hesitated not to attack sin's strongholds—hypnotism, mesmerism, occultism, witchcraft, etc., all that worketh and maketh a lie. She, like her Master, the *first* demonstrator of the Science of being, came "not to send peace," in sin, but to wield the sword of the Spirit, the Word of God, which destroys sin and its results, suffering and death.

In following Jesus the Christ in the reflection of eternal Life and Love, Mary Baker Eddy, the highest demonstrator of Truth to *this* age, has met the same bitter opposition of the carnal mind. As Jesus proved the Principle of being, and won his freedom from the bondage of sin, disease, and death, so will our beloved Leader, Mary Baker Eddy, reappear, radiant, glorified, as a demonstrator of the light that "shineth in darkness; and the darkness comprehended it not"—a manifestation of spiritual, ideal womanhood in God's image, representing the motherhood of eternal Life and Love.

I trust that this explanation of the two mentalities—the Christ-mind, the Truth, and the so-called carnal mind or M. A. M.,—will give you an understanding of what, in Christian Science, we term malicious animal magnetism. Read *Science and Health* and Mrs. Eddy's other writings, and learn what she says on this subject.

Your next question, "What is mental malpractice?" gives me much satisfaction. It indicates a desire to know what progress is unfolding in the mental realm. Mrs. Eddy says, "progress is the law of God" (*Science and Health*, p. 233). This law of spiritual thought-force is divine Mind, intelligence, wisdom, Life, Truth, Love. Let me quote her words regarding malpractice:

Mental malpractice is a bland denial of Truth, and is the antipode of Christian Science. To mentally argue in a manner that can disastrously affect the happiness of a fellow-being—harm him morally, physically, or spiritually—breaks the Golden Rule and subverts the scientific laws of being. This, therefore, is not the use but the abuse of mental treatment, and is mental malpractice (*Miscellaneous Writings*, p. 31).

Christian Scientists call mental malpractice the ac-



tion of the carnal mind. They understand that evil thoughts must be met and nullified by the reflection of the Mind of Christ. Christian Scientists admit but one Mind as real. They strive to possess this Mind and the qualities of God, that they may defend themselves against their own undestroyed human beliefs, and the mental malpractice of the evil thinkers, that have always been, either innocently, ignorantly, or maliciously exercised throughout the ages. "No person can misuse this mental power, if he is taught of God to discern it" (*Science and Health*, p. 455). "Mind, imbued with this Science of healing, is a law unto itself, needing neither license nor prohibition" (*Miscellaneous Writings*, p. 260).

"The flesh [mortal thought] lusteth [warreth] against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. v., 17). A true Christian Scientist admitting but one Mind, eternal Life, Love, and Truth, knowing that mortal thought, with its belief of life and intelligence in matter is evil, and that he must make all evil unreal through the exercise of the Christ-mind, can never "mentally argue in a manner that can disastrously affect the happiness of a fellow-being." The reflection of Truth and Love can never harm any one morally, physically or spiritually, but blesses every one upon whom this spiritual thought-force rests.

This was Jesus' method of casting out evil thoughts, and their manifestation, sin, disease, and death. He exercised his prerogative, fulfilled his mission as a Son of God, and left this promise to his followers: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John xiv., 12).

Until progress and the understanding of the law of God revealed Mind as the seat of all action, and thought as force, and until spiritualization of thought opened the eyes of the people to detect the difference between the spiritual thought and the carnal, humanity was at the mercy of the evil thinker and doer—helpless, without mental defense, against the modern methods of aggressive mental suggestion, and the belief of thought transference of mortal mind.

An understanding of the power of spiritual thought-force, the Mind of Christ, enables the Christian Scientist, who possesses the qualities of the Christ-mind, to defend himself against the mental assassin, the mental robber who would deprive the Christian Scientist of his "inalienable rights, among which are self-government, reason, and conscience." "We have no authority in Christian Science and no moral right to attempt to influence the thoughts of others, except it be to benefit them" (*Science and Health*, pp. 106, 447). Spiritual thoughts reflecting Life, Truth, and Love, always benefit with their spiritual influence, by nullifying the claims of evil.

A true Christian Scientist meets mental malpractice, innocent, ignorant, and malicious, with the Word of God—the affirmation of the allness and omnipotence of Truth and Love, and the powerlessness and nothingness of evil thought. Mrs. Eddy says: "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (*Science and Health*, p. 559). The Christian Scientist never admits sin, disease, and death as any part of God's universe. His thoughts reflect Truth and Love, as the ray reflects the sun. Again Mrs. Eddy says:

The real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven: "Good is my God, and my God is good. Love is my God, and my God is Love" (*Miscellaneous Writings*, p. 206).

It must be apparent to all who are striving to understand divine metaphysics that "the weapons of our warfare are not carnal, but mighty through God" to defend us against the mental malpractitioner, who mentally argues and influences others to deprive us of our possessions, to rob us of our influence for good, to discredit our good works, to tear up our landmarks, to manipulate our students, and to confuse, discourage, and destroy us. Mrs. Eddy says in *Miscellaneous Writings*, page 119:

Would you consent that others should tear up your landmarks, manipulate your students, nullify or reverse your rules, countermand your orders, steal your possessions, and escape the penalty therefore? No! "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Jesus never hesitated to speak the Word of God to those who personified evil. He rebuked the mental malpractitioner. He spoke with authority to personified error. He spoke to impersonal evil, which Peter personified, these words: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men [mortals]" (Matt. xvi., 23).

During Jesus' entire earth life he exercised his spiritual thought-force or Christ-mind, the mental Messiah, to destroy evil thoughts expressing themselves through physical personalities. Thus Christian Scien-

tists have divine authority for following the example of Jesus and Mrs. Eddy in rebuking evil *through whomsoever it is personified*. Evil is impersonal as a *claim*, a lie; but it embodies itself in finite personalities who bear witness to a claim of a power called evil, which is opposed to good, God. Evil would have no voice if persons refused to witness for evil. This false mentality—evil or devil which ultimates in sin, sickness, and death—Jesus met, and the battle between good and evil was continued, until he destroyed for himself the claim of evil as a power, and left his method of destroying evil thoughts with Truth, for humanity to accept, understand, and demonstrate.

Jesus' rebuke and opposition to evil and evil-doers gave him his cross, his Gethsemane, his tomb, and finally his crown of victory over the "last enemy," death. Mrs. Eddy learned from communion with God how Jesus wrought his healing, and from what source he derived his mental ability to calm the troubled waters, to raise the dead, and to speak the Word which casts out devils (evil thoughts). She says:

No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated (*Science and Health*, p. 110).

Mrs. Eddy discerned the power of spiritual thought over the carnal, evil thought, and, like her Master, she began the exercise of her spiritual prerogative, the

right to speak the Word of God to personified evil, casting out sin and disease, and destroying the evil thoughts which produced discord and death. With this intent came the battle between the two forces—good and evil thoughts and thinkers, the warfare between Truth and the lie, Spirit and flesh, or Mind and matter. She saw the hosts of evil arrayed against her, but she knew that her mission was to prove the allness of good, God, and the nothingness of evil, by crossing mental swords with the false claim of a power opposed to God, which claims to be equal, if not superior to God. Let me quote her words:

I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged (*Science and Health*, pp. 226, 227).

Whoever enlists in the army of Christ must be willing to meet the demands which Truth makes upon Her followers. They must sooner or later prove that there is but one power or presence, one Mind, one God or Father who is All, and in all that is like Him. The mental conflict consists in mentally and audibly affirming the reality and presence of God, the eternal Mind, and man as the image and likeness of God, who was in the beginning, is now, and ever will be immortal.

Christian Scientists must demonstrate that material mentality is a false, mental concept, a myth, a shadow which must disappear and reveal the real man. These two mental forces, good and evil, Truth and error, must be seen for what they are, and for what they are not. Christian Scientists admit only good, and demon-

strate it. Spiritual thought *finally* must control man to prove God's omnipotence, omniscience, and omnipresence. The evil thoughts that control the mortal, human personalities, must be eliminated and go to their native nothingness.

The Christian Scientist who dares to attack sin in its fortress and attempts to dispossess evil of its imaginary power will meet with the same experience which Jesus and Mrs. Eddy have encountered in *their* warfare with personified evil. But, impelled by spiritual power, the dauntless contestants for spiritual individuality, heed not the cry of the defenders of mortality, "Crucify him, crucify him." They know in whom they trust, and they are confident that their mental weapon, the sword of the Spirit, the Word of God, will win for them a final victory over the enemy—the belief of life in matter, with its hate, malice, envy, jealousy, revenge, personal pride, greed, avarice, and hypocrisy, etc., those qualities of the carnal mind that crucified Jesus, and over which he won a complete victory.

When will humanity awake to the spiritual facts of being, that man is mental, spiritual, good, and not a "miserable sinner"—that he is a child of God, to whom God gave dominion over all things? Let me quote another selection from Mrs. Eddy's writings on mental malpractice:

Committing the bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city. Whether animated by malice or ignorance, a false practitioner will work mischief, and ignorance is more harmful than wilful wickedness, when the latter is distrusted

and thwarted in its incipency (*Science and Health*, p. 459).

Mrs. Eddy's wisdom in establishing the Science of mental healing is shown in this quotation. When the leaven of Truth enters human consciousness, and begins to arouse the carnal elements in mortal mind, a chemicalization is produced, and erring mortal thoughts are stirred to the surface. As the Scientist goes on to assimilate Truth, and his thoughts become more spiritual, they carry with them *more* of the healing power of the Christ-mind. Until a Christian Scientist's thought is somewhat spiritualized, and balances on the side of Truth and Love, and he understands and applies the Word of God, the Christ-thought, to the hypnotic, mesmeric forces of evil thoughts, personalized, he is apt to reflect more of his human, undestroyed error, than of his *spiritual* power, and often influences erroneously.

Mrs. Eddy entrusted the "deep things of God" *only* to those of her students who had risen to spiritual apprehension of the one Mind, and who had assimilated Truth and Love sufficiently, and were consecrated Christian Scientists, devoting their entire time to the demonstration of divine metaphysics; to those who came out from the material world and were separate; whose thoughts could benefit all who appealed to them for moral and physical help. These were they whose spiritual understanding and demonstrations aided our beloved Leader, Mrs. Eddy, in building up the Cause of Christian Science to its present standard. Again we quote our Leader on the subject of personal teaching of immediate students:

To these selected ones (like "the elect lady" to whom St.

John addressed one of his epistles) he gave personal instruction, and gave in plain words, until they were able to fulfil his behest. . . . This he did, even though one of the twelve whom he kept near himself betrayed him, and others forsook him (*Retrospection and Introspection*, p. 90).

The invincible soldiers of Truth always have commanded and always will command evil ("the enemy of good") to retreat. They will finally drive all evil out of human selfhood, revealing the sinless man of God's creating, and they will demonstrate God's omnipresence, and man's dominion.

The ideal man is appearing clad with spiritual might, with which God endowed him, and all the hosts of suppositional evil cannot prevent the fulfilment of Jesus' words:

He that believeth on me [my spiritual individuality], the works that I do shall he do also; and greater works than these shall he do (John xiv., 12).

This prophesies the final destruction of the claim called devil, evil, the lie and the liar, which for ages has deceived mankind.

Very sincerely yours,

AUGUSTA E. STETSON.

THE INDEPENDENT, August 17, 1911

CHRISTIAN SCIENCE AND THE MEDICAL PROFESSION

BY

AUGUSTA E. STETSON, C.S.D.

[Mrs. Stetson has been, consecutively, organizer, pastor, reader, and spiritual head of First Church of Christ, Scientist, New York City since 1887. She was recently expelled from membership in The



Mother Church, in Boston, by its Board of Directors, who also revoked her license to teach Christian Science. There are abundant documentary evidences, however, which prove that Mrs. Eddy ever held Mrs. Stetson in the highest affectionate esteem, and considered her a most advanced demonstrator of Christian Science. We are glad to print, therefore, this reply to Dr. Chapin's recent and valuable article.—  
[EDITOR.]

I have just read an article in *The Independent* of June 29, entitled "Christian Science and the Child," written by Henry Dwight Chapin, M.D., which he concludes thus:

It is time for plain and emphatic words. An appeal should be made not only to the intelligence, but to the public heart and conscience by those who can speak with knowledge and authority.

I accept the invitation, and appeal "to the public heart and conscience," since I can speak with "knowledge and authority"—the divine authority of the great master Metaphysician, Jesus the Christ, who healed all manner of diseases with the Word—the power of Truth, the Christ-mind—and left his mental method of healing sin and sickness as a rich legacy to his followers. Jesus' method of healing by mental therapeutics should appeal to the heart and conscience of humanity as it did to our revered Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science Mind-healing.

Divine metaphysics or the potency and supremacy of spiritual thought over the discords and diseases which result from material thought, should be investigated, understood, and proved. Having witnessed for centuries the failure of the noblest and most learned physicians to destroy the *cause* of disease, and thereby prevent its manifestation on the human body, human-

ity's cry for deliverance from sin, sorrow, suffering, and death, reached the great heart of infinite Love and brought the healing power of the Mind of Christ.

As all causation is Mind, and every effect a mental phenomenon, and as but one God or intelligence is admitted by Christendom, it follows that man, in the image and likeness of God, his creator, must be spiritual, and the old theory of mind and matter, or man as both spiritual and material cannot be entertained; therefore we witness the passing away of old things (material thoughts) and their objectified phenomena, which for ages have been expressed in sin, sorrow, disease, and death. Spiritual thought, the Christ or Truth, objectifies, externalizes *its* phenomena—health, holiness, love, and joy—and the power of the Word of God, through man, thus lessens and eventually will destroy all evil, disease, and death—the wages of sin.

The sinner and the sensualist are not willing to pay the price which Christ demands of those who would heal as *he* healed, who would gain the dominion which *he* gained over all sickness, sin, and death. Whoever is willing to attempt the practice of Christian Mind-healing through self-abnegation, meekness, purity, and divine love for God and man; whoever is willing to live the life of Christ and attain spirituality will *finally* perform the healing which Jesus promised to those who would take up his cross and follow him in his ministration of unselfed love for suffering humanity. The reward of this sacrifice of material self is the redemption of man's birthright—dominion over all the earth—and the consciousness of an endless life.

Dr. Chapin's sympathy for children is most commendable from his viewpoint of material reasoning and *materia medica*, but from that of the metaphysi-

cian who is turning from time-honored theories and theological assumptions concerning God, man, and the universe, and who has become dissatisfied with undemonstrable creed, dogma, and material therapeutics, comes the query, "What is Truth?"

I have great respect for the conscientious, unselfed members of the medical profession, whose lives are devoted to the relief of suffering humanity. Let them continue to serve mankind according to humanity's demands. Material methods appeal to and satisfy the wants of those who have faith in the efficacy of drugs to relieve disturbed physical conditions, and such persons respond only to material measures. Therefore the matter-physician is as essential to-day to meet the requirements of mortals as the metaphysician is necessary to fulfil the needs of those who require the potency of spiritual Mind-healing.

The matter-physician must not disagree with the divine metaphysician on the question of the spiritual mental method of healing sin and disease. Progress is the law of God. Mortals cannot arrest the chariot-wheels of Truth. The latent possibilities and living energies of man, when governed by God—divine Mind—the Principle of being, are continually being revealed.

"Man, made in His likeness, possesses and reflects God's dominion over all the earth" (*Science and Health*, p. 516).

Dr. Chapin knows that in his own profession many practise without sufficient knowledge of therapeutics, and thus deceive the people. So, in Christian Science, many are masquerading as true followers of Christ and of our revered Leader, Mary Baker Eddy, who impose their mental, so-called healing upon the public.

They have not the spirit of the master Metaphysician, Jesus, our Way-shower to eternal Life. They do not emulate his example nor obey his instructions. They do not understand even the *letter* of Christian Science, and when questioned, evidence a lack of comprehension of the Principle of scientific being as taught by Mary Baker Eddy in the text-book of Christian Science. These should advertise as mental healers from a *material* basis, and let the people choose whether they prefer hypnotic, mesmeric, temporary relief, or Christian Science Mind-healing, the destruction of *sin*—the *cause* of all disease, suffering, and death.

If a Christian Scientist possesses the qualities of the Christ-mind sufficiently, his spiritual thought will neutralize and cast out the qualities of the carnal mind which produce suffering. In the degree that a Christian Scientist assimilates himself to God he demonstrates the power of the Word, and proves Jesus' saying: "The Father that dwelleth in me, He doeth the works [performs the healing]" (John xiv., 10).

In this revolutionary period—the passing away of old systems and methods based upon material hypotheses—humanity is accepting Mind as "the source of all movement" (*Science and Health*, p. 283), and is discriminating between the effect produced by the spiritual thought, and that which results from the belief of life in matter, or the material thought. Many are choosing the former, and repudiating and resisting the latter. With this spiritual uplifting of humanity's ideals, what remarkable effects we may anticipate in the child of the twentieth century, whose plastic mentality receives mental impressions as readily as the talking machine of to-day records voice and words on the wax disk.

In the past, the mental inoculation of fear, anger, and other qualities which comprise mortal mind, and which were often reflected to the child by parents and friends,—all these mental impressions have for centuries worked disastrously on the mind of the child, until the mighty power and presence of Truth have appeared the *second* time, and have aroused humanity to resist bondage to mental illusions and hallucinations, which compose the so-called material man and the material universe. God, the spiritual man and the spiritual universe must, sooner or later, appear as the ever-present, deathless reality of being.

Dr. Chapin cites the case of a little boy, three years of age, who developed "obscure digestive symptoms." He adds that the mother was frantic with grief and fear when she learned from the doctors that "the only chance for life lay in an operation." He says the Christian Scientist who undertook to heal the case proved unequal to quiet the mother's fears or to relieve the child. Did the doctor investigate this case to ascertain whether the person who was ministering to the child was a true, competent, consecrated Christian Scientist, or a so-called mental healer, who was not a reflector of that divine Love whose omnipotent force casts out fear, and, as our Leader says, will "reinststate man in God's own image and likeness"? (*People's Idea of God*, page 14.)

Mrs. Eddy, in referring to a mother's thought-impression upon her child, writes as follows:

If a child is exposed to contagion or infection, the mother is frightened and says, "My child will be sick." The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might have been prevented through the

opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: "You look sick," "You look tired," "You need rest" (*Science and Health*, p. 154).

Further, to show the necessity of eliminating fear from the mind of the child, Mrs. Eddy uses ghosts as an illustration. Mental pictures of disease, with their accompanying manifestation, should be treated by every mother as ghosts, and be made as unreal to her child.

Would a mother say to her child, who is frightened at imaginary ghosts and sick in consequence of the fear: "I know that ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

. . . children should be told not to believe in ghosts, because there are no such things. If belief in their reality is destroyed, terror of ghosts will depart and health be restored (*Science and Health*, p. 352).

If disease were known to be the result of false teaching and false thinking—false or mortal thoughts externalized on the human body—the fear of disease would gradually be destroyed, and with the spiritual thought, men, women, and children would free themselves from disease as effectually as they gain their freedom from the fear of ghosts.

Mrs. Eddy further says, in regard to children:

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, keep out

of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former (*Science and Health*, p. 237).

Until physicians and the people witness for themselves the influence of spiritual thought, the reflection of Life, Love, and Truth, on the mind of the child, they will not be ready to accept Christian Science. But they must finally awake to the scientific fact of being, as stated by Mary Baker Eddy: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468).

In *Unity of Good* Mrs. Eddy writes: "The chaos of mortal mind is made the stepping-stone to the cosmos of immortal Mind" (p. 56). The chaos of mortal mind is turning many to contemplate something better than sin, suffering, and death.

In my experience of twenty-six years in the teaching and practice of Christian Science Mind-healing I have learned that in proportion to my fidelity to God's law have I been successful in casting out error and healing the sick.

Dr. Chapin's article entitled "Christian Science and the Child" has recalled my experience with the children connected with the Sunday School of First Church of Christ, Scientist, New York City, in which for twenty-two years I devoted my earnest efforts to educating the children to understand the potency of spiritual thought, and their relation to God; to contemplate their divine selfhood, and to eliminate the false thoughts which express themselves in discord and disease upon the corporeal body.

During twenty-two years, the children, numbering at times over three hundred members, and ranging

from three to fifteen years of age, seemed to be my special care whenever they were attacked by disease. Being a teacher of Christian Science Mind-healing, it was expected, in the early days, that I was an infallible demonstrator of the Truth-cure, therefore the parents of these children turned to me to prove my teachings for them. As all increased in the understanding of divine metaphysics, and it was understood that Christian Scientists heal in proportion to their possession of the Mind of Christ, there was a more intelligent and reasonable requirement, and the practitioners were *aided* by parents and those associated with the sick, until all understood and applied to disease the Principle and rule of healing.

Without fear of successful contradiction from any parent or person, I can state that during these twenty-two years but three Sunday School children have passed on—one with a claim of diphtheria, one with appendicitis, and the third of a ruptured internal blood-vessel. These are all the Sunday School children who passed from our sight with disease during the twenty-two years of my service in the Sunday School. I have treated successfully hundreds of cases of measles, typhoid, scarlet and slow fevers, and every disease which children meet between the ages of three and fifteen years, every case having been healed without drugs or any material aid, and with none of the serious after effects which often result from these diseases.

I refer to these cases of healing by the power of the Word as my reason for my defense of Christian Science Mind-healing, and I appeal to the intelligence and heart of the people as to whether I am justified, after such demonstrations, in adhering to the Principle and rule of scientific Mind-healing, demonstrated by



Jesus, and taught to me by my revered Leader and Teacher, Mary Baker Eddy. Mrs. Eddy questions the world to-day in these words:

Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick.

It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus would have recommended and employed them in his healing. The sick are more deplorably lost than the sinning, if the sick cannot rely on God for help and the sinning can (*Science and Health*, pp. 142, 143).

Mrs. Eddy testifies of her regard for the medical profession in the following words:

It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore they are more scientific than are false claimants to Christian Science (*Science and Health*, p. 164).

NEW YORK CITY.

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#### "GIVE GOD THE GLORY"

"Glory be to the Father, and to the Son,  
and to the Holy Ghost. Amen."

The following questions were put to me in regard to the methods and practice of Christian Scientists:

*Ques.* I am told that Christian Scientists give all the glory to God for the healing of sin and disease. If

God does all the healing, why is a practitioner called to the sick? Why does not the sufferer go direct to God? What part does a practitioner take in the healing? Is there any credit due the Christian Scientist who is employed to relieve suffering humanity?

*Ans.* The true Christian Scientist gives God the glory "for His wonderful works to the children of men" (Ps. cvii., 8), but he also gives glory to the Son and to the Holy Ghost. The Christian Science practitioner recognizes God as the Principle of all spiritual being, and spiritual man as the emanation of creative Principle, eternal Life, Truth, and Love. "The Christian Scientist has enlisted to lessen evil, disease, and death" (*Science and Health*, p. 450), by understanding his relation to God, whose omnipotence he must reflect in order to dispel the illusion of belief in matter as sentient substance, or the claim of reality in a power opposed to God.

The Christian Scientist accepts Christ, Truth, as the great Physician, whose power and presence he must reflect and demonstrate. He knows that the material, corporeal Jesus was not the Son of God, and that the human does not perform the healing. Christ Jesus proved the potency of Truth to cast out evil and heal the sick. Mrs. Eddy answers the question, "Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?" Her reply is,

If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise. . . . If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth (*Science and Health*, pp. 484, 485).

*Ques.* Do Christian Scientists consider themselves equal to Jesus, who healed all diseases with the Word? Jesus possessed the power of God; but Jesus was the Son of God, and God gave His Son dominion over all the earth.

*Ans.* The human Jesus was not a factor in the healing of the sick. Christ Jesus dissolved the material concepts; thus the human or the mortal mentality became less opaque, and Christ—the ideal man—was manifested on the flesh. If you concede to Jesus spiritual power to destroy inharmony, you must learn that it was not the human Jesus that did the work, but the Christ Jesus consciousness, the ideal man of God's creating, who represented and demonstrated the power of omnipotence, omniscience, and omnipresence, eternal Life, Love, and Truth. Christ Jesus regarded himself as one with God, and declared, "I and my Father are one" (John x., 30). When questioned as to his mighty works, he said, "The Father that dwelleth in me [in my spiritual individuality, which is the reflection of the Father], He doeth the works" (John xiv., 10). Christ Jesus gave the glory to God, and to himself as the Son of God, when he said,

My Father worketh hitherto, and I work. . . .

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. . . .

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. . . .

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in Himself; so hath He given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man (John v., 17, 21, 23, 25-27).

Again he said, "Ye will not come to me, that ye might have life" (John v., 40). He acknowledged but one causation, and himself as the manifestation of eternal Life, Mind, Soul, Spirit; therefore he recognized his sonship with eternal Mind, and evidenced the power of his eternal Principle, thus demonstrating God, good, over the claim of evil—Love over the false material sense of hate and fear—the might of immortal consciousness—spiritual man, the executor of indestructible Principle—over all the illusions of so-called mortal man or the body of sin. Paul said, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii., 24.)

We read, "In the beginning was the Word, and the Word was with God, and the Word was God" (John i., 1). Christ Jesus spake for his Principle; he uttered the Word, or voiced God. Mortality, the myth or false material sense which composes the false so-called material universe, felt the power of the ideal man, the Son of God, who stepped forth proclaiming his oneness with the Father, and who proved the omnipotence of the Christ-mind by dispelling the phenomena of false thinking—material concepts, sin, disease, and death. Christian Scientists must possess the Mind of Christ if they would heal by radiating the power of God; then they may understandingly say with the master Metaphysician, "My Father worketh hitherto, and I work" (John v., 17). They will not make the unscientific statement, "God did the healing, I had nothing to do with the case." They will comprehend the words of Christ Jesus: "Before Abraham was, I am" (John

viii., 58), and will recognize their own spiritual identity as antedating Abraham. Christ Jesus knew that he existed forever as God's idea—Son—and that there was no other real existence. Christian Scientists know this of Christ Jesus and of themselves, and of all; therefore we give glory to God and to His Son, Christ Jesus, who was, is, and ever will be the ever-present expression or image and likeness of Truth and Love.

*Ques.* But Jesus was of immaculate conception. He came forth from the Father, and could prove his sonship with God.

*Ans.* The corporeal Jesus did not come forth from the Father. Christ Jesus, the ideal man, came forth from the Father and proved his sonship. Mrs. Eddy says:

The Christ was Jesus' spiritual selfhood; therefore Christ existed prior to Jesus . . . Jesus, the only immaculate, was born of a virgin mother, and Christian Science explains that mystic saying of the Master as to his dual personality, or the spiritual and material Christ Jesus, called in Scripture the Son of God and the Son of man—explains it as referring to his eternal spiritual selfhood and his temporal manhood. Christian Science shows clearly that God is the only generating or regenerating power.

Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is the generic term for both male and female. The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man (*Message for 1901*, pp. 44, 45, 46).

Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." Mrs. Eddy says:

The corporeal man Jesus was human.

Mary's conception of him was spiritual, for only purity could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus. He expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image (*Science and Health*, pp. 332, 333).

After Jesus had fulfilled his mission in the flesh as the Son of man, he rose to the fulness of his stature in Christ, the eternal Son of God, that never suffered and never died. And because of Jesus' great work on earth, his demonstration over sin, disease, and death, the divine nature of Christ Jesus has risen to human apprehension, and we see the Son of man in divine Science; and he is no longer a material man, and mind is no longer in matter. Through this redemptive Christ, Truth, we are healed and saved, and that not of our selves, it is the gift of God; we are saved from the sins and sufferings of the flesh, and are the redeemed of the Lord (*Message for 1901*, pp. 46, 47).

This master Metaphysician, this spiritual Teacher, demonstrator and Way-shower to eternal Life, did not monopolize Truth, but taught his followers the healing power of divine Mind, which spiritual man reflects and manifests. He said to his disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John xiv., 12). To do the works that Christ Jesus did and to perform the greater works which he promised, Christian Scientists must worship the Father in spirit and in truth. They must acknowledge and obey God, creative Mind, eternal consciousness, and must understand themselves as sons and daughters of

God, made in the image of Truth and Love. They must know their true individuality, and demonstrate spiritual man's dominion over all the earth. This understanding is the Holy Ghost. To know and demonstrate this spiritual fact of being is eternal Life, and reveals the Son as well as the Father. "Not that any man [mortal] hath seen the Father, save he [spiritual man] which is of God, he hath seen the Father."

"For I came down from heaven, not to do mine own will, but the will of Him that sent me" (John vi., 46, 38).

Christian Scientists give glory to the Father and to the Son, for they are inseparable in divine Science. Christ Jesus is our authority for saying, "I will come and heal him." He did not say, I will pray the Father, and God will come and heal him, but, I, the Ego-man, the reflection of the Ego-God—I, the Christ-man, or demonstrator and revelator of the Principle of being—omnipotent Life and Love—will glorify my Father—show forth, prove His allness and ever-presence.

*Ques.* Your explanation, according to divine metaphysics, of the oft-repeated assertion, "I did not heal the patient, God did it," and, "We must not depend upon personality to heal the sick," is very clear.

*Ans.* Christian Scientists do not depend upon *physical* personality, but we demand of our *spiritual* personality a demonstration of Principle, and thus show forth or glorify the Father, and in proportion to our possession of the qualities of God, we show forth or glorify the Father. "Glory be to the Father, and to the Son, and to the Holy Ghost." Man's individuality, his spiritual personality, which is God's idea or the son of God, does the healing by reflecting Truth and Love, or, to express it more scientifically, destroys the illusion

of the so-called mortal mind. Jesus said: "I am the light of the world," meaning his spiritual individuality or identity as the Son of God. He regarded so-called mortal mind and its physical personality, or the body of death—nothingness—as darkness. He turned the searchlight of Truth—the understanding of God's allness and man's oneness with his creator, divine Mind—upon the myths and illusions of the false Adam concepts. He exalted his God-consciousness, exercised his divine prerogative to destroy the works of the devil—sin, sickness, and death—everything that "worketh abomination, or maketh a lie,"—everything that opposes the law of Spirit.

Paul also demonstrated the power of his spiritual individuality. He said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii., 2). Spiritual man is God's glory, and shows forth or manifests the might and majesty of immortal Mind, in the fruits of the Spirit—love, joy, peace, health, holiness, and an endless life. It is recorded in John ii., 11, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory"—the glory of the Father and the Son.

*Ques.* Then if I understand aright, Christian Scientists deny their own sonship with the Father when they say, "I did not heal the patient, God did it." What is the necessity of their service or their attempt to dispel mental or physical discord if God alone does the work? I have always supposed that Christian Scientists coöperate with God in their efforts to heal the sick. Do they entreat God to answer their prayer to relieve the patient? This savors of scholastic theology, which has always proved an ineffectual prayer which apparently did not reach the ear of the infinite.



*Ans.* A true Christian Scientist who understands divine metaphysics as taught by Mary Baker Eddy, never denies coöperation with Principle in the healing of sin and sickness. They who declare they did not do the work, do not understand the teachings of our revered Leader, Mary Baker Eddy, nor the works of Christ Jesus. Such a denial of their relation to God and their responsibility for proving the power of omnipotent Mind, displays a lack of understanding of Christian Science. The Scriptures declare, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii., 3). The Christian Scientist, who, through illumination, perceives the spiritual facts of being, understands that Christ Jesus did his mighty works by his spiritual reflection of God as Principle. He must follow the Way-shower and find his oneness with divine Mind—his eternal sonship with his eternal Principle. Christ Jesus repudiated all other claims as dreams, hallucinations of a suppositional concept of the Adam-dream. He stood before the world as a divine mathematician, and demonstrated the Principle of divine mathematics. He did this up to his final victory over the "last enemy"—death. He proved the power and presence of the ideal man, the Son of God. Christ Jesus demonstrated the fatherhood of God, the endless life of the Father and of the Son.

Our revered Leader, Mary Baker Eddy, discovered the "sweet secret of the narrow way" (*Miscellaneous Writings*, p. 389), which Jesus trod. She gave to the nineteenth century the rule and rudiments of divine Science which she demonstrated for forty-five years, until the hour arrived for her final demonstration over the false claim of life, truth, intelligence, and substance

in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science.”

The operation of Spirit, through the Christ-consciousness, constantly acts upon the human or finite sense, gradually eliminating false thoughts which compose human consciousness. The Christ, or ideal selfhood, struggles for expression and manifestation, and this warfare with the fleshly mind, or human sense, will continue until the human disappears and the ideal Christ appears as the real and only man of God's creating, whom He made in His own image and likeness and to whom He gave dominion over all things. “The flesh lusteth against the Spirit, and the Spirit against the flesh” (Gal. v., 17). This is living “so as to keep human consciousness in constant relation with the divine, the spiritual and eternal;” this is to individualize the infinite power of the spiritual man who represents infinite Spirit.

Again Mrs. Eddy says, “When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea” (*Science and Health*, p. 495). This I understand to mean, cling steadfastly to God and His idea, Christ, the spiritual individuality, for they are one. Do not cling to *physical* personality. Christ Jesus clung to God and to his divine selfhood, his Christ-consciousness, which proceeded from the Father. This struggle for the supremacy of his divine manhood destroyed the human sense or corporeal Jesus which was “Born of a woman” (*Science and Health*, p. 30).

Is not God the Father of all? Cannot every one claim God as his creator? Is not God our Father, our source of Life, our supply? Are we not His sons and daughters—spiritual, immortal ideas—which compose His spirit-

ual universe? Are we not children of God, "And if children, then heirs; heirs of God, and joint-heirs with Christ"? (Rom. viii., 17.) If we accept Christian Science, one God, one Christ, the spiritual universe or the body of God called Christ, and ourselves as individual ideas—members of the body of Christ, we cannot argue for mortality and immortality—for a human and a divine consciousness. We must regard ourselves as spiritual ideas, or sons and daughters of infinite Spirit, and so must demonstrate eternal Life; manifest the potency of Spirit, the presence of eternal Life, Love, and Truth, in health, holiness, and immortality. As before stated, we cannot stand before the blackboard and pray the principle of mathematics to do our work; but we must have the Mind of Christ, whose power heals the sick and destroys all that is unlike God. We must possess the qualities of God which nullify the seeming qualities of so-called mortal mind. Let me quote the following: "The Master's sublime triumph over all mortal mentality was immortality's goal" (*Unity of Good*, p. 58). Mrs. Eddy's triumph over mortal mentality is the goal of immortality which she will reach. She will reveal her divine selfhood and glorify the motherhood of God. Every follower of Christ Jesus and Mary Baker Eddy must triumph over the claim of a mortal mentality, through the demonstration of sonship with God, "immortality's goal."

Thus we give God the glory, and to the son, our spiritual selfhood, our Christ-mind, we also give the glory due the son as representative of the Father. Because Philip did not recognize Jesus' spiritual personality, he was rebuked by Jesus in these words: "Have I been so long time with you, and yet hast thou not known me, Philip?" (John xiv., 9.) To material

sense, Philip saw Jesus' physical finite personality. This false sense Christ Jesus condemned in the following words: "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Again he said (John xiv., 6), "No man cometh unto the Father, but by me," meaning, by this, his spiritual identity which reflects the Father. Mrs. Eddy asks:

Is man's spiritual sonship a personal gift to man, or is it the reality of his being, in divine Science? Man's knowledge of this grand verity gives him power to demonstrate his divine Principle, which in turn is requisite in order to understand his sonship, or unity with God, good. . . . His sonship, referred to in the text, is his spiritual relation to Deity: it is not, then, a personal gift, but is the order of divine Science (*Miscellaneous Writings*, p. 181).

Advanced Christian Scientists claim the same sonship with God. Jesus said, "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was" (John xvii., 5). Again he said, "And the glory which Thou gavest me I have given them; that they may be one, even as we are one" (John xvii., 22). Our beloved Leader, Mrs. Eddy, says:

After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work (*Science and Health*, p. 47).

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (2 Cor. iii., 18).

Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus (*Science and Health*, p. 42).

The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love to the glorification of the man and of the true idea of God, which Jesus' persecutors had mocked and tried to slay (*Science and Health*, p. 43).

In the healing of the ten lepers we read:

And one of them, when he saw that he was healed,  
turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks . . .

And Jesus answering said, Were there not ten cleansed?  
but where are the nine?

There are not found that returned to give glory to God,  
save this stranger (Luke xvii., 15-18).

One leper came back to Christ Jesus, to the demonstrator of the Father, and Christ Jesus received this recognition and asked why the others came not back to give God and the Son and the Holy Ghost—divine Science—the glory.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

And these things will they do unto you, because they have not known the Father, nor me (John xvi., 2, 3).

And he taught in their synagogues, being glorified of all (Luke iv., 15).

Again, without a correct sense of its highest visible idea, we can never understand the divine Principle (*Science and Health*, p. 560).

Jesus said:

Herein is my Father glorified, that ye bear much fruit (John xv., 8).

The God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given in thine hand, and hath made thee [the Son] ruler over the all (Dan. ii.; 37, 38).

All the earth shall be filled with the glory of the Lord (Numb. xiv., 21).

And there shall be no night there [no mortal mentality and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever [God's people, spiritual man and the spiritual universe] (Rev. xxii., 5).

*Ques.* What authority have we for claiming equality of sonship with Christ Jesus?

*Ans.* Jesus said to Mary, "Touch me not; for I am not yet ascended . . . I ascend unto my Father, and unto your Father; and to my God, and your God" (John xx., 17). John confirms this eternal, universal sonship with the Father from the beginning. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him" (1 John iii., 2). If you are not already convinced that God created you in His own image and likeness—that you, as spiritual personality or individuality, are now and ever have been God's spiritual idea—that there is no finite, *physical* personality, then you must wait until here or hereafter the operation of Spirit dispels material sense sufficiently to reveal this metaphysical fact of scientific being. The Holy Ghost—divine Science or spiritual understanding—will eventually reveal to you the Father and the Son in the order of celestial being. Then you can understandingly say, "Glory be to the Father, and to the Son [the manifestation of the Father, spiritual man] and to the Holy Ghost"—spiritual understanding.

This is the stone which the builders rejected, which in Christian Science has become the head of the corner.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Eph. iv., 16).

The true Christian Scientist, in obedience to our Leader's request to her "dear brethren in New York . . . to build . . . on a wholly spiritual foundation, than which there is no other" (*Christian Science Sentinel*, vol. xi., p. 390), is losing all sense of matter as real, and is gaining the understanding of his sonship with God, Principle, eternal Life, Love, and Truth.

*Ques.* I hear much about not judging. Should we not judge between good and evil?

*Ans.* The Master surely judged between good and evil. Of his disciples he said, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. v., 14). He called some "fools and blind"—others "whited sepulchres." He condemned sin and the sinner. He knew the human false sense to be evil. His pure spiritual sense uncovered, condemned, and destroyed impersonal evil through whomsoever evil was personified. He was the reflector of Truth, whose immutable law to error is: "Thou shalt surely die." He judged righteous judgment. We must judge between Truth and the lie, between personified good and personified evil. We must choose our companions, and avoid evil associates who personalize error, unless we can help them. We classify ourselves. The separation of the tares and the wheat illustrates the law of Truth.

I always wondered why Melchizedek, when he Abraham returning from the slaughter of the king, blessed him. Metaphysically understood, these kings were mortals, governed by evil. Mrs. Eddy says: "Jesus defined devil as a mortal who is full of evil" (*No and Yes*, p. 22). Abraham's spiritual sense discerned the evil that was working through these high representatives of temporal power. Their thoughts were murderous. These physical personalities—men, murderers, mental robbers, mental assassins—perpetrated evil, and Abraham, through spiritual thought, force, his God-consciousness, destroyed the sin. There was not enough of good in those rulers to respond to Truth which Abraham reflected.

Mrs. Eddy says:

It is not well to maintain the position that sin is sin; it can take possession of us and destroy us, but well that we take possession of sin with such a sense of its nullity that it destroys it (*Message for 1901*, p. 49).

On page 41 of the same *Message* we find,

We do not blot out the material race of Adam, but let all sin to God's fiat—self-extinction, and to the final manifestation of the real spiritual man and universe.

The power of the Christ-mind in Abraham did not blot out the kings; it condemned and uncovered the evil and left the sin and the sinner to God's fiat. Sin destroyed itself and its manifestation—the matter because

The so-called sinner is a suicide. Sin kills the sinner; it will continue to kill him so long as he sins. The fear and fury of illegitimate living and of fearful and doubtful dying should disappear on the shore of time. . . .



It is evil that dies; good dies not (*Science and Health*, pp-203, 204).

Spiritual man will finally be manifest; for him there is no extinction. David and all the prophets continually denounced sin and the sinner. They knew that as God's representatives they must rise to spiritual supremacy and destroy sin in themselves, and condemn and denounce impersonal evil through whomsoever it was manifested. Paul is authority for judging. He says: "But he that is spiritual judgeth all things, yet he himself is judged of no man" (1 Cor. ii., 15). In John v., 22 and 27 we read:

For the Father judgeth no man, but hath committed all judgment unto the Son. . . .

And hath given him [the Son] authority to execute judgment also, because he is the Son of man [generic man].

The final judgment day, when Christ shall come the *second* time to condemn evil and evil-doers, is described in the following words:

The Lord at thy right hand shall strike through kings [personified evils] in the day of His wrath [the day of the final demonstration of the supremacy of Spirit over the flesh, or good over evil].

He shall judge among the heathen [those who are governed by the so-called carnal mind], He shall fill the places with the dead bodies; He shall wound the heads over many countries (Ps. cx., 5, 6).

Christ "has sounded forth the trumpet that shall never call retreat." He is coming nearer and nearer to the hearts of men, and is demanding recognition of his mighty power and presence through his spiritual representatives. He is surely to-day wounding the

heads of many countries. Kings and potentates tremble before the on-coming Christ, and those who are governed by pride of place and power, who are controlled by greed, avarice, and belief in the reality of material things, have felt the potency of the ideal man who has already begun to overturn evil in a material world. Error is being driven to its own self-destruction, and it will finally cease to claim that it is person, place, or thing. Thus God and His Christ—the ideal man—will be revealed. Christ, and they who follow Christ Jesus, judge righteous judgment. He who is spiritual judgeth all things. He knows the reality of man in the image and likeness of God, and the unreality of mortal, so-called man, in the image and likeness of error. With divine love he coöperates with God to destroy evil and save the sinner, if this be possible. If not, he leaves sin and the sinner to God's fiat—self-extinction—knowing that the real man will finally appear in the image of Truth and Love.

Our beloved Leader, Mrs. Eddy, sums it all up in these words:

Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand (*Miscellaneous Writings*; p. 60).

Human hypotheses are always human vagaries, formulated views antagonistic to the divine order and the nature of Deity. All these mortal beliefs will be purged and dissolved in the crucible of Truth, and the places once knowing them will know them no more forever, having been swept clean by the winds of history. The grand verities of Science will sift the chaff from the wheat, until it is clear to human

comprehension that man was, and is, God's perfect likeness, that reflects all whereby we can know God (*Miscellaneous Writings*, pp. 78, 79).

The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences. All the knowledge and vain strivings of mortal mind, that lead to death,—even when aping the wisdom and magnitude of immortal Mind,—will be swallowed up by the reality and omnipotence of Truth over error, and of Life over death (*Miscellaneous Writings*, p. 61).

### DIVINE GUIDANCE

Oh! Parent arms encircle me to-day,  
And draw me closer, as I trust and pray.

In Thy pure light of love  
I see Thy man;  
Thy mirrored image,  
Perfect, real, I scan.  
The earth mists vanish,  
Love reveals Her smile,  
And gently whispers,  
"Bide with me awhile."

Yes, gentle Presence, Love,  
We linger here,  
While shadows vanish  
And Thy voice we hear  
In tender tones,  
And tremulous and true,  
"This is My image  
Face to face with you.

"This is My likeness, this  
My perfect plan,  
My image radiant  
In the face of man."

Thus face to face with Love,  
 The Life, the Way,  
 Earth's night gives place  
 To Love's eternal day.

A. E. S.

7 WEST 96TH STREET, NEW YORK CITY  
 September 30, 1911.

Dear Mr. R. . . . :—

Referring to the statement in your letter that "the spirit of Mrs. Eddy is now with you," permit me to correct an impression which your words may convey to many.

There is but one Spirit, one God. Mrs. Eddy is an individual idea, or reflector, of the source of all being Spirit, Mind, God. Having attained to greater spiritual realization of the Principle of being, omnipotent omniscient, omnipresent consciousness, she radiates to all, who are receptive of Truth, the power of divine Mind.

For many years since her discovery of the Science of being, viz.: "All is infinite Mind and its infinite manifestation" (*Science and Health*, p. 468), she has reflected mentally, and expressed audibly, the Truth as found in the Holy Bible, taught in her book, *Science and Health with Key to the Scriptures*, and her other writings, and in her Christly life and example. This spiritual influence was, is, and ever will be her individual spiritual identity. Her spiritual individuality, the idea of God, is with me as sensibly to-day as when she was visible to my finite view, and material sense clothed her in flesh. It was corporeal sense which beheld her as a fleshly embodiment, but, entirely apart from this material concep-

was, and is, the real *spiritual* personality, the woman of God's creating.

This spiritual Leader and Teacher, Mary Baker Eddy, interpreted "the great First Cause" (*Science and Health*, p. 547)—Spirit, or Mind, comprehended man's oneness with omnipotence, or the Principle of scientific being, consciousness, or thought-force, and led the present generation to the worship of God in Mind. Therefore you will agree with me that her divine, or Christ-consciousness, is influencing you and me, all her students, and universal mankind, so far as each acknowledges, understands and thereby is individually swayed by her Christly mental power. *Her Father is my Father and your Father; her God is my God and your God.* The supreme Power, intelligence, or consciousness, is *our* source of being. *We* are individual ideas proceeding from the Principle of being, eternal Life, Love, Truth. We do not blend with another's individuality. You and I are individual reflectors of the law of wisdom and intelligence. We are as distinct as numbers which represent the principle of mathematics. "All are but parts of one stupendous whole." St. Paul says:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Eph. iv., 16).

This is divine metaphysics. Its first postulate declares but one God, or divine Mind, and individual man as an emanation or expression of creative Mind, the Principle of all real being, eternal Life, Truth, Love. This is God, and His infinite manifestation is the spiritual universe, including every idea from the infinitesimal

to the infinite, called in Scripture, God and His Christ. Thus we learn that there is but one God, one Christ, or the infinite manifestation of infinite Mind. From this spiritual logic we comprehend that we are individual members of the body of Christ, all governed by the law of God, than which there is no other.

Acknowledging one God, admitting no other mind than the Mind of Christ, Truth, denying the claim of so-called mortal mind, or the belief of life in matter denouncing the claim of evil in all its forms and phases refusing to admit as real or to obey material so-called law as having power, we exercise our Christ-consciousness to individualize and utilize spiritual power, our God-given mental dominion, which has in it only the elements of Life, Truth, Love. This spiritual mental thought-force was the power which Jesus employed in casting out evil thoughts, and was the Christ-mind with which he did his wonderful works. This is man's prerogative—to demonstrate the law of God.

To your question: "What is God—a person or a power?" I answer in the words of our Leader:

We understand that God is personal in a scientific sense but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person. . . .

We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness therefore man reflects Spirit, not matter.

We are not transcendentalists to the extent of extinguishing anything that is real, good, or true; for God and man in divine Science, or the logic of Truth, are coexistent and eternal; and the nature of God must be seen in man, who is His eternal image and likeness (*Message to The Mother Church, 1901*, pp. 40, 41).

You must already be convinced that God is Power, omnipotent and ever-present in His expression, *spiritual* man, never in *material* so-called man.

Your next question: "Is God's law what is called 'Nature's Laws?'" I will answer by again quoting from Mrs. Eddy's book, *Science and Health with Key to the Scriptures*, "Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit" (p. 183). Mortals, or mankind, talk of material law. There is but one law—the law of God, good. Mortal so-called man cannot spiritually interpret God's law. He reverses the law of Life, Truth, and Love, and is governed by a false mentality called mortal mind which expresses discord, sin, disease, and death. "The carnal mind is enmity against God: for it is not subject to the law of God" (Rom. viii., 7). Again quoting Mrs. Eddy:

Truth casts out all evils and materialistic methods with the actual spiritual law. . . . (*Science and Health*, p. 183).

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one. . . .

Science only can explain the incredible good and evil elements now coming to the surface (*Science and Health*, pp. 82, 83).

You understand that from divine Mind no evil force can emanate. Christian Scientists admit but one Mind, the divine. From this Mind proceed spiritual individualities which comprise the manifestation of eternal being, divine Love, immutable Truth. A true Christian Scientist understands that he possesses and must demonstrate the qualities of God, the Principle of

all real being. In simple language, he must think God's thoughts after Him. He must regard himself as God's representative, as the executor of spiritual law, Life, Truth, and Love. He must contend against the seeming forces of evil, or the belief that matter is sentient substance. He must bring the forces of good, his spiritual God-consciousness, to bear upon the claim of evil in all its forms and phases, manifested in fear, hate, malice, envy, jealousy, etc., or what we call ignorant, or malicious, animal magnetism which constitutes the so-called mortal mind. No one in the present hour of spiritual development has fully attained the Mind of Christ; no one has yet gained a wholly spiritual consciousness which will give absolute dominion over all evil, sin, disease, and death. But the true Christian Scientist declares for the absolute Principle of being and works for its demonstration. You can never demonstrate the Science of being by arguing from two premises—good and evil, Mind and matter, Love and hate, Life and death, immortality and mortality. This is divine logic.

When the world understands that Christian Scientists are using the *spiritual forces* of good—God thoughts—to abolish the *claim* of the forces of evil thoughts, or malicious animal magnetism, it will understand that we have a perfect right to use the Word of God, our Christ-mind, to denounce evil, and mentally and audibly to defend ourselves against the mental robber and assassin, who would enter our mental precincts and destroy us. We have divine authority to mentally arrest evil thinkers and evil-doers, just as in the material world the police officer has authority to arrest the lawless. I shall execute my divine commission to use "the sword of the Spirit, . . . the word of God,"



to every suggestion of error that comes to me from within and without. "When error confronts you, withhold not the rebuke or the explanation which destroys error" (*Science and Health*, p. 452).

You will agree with me that Jesus was our Way-shower to dominion over sin, disease, and death. Mrs. Eddy has taught us his mental power over evil. We must fight for eternal Life as *he* fought and as others who have followed him have done. Mrs. Eddy will demonstrate, as did Jesus, the power of her divine individuality or spiritual identity, and they who look for her will see the demonstration of the ideal woman, just as twenty centuries ago they saw the manifestation of the ideal man, or the compound idea.

Let us recognize the spiritual fact that *our* influence is mental, and that it extends to others, and operates to elevate to higher ideals all who are receptive of the good which we reflect. It naturally follows that evil thoughts have their power to influence all who have an affinity for evil. "Like attracts like." Christian Scientists quickly detect the mental miasma of so-called mortal mind. With the antidote of Truth they cast out and destroy for themselves the *claim* of the power of evil to injure or destroy them. Thus you see that our beloved Leader's spiritual influence, as God's idea, is with *all* who are receptive of God's ever-present representative, the Christ, or the impersonal idea.

Sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
October 1, 1911.

*My dear Student:—*

You say that you have been reading the book published by the Christian Science Publishing Society

Immortal Mind is the only cause; therefore disease neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth (*Science and Health*, p. 415).

The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not (*Unity of Good*, p. 63).

Our revered Leader, Mary Baker Eddy, as she entered upon her final demonstration said, "God is my life." She asks, "Can matter drive Life, Spirit hence, and so defeat omnipotence?" (*Science and Health*, p. 357). Again she declares:

Who lives in good, lives also in God,—lives in all Life through all space. . . . His existence is deathless, forever unfolding its eternal Principle. . . . *Reflect this Life*, and with it cometh the full power of being (*Pulpit and Press*, p. 4).

Mary Baker Eddy has *always lived in God*. This is the eternal reality of every one. She reflected, and *continues* to reflect Life and its activities. By the ceaseless operation of Spirit, through its impersonal idea, she is to-day leading humanity outward, onward upward to health, holiness, and immortality.

Mrs. Eddy teaches that:

Life, God, being everywhere, it must follow that death can be nowhere. . . .

With Christ, Life was not merely a sense of existence but a sense of might and ability to subdue material conditions (*Unity of Good*, p. 42).

Mrs. Eddy is subduing and annihilating the false

belief of life in matter, and is awaking the world to see the unreality of so-called mortal man and the material universe. She will continue this reflection of Life, omnipotent Truth and Love, until the "accuser of our brethren" (the claim of evil), is cast down to the earth, its native nothingness, and she glorifies God in her reappearance, in justification of her teaching, "THERE IS NO DEATH" (*Christian Science Sentinel*, vol. xii., p. 10).

To those not having attained to the spiritual perception of Mary Baker Eddy's teachings as to the reality of Spirit, and the unreality of matter, apply these words:

Holding a material sense of Life, and lacking the spiritual sense of it, mortals die, in belief, and regard all things as temporal. A sense material apprehends nothing strictly belonging to the nature and office of Life. It conceives and beholds nothing but mortality, and has but a feeble concept of immortality (*Unity of Good*, pp. 40, 41).

Mrs. Eddy was not a *material reformer* in the usual acceptance of the term. She did not uplift humanity through *human* ethics, and higher material ideals, from the basis of a false claim of life in matter, but through the ethics of Truth. She was the God-inspired messenger to lead humanity out of the *belief* of life, substance, and intelligence in matter, into the *understanding* of life, substance, and intelligence in Mind. She was not the founder of a sect, but was the "scribe of Spirit" (*Science and Health*, p. 571), the divine revelator, to this generation, of the deep things of God.

She was, is, and ever will be the witness for eternal Life, Truth, and Love. Of her it may be said, that she took "the precious from the vile," and became the

mouthpiece of God, the anointed of this age. She will come forth as the ideal woman, in the image and likeness of Love. As Jesus manifested the fatherhood of God, so will Mary Baker Eddy represent the motherhood of God, and will glorify the Principle of scientific being.

All the material beliefs which compose a so-called material universe, combined, cannot prevent the resurrection of human hope and faith to behold the fulfilment of the law of Love, which will be manifest at the re-appearance of the ideal woman, now known to the world as Mary Baker Eddy. Finally the compound idea will burst the fetters of mortal thought, and death will be found to be an illusion of *material* sense, of which *spiritual* sense has no cognizance.

Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual (*Science and Health*, p. 427).

The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal. We must hold forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death (*Science and Health*, p. 428).

Resurrection from the dead (that is, from the belief in death) must come to all sooner or later (*Unity of Good*, p. 41).

Christ promised that he would come *again*, and asked if, at his second appearing, he would find faith on the earth. Mrs. Eddy says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science" (*Retrospection and Introspection*, p. 70).

Elisha said to Elijah:

I pray thee, let a double portion of thy spirit be upon me.

And he said, . . . if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so (2 Kings ii., 9, 10).

Christian Scientists have prayed for years that a double portion of the spirit of Truth and Love be upon them, that is, that both the letter and the spirit of the teachings of Mary Baker Eddy, in *Science and Health with Key to the Scriptures*, be apprehended and demonstrated in their lives. Therefore Christian Scientists to-day are rejoicing that when their Leader, Mary Baker Eddy, rose to a higher exaltation of spiritual consciousness, they were able *mentally* to follow her further triumph over *mortal* mentality. In other words, they saw her spiritual identity, her true individuality as impersonal idea, as she rose *beyond corporeal* vision. Therefore they claim a *double* portion of the letter and spirit of her teaching, and are building, according to her request,—“on a wholly spiritual foundation, than which there is no other” (*Christian Science Sentinel*, vol. xi., p. 390). Again she says:

When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness (*Science and Health*, p. 264).

Man's real life or existence is in harmony with Life and its glorious phenomena. . . . I must ever follow this line of light and battle (*Miscellaneous Writings*, p. 105).

Mrs. Eddy is following this “line of light and battle,” and the “gates of hell” *cannot prevail against her demonstration*. Those who believe in death, or who chronicle

it, or teach it, will not have the spiritual vision to be their Leader at her reappearing, but will remain in darkness of belief of life in matter, and its consequent death—still admitting as *real*, a material universe and its false illusive phenomena, sin, disease, and death. Mrs. Eddy declares these are not real, and to spiritually illumined they are but dissolving views of the so-called mortal mind. "His unseen individuality superior to that which was seen, was not subject to the laws material, to death, or the grave" (*Miscellaneous Writings*, p. 104). Mrs. Eddy's *unseen* individuality is not subject to "laws material, to death, or the grave." She says:

I had learned that Mind reconstructed the body, and nothing else could. How it was done, the spiritual Science of Mind must reveal. It was a mystery to me then, but I have since understood it (*Retrospection and Introspection*, p. 28).

Her true followers believe that she understood "spiritual Science of Mind." If one understands the principle of mathematics or of music, he can demonstrate it. Mary Baker Eddy will demonstrate her spiritual ability to make her final demonstration of her teachings which she declares that she understands. "Death is the consequent of an antecedent false assumption" (*No and Yes*, pp. 16, 17). She learned that "antecedent false assumption" was unreal, and spiritually illumined followers, who, like Elisha, followed their Leader as idea, and did not deify her physical personality, understand, that she to whom this mystery of God was revealed, will prove the *second demonstration* of eternal Life.

Again permit me to quote from the pamphlet: "

deep sorrow felt by Christian Scientists over the death of their Leader, Mary Baker Eddy," etc.

Jesus said to his disciples:

Nevertheless I tell you the truth; It is expedient for you that I go away. . . .

But I will see you again, and your heart shall rejoice, and your joy no man taketh from you (John xvi., 7, 22).

Christian Scientists who follow Mrs. Eddy in spiritualization of thought, did not sorrow over her higher exaltation as she rose into a more spiritual altitude, but they rejoiced that she was continuing in the "line of light and battle" against error, the conflict of Spirit over the fleshly mind. Christian Scientists never regarded her as having died, because she taught them that matter was not man, that it (matter) possessed neither life, intelligence, nor substance, and that it has no life to surrender. They had sufficiently assimilated themselves to God, to feel *no separation* between themselves and their beloved Leader, whom they *know* will make a *final* demonstration over death.

Therefore Christian Scientists do not endorse the statement that they felt a "deep sorrow over the death of their Leader, Mary Baker Eddy," whom they *never* lost, but with whom they continually walk, and whose spiritual presence and influence they constantly acknowledge as leading them to the Horeb heights of divine Love. They rejoice in the continual unfoldment of her teaching that "man is not material; he is spiritual" (*Science and Health*, p. 468). They are gaining an appreciation of her words, "This time-world flutters in my thought as an unreal shadow" (Article on divorce vol. xxiii., p. 63, of the *Christian Science Journal*).

Mrs. Eddy tells us in *No and Yes*, page 22, that "Jesus defined devil, as a mortal who is full of evil. Sin, sickness, and death constitute the claim of evil. Any one who believes in, or endorses the claim of sin, sickness, and death, is a mouthpiece for evil. He is a witness for the claim of sin and death. He is making that real which Christian Science teaches us is unreal and is sending into consciousness the mortal thought which Mrs. Eddy denounced, and which she bade overcome.

Those who are spiritually alert to the apprehensions of divine metaphysics, will "occupy" till she comes. They will *fight for immortality*—not as something to be attained, but as their eternal birthright to be redeemed. They understand that they have always been God's image and likeness, reflecting the *dominion* of Spirit since God is the only creator.

There is no mortal mind—no matter.

Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." Mortality is finally swallowed up in immortality. (*Science and Health*, p. 476).

We cannot serve two masters; we cannot declare that we are mortal *and* immortal, or that we are mortal *now*, but sometime will be immortal. We must know the scientific fact of being, that God and His Christ *was*, and ever will be the *only being*—that we are spiritual members of the body of Christ, and that there is no and never has been any other existence. Mrs. Eddy says, "Simply uttering this great thought is not enough



We must live it, until God becomes the All and Only of our being" (*No and Yes*, p. 25).

Can we live it by declaring for its opposite—death; by *endorsing* the opposite of Life—the claim of death? Can we think God, Life, and sin and death at the same instant? Two bodies cannot occupy the same space at the same time. Can we accept and contend for spiritual consciousness while *mentally dwelling* in the illusion of death, and publishing this false claim to the world? Is it promulgating the teachings of Mary Baker Eddy to send into human consciousness the *opposite* of her teachings,—a direct *contradiction* of the fundamental facts of her writings? Is it protecting the Cause which she established, to accept and proclaim the statements of scholastic theology, and those who believe in life in matter,—thereby darkening the minds of those who are struggling for the light of spiritual understanding of her words which will liberate them from the bondage of sin and death?

Between the Christian Scientist who spiritually understands Mrs. Eddy's writings, which open the mysteries of the Bible, the spiritual interpretation of whose pages has been hidden since material belief began, and the materially minded, who fail to interpret her message to the world, there is a wide gulf. There is a so-called mortal mind-healing of the sick, which is human will-power, affording only temporary relief. There is an immortal Mind-healing of the sick, which is true Christian Science healing of sin and the sinner—the *destruction* of the *cause* of all disease and death—evil.

Referring to these false claimants of spiritual power to destroy disease, Mrs. Eddy says:

This infantile talk about Mind-healing is no more iden-

tical with Christian Science than the babe is identical with the adult, or the human belief resembles the divine idea. Hence it is impossible for those holding such material and mortal views to demonstrate my metaphysics. Theirs is the sensuous thought, which brings forth its own sensuous conception. Mine is the spiritual idea which transfigures thought (*No and Yes*, p. 26).

Let me again quote from the *Editorial Comments*: "The passing of Mary Baker Eddy removes one who for more than a generation past has been a force of exceptional magnitude in the spiritual life of a large following" (p. 11).

Christian Scientists protest against the statement that their Leader has been removed. Has God removed Mary Baker Eddy from the universe? She is *now* a spiritual "force of exceptional magnitude in the spiritual life of her large following." The comment continues:

The cult which she introduced, and of which she remained the acknowledged and venerated head and exponent to the very end of her long life, has in it elements which have appealed strongly to many people.

She *remains*, and *will forever remain* the acknowledged head and exponent of Christian Science, not, as is said, "to the very end of her long life"—for there is no end to her life, since she, herself, said, "God is my life." As God is the *only* Life, and man is *spiritual* and not material, she still *remains* the *representative* of *eternal Life, Love, and Truth*. Her students and followers regard her as their spiritual Leader, who is still leading them and mankind out of the *belief* of life in matter, into the *understanding* of life in God.

The Christian Science Board of Directors through

their Publishing Society sends this quotation from the secular press broadcast throughout the Field: "The death of Mary Baker Eddy might well serve as inspiration for a new beatitude; Blessed are they who need no monument" (p. 13).

The endorsement of such a suggestion meets the condemnation of holy Scripture in the following words:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book (Rev. xxii., 18).

Again on page 14 of the *Editorial Comments*: "The death of the Founder of Christian Science removes from the world one of the most remarkable women of all time."

The Founder of Christian Science *has not been removed "from the world."* Her presence and power, as the reflector of God, is to-day fulfilling the Scripture: "I will overturn, overturn, overturn, it. . . until he come whose right it is; and I will give it him" (Ezek. xxi., 27).

Truth and Love are overturning material beliefs. The old mad material world is feeling the pulsating presence of on-coming Truth. It is the "*right*" of Mary Baker Eddy to make her demonstration, and all the suppositional powers of suppositional mortal mind cannot prevent that demonstration, nor confuse and bewilder those who, through the lens of spiritual sense, are anticipating her reappearance in idea.

Like the first demonstrator of Christian Science, Christ Jesus, who was appreciable to mortals, *before* he *finally* rose beyond their limited vision, *she* will present the self-same Mary Baker Eddy to those who

look for her manifestation, and will continue with them, reassuring them of her *triumph* over the last enemy,—so-called death. The fatherhood and motherhood of God, the ideal man and the ideal woman, will at last be revealed. We hope, and trust that in this age we may continue to walk with her till her final ascension *entirely* out of the *fleshly* phenomenon, into the spiritual and ideal. Mrs. Eddy shows the fallacy of working from two premises in the following words:

Stating the divine Principle, omnipotence (*omnis potens*), and then departing from this statement and taking the rule of finite matter, with which to work out the problem of infinity or Spirit,—all this is like trying to compensate for the absence of omnipotence by a physical, false, and finite substitute (*Retrospection and Introspection*, p. 58).

The letter of the law of God, separated from its spirit, tends to demoralize mortals, and must be corrected by a diviner sense of liberty and light. The spirit of Truth extinguishes false thinking, feeling, and acting; and falsity must thus decay, ere spiritual sense, affectional consciousness, and genuine goodness become so apparent as to be well understood (*Retrospection and Introspection*, p. 81).

It is understood by all Christian Scientists that Mary Baker Eddy *continues* her great work in universal human consciousness, and that it is not carried on by human belief, nor by believers in sin, sickness, and death. All Christian Scientists will read with remonstrance the following statement: "Mary Baker Eddy, who died on Saturday night at a ripe old age, was a woman who had made her mark upon the time in which she lived" (p. 17).

Again we repeat, Mary Baker Eddy *never died*. Mary Baker Eddy *lives, always has lived, and always will live* as an individual identity and manifestation of

God, who is her life. The belief of age which is a claim of life, substance, and intelligence in matter, Mrs. Eddy taught her followers to repudiate. Let me quote her words:

Never record ages. . . . Time-tables of birth and death are so many conspiracies against manhood and womanhood. . . .

Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight (*Science and Health*, p. 246).

And again she tells us:

It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being. It is "as a tale that is told," and "as the shadow when it declineth." The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being.

The awakening from a false sense of life, substance, and mind in matter, is as yet imperfect; but for those lucid and enduring lessons of Love which tend to this result, I bless God.

Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth. To this end, but only to this end, such narrations may be admissible and advisable; but if spiritual conclusions are separated from their premises, the *nexus* is lost, and the argument, with its rightful conclusions, becomes correspondingly obscure. The human history needs to be revised, and the material record expunged.

It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-

bringing Science; but this triumph will come! God is over all. He alone is our origin, aim, and being (*Retrospection and Introspection*, pp. 21, 22).

This triumph of Truth over error, of Life over death, will appear when Christian Scientists *spiritually* interpret, and *obey* Mrs. Eddy's teachings,—when they declare for, and demonstrate Truth, eternal Life.

One more quotation from the *Editorial Comments*, page 18: "Mrs. Eddy has been one of the world's greatest benefactors."

Mrs. Eddy *has been*, and *is* and will *continue* to be one of the world's greatest benefactors. How would it sound for Christians to say, that Jesus "*has been* one of the world's greatest benefactors"? What would we think of a Christian who would relegate Jesus' influence to the past, or who would say, "Christ Jesus *has been* a potent factor in spiritual leadership"? The world will have to acknowledge Mary Baker Eddy as the God-anointed in this age, through whom the *second* time He sends His message, and through whom Christ continually speaks—"Lo, I am with you alway." Christian Scientists reiterate the words of Paul: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God," and "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii., 19, 23).

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ (Rom. viii., 16, 17).

Now are we the sons of God, and it doth not yet appear what we shall be (1 John iii., 2).

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Eph. ii., 19).

Mary Baker Eddy *understood* the Science of eternal Life, followed the Way-shower, Christ Jesus, and, like him at the moment of his entrance into a higher spiritual consciousness, she laid down her temporal sense of life that she might take it again. At this point in her demonstration, they who had not spiritual vision said of her, what was said of Jesus, "but we trusted" that she would have proved her teachings. In Jesus' hour there were doubting Thomases. There were those who lost sight of his instructions, and those who, on the walk to Emmaus, did not recognize him, but related the experience of the cross, and (to them) the death of their Master. Jesus rose to spiritual mental heights beyond their material vision, which could no longer discern him.

To-day, Mary Baker Eddy repeats the experience of Christ Jesus. There are those who, contrary to her teachings, believe that she lived and died in matter and has "left the earth." "The earth is the Lord's, and the fulness thereof" (1 Cor. x., 26). There is but one earth, a spiritual universe, which is, our Leader says, "peopled with spiritual beings" (*Science and Health*, p. 264). Matter is not there. Those who reason for it, have lost the chord of Christ, and do not hear the voice of the ever-present spiritual idea. There are those to-day on the walk to Emmaus, who are talking of their Leader, and who are repeating the experiences of their association with her. They are admitting the universal belief in death. There are doubting Thomases to-day, who declare that she failed in the demonstration of her teachings. There are

Peters, who are warming themselves by the fire (personal ease in error), and are betraying, by their own words, their ignorance of divine metaphysics, or Christian Science—which declares there is no death.

We must silence this lie of material sense with the truth of spiritual sense (*Science and Health*, p. 318).

From the beginning this lie was the false witness against the fact that Spirit is All, beside which there is no other existence (*Unity of Good*, p. 36),

If man believes in death now, he must disbelieve in it when learning that there is no reality in death, since the truth of being is deathless (*Science and Health*, p. 427).

In speaking of Christian Science Mrs. Eddy says:

Woman must give it birth. It must be begotten of spirituality, since none but the pure in heart can see God,—the Principle of all things pure; and none but the “poor in spirit” could first state this Principle (*Retrospection and Introspection*, p. 26).

Mary Baker Eddy gave birth to Christian Science. She individualized and utilized infinite divine power, and through the reflection of Truth she uncovered the myriad forms of sin, embraced in the belief of a mortal man and a material universe. She will finish her work when she comes forth clad in immortality, manifesting the glory of the Father, expressing the image and likeness of divine Love. To argue from any other postulate is to denounce her teachings, deny the operation of Spirit, and obscure the light of her presence.

Christian Scientists must *awake* to the *demands* of the hour. They must gird on the sword of the Spirit, the Word of God, and panoplied in Love, they must go out to meet the belief of a power opposed to God.



Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven (*Miscellaneous Writings*, p. 101).

Mrs. Eddy says: "Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur" (*Retrospection and Introspection*, p. 61).

We duly appreciate the friendly and sympathetic comments made by the writers of these editorials, and by scholastic theologians who believe in the human experience called death. But we, as Christian Scientists, cannot promulgate them, nor should they be sent through the Field, thereby witnessing to the belief of life in matter. Christian Scientists should not contradict their Leader's statement that All is Life, by declaring that she failed in her demonstration like an ordinary mortal. We are reminded of her early efforts to arouse humanity from the deep sleep of Adam, to the Science of eternal being:

Yet when I recall the past,—how the gospel of healing was simultaneously praised and persecuted in Boston,—and remember also that God is just, I wonder whether, were our dear Master in our New England metropolis at this hour, he would not weep over it, as he wept over Jerusalem! . . .

An unjust, unmerciful, and oppressive priesthood must perish, for false prophets in the present as in the past stumble onward to their doom; while their tabernacles crumble with dry rot. "God is not mocked," and "the word of the Lord endureth forever" (*Pulpit and Press*, p. 7).

Mrs. Eddy asks to-day: "Shall we have a spiritual Christianity and a spiritual healing, or a materialistic

religion and a *materia medica*?" (*Miscellaneous Writings*, p. 246.)

Christian Scientists must awake to their great responsibility. In this hour they must stand and resolutely defend the teachings of absolute Christian Science. They must "*occupy*" till our beloved Leader demonstrates the omnipotence of Spirit, and comes to pronounce the "Well done," or the "Depart from me." The times demand our constant vigilance, and untiring efforts as never before, in this final battle for the supremacy of Mind over the claim of matter. Our Leader's words should ring out more imperatively than was ever before heard by her followers:

Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-bearers.

What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright! (*Miscellaneous Writings*, p. 177.)

Faithfully yours in Christian Science,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
October 3, 1911.

*My dear Mr. T. . . . :—*

Your letter is before me, and its contents noted. I thank you for your kind reference to my writings, but more I thank God that they appeal to you as genuine Christian Science as taught by our beloved Leader, Mary Baker Eddy. I trust that you are aware that this is the testing time for the Field of Christian Scientists. It is evident that many are called, but all do not seem able to comprehend divine metaphysics; or, if they grasp the letter, are not able to live the life which demonstrates spiritual power over *sin*, disease, and limitations.

The demonstrations over *sin* and sickness, which are possible in Christian Science, are not in evidence as they should be, and would be if Christian Scientists really *understood* and *lived* Christian Science. I feel that the true followers of our Leader must gird on the armor of Truth, and defend the teachings which Mrs. Eddy gave the world. She foresaw this hour, but she was confident that some of her students were equal to the occasion, and that they would endure, to the end, every indignity, every wrong, that the ignorant or evil can inflict, but that they would *stand*, and having done all would *stand*.

Hundreds of the brethren are wondering what, when, and why? This is the time for watching and prayer. Consecrated Christian Scientists are aware of the necessity of having their lamps trimmed and burning. They are gaining more spiritual power by a closer walk with God, and are healing the sick in the way our beloved Leader required, by destroying the *sin* which causes disease. Love is enthroned. The world will demand *proof* of our reflection of God as never before. Healing, so-called, on a *material* basis has come to be

understood as the *opposite* of Christian Science Mind-healing from a *spiritual consciousness*.

The line of demarcation between those, who defend materiality and admit death as real, and those who defend the teaching of Mrs. Eddy, and unflinchingly stand for immortality, here, now, and forever, is apparent, and significant. Spiritual illumination reveals the spiritual facts of being. Finite material sense objectifies its concepts. Is it not surprising that so many still continue to evolve material phenomena? Had they served God as faithfully as they served Cæsar, there would have been no need of the cry, "Give us of your oil; for our lamps are gone out."

Belief seems to be holding the Field in fetters of fear since our revered Leader entered upon her *final* demonstration over the "*last enemy*." There are many seemingly who do not understand this "scribe of Spirit," and they do not comprehend her mission to lay down her temporal sense of life that she might take it again. But the Scriptures will be fulfilled and *spiritual* sense will reveal *spiritual* things, and *spiritual* people. I already see the doom of all error. Only good will remain. The cry will be heard, "Behold, the bridegroom cometh; go ye out to meet him." The long struggle to make all evil unreal, to conquer all within and without which would darken our spiritual sight and deprive us of our spiritual power to prove man's oneness with God, and our dominion over all illusions—this struggle has been rewarded by our heavenly Father, omnipotent Life, Truth, and Love.

We possess the hope, the faith, the *love* which honor our beloved Leader's teachings and give us the fruits of the Spirit, spiritual love, joy, and peace. You are, I trust, rejoicing in the same.

In regard to your suggestion as to establishing a Metaphysical College in the West, I would say that for me there is but one Metaphysical College, that founded by our great Leader, Mrs. Eddy. There are many Institutes in the land which she endorsed while personally with us. I have one, and it is active. You, or any of our Leader's good students, can establish an Institute. You need not that I should tell you that the duty of her followers is to beware of attempting to part the seamless garment. The Massachusetts Metaphysical College is *her* College. No other is necessary. The Mother Church is *her* Church. One Head must be symbolized until we rise above type and symbol and behold one Principle, one God, and one man, Christ the spiritual universe, the body or manifestation of Spirit, and each an individual member of the body of Christ. The unreal claim called the great red dragon claims *many* heads. Christian Scientists claim but one Head—Christ. Let us protect the one Mother Church of Christ—the Vine and its loyal branches. Spiritual consciousness reveals the Church as the superstructure of Truth and Love, not a material edifice, nor a body of material members which compose the church militant. Let us also recognize the one Metaphysical College and its Institutes which proceed from the Vine, and must abide in the Vine if they would bring forth fruit. Let us follow our spiritual Leader, Mary Baker Eddy, whose divine mental influence is to-day more potent to lead us to Principle than ever before.

If you establish an Institute you will assume a great responsibility. No one is more fully qualified to speak authoritatively than I, but the cross carried uncomplainingly for the Cause of Christian Science and for the good of mankind wins the crown of immortal

consciousness. Divine metaphysics must be taught and demonstrated to a world already awake to mental forces, and able to differentiate between human and divine results. Let us stand for absolute divine metaphysics as taught by our great and honored Leader, Mrs. Eddy; let us be loyal to her Church, to her College, and to her loyal branch churches, and loyal Christian Science Institutes, that is—loyal to Principle and to her holy life, teachings, and practice.

I have nearly four hundred personal letters which I have received from Mrs. Eddy during twenty-five years of my association with her, and I *know* the divine order and the divine law which governed, and still governs this spiritually organized Church and College. Spiritually interpreted The Mother Church Manual is the law of God. Those who have not been sufficiently spiritually illumined to interpret the meaning of the By-Laws made by Mrs. Eddy, "the scribe of Spirit," or the God-anointed to this age, seem to reverse them.

I shall be glad to learn that you have established an Institute. May God direct you in all you do for the Cause of Christian Science.

Very sincerely yours,

AUGUSTA E. STETSON.

The two foregoing letters were published in a pamphlet entitled *Hear, O Israel*. We publish the criticism so kindly made of them in *Current Literature*, for January, 1912.

#### MRS. STETSON WRITES AN EPISTLE

MRS. STETSON ON THE IMMORTALITY OF MRS. EDDY<sup>1</sup>

Since the death of Mrs. Eddy, Christian Science

<sup>1</sup> *Current Literature*, January, 1912.

leaders have repeatedly defined their position with regard to physical dissolution. "Since," insists Alfred Farlow, in the *New England Magazine*, "the real life of the Universe is of God and hence eternal, it follows that life cannot end or be suspended. Those who pass through the transitional experience termed death still are conscious of individual existence and continue their spiritual advance." Nevertheless, the Christian Science Publishing Company is sponsor for a volume entitled *Editorial Comments on the Life and Works of Mary Baker Eddy*, gathered chiefly from non-church publications, in which Mrs. Eddy naturally enough is referred to as "dead." For this reason Mrs. Stetson, the deposed Christian Science leader in New York, who shortly after the death of Mrs. Eddy confidently expressed her belief in the immortality of the Founder of Christian Science, now, in a pamphlet entitled *Hear, O Israel*, arraigns those upon whom rests at present the destiny of the church. The pamphlet, to which the New York *Press* calls attention, is made up of two letters written by Mrs. Stetson in reply to inquiries by her followers.

Mrs. Stetson regards the publication of the book of comments as a tacit endorsement of the prevailing view of death as opposed to the tenets of Mrs. Eddy. She does not want such a statement as "Two nights ago a frail old gentlewoman died," to be given currency, for Mrs. Eddy never in any of her writings taught the reality of death. She is equally displeased with the republication of such a sentence as, "With the death of Mrs. Eddy there passes from this world's activities one of the most remarkable women of her time," not only because it states that Mrs. Eddy is dead, but because the spiritual idea Mary Baker Eddy has not in the

least passed from this world's activities. "While she tabernacled, *apparently* in the flesh, she was a potent factor in elevating mankind to the contemplation of man as *immortal*, and in all her writings she repudiated the teachings of scholastic theology—the belief that sin, sickness, and death are real."

Again, she objects to the Directors' sanctioning such a phrase as "the deep sorrow felt by Christian Scientists over the death of their Leader." "Christian Scientists who follow Mrs. Eddy in spiritualization of thought, did not sorrow over her higher exaltation as she rose into a more spiritual altitude, but they rejoiced that she was continuing in the 'line of light and battle' against error, the conflict of Spirit over the fleshly mind." She protests against the statement that "The passing of Mary Baker Eddy removes one who for more than a generation past has been a force," for she has not been removed from the universe. It is difficult for an outsider to frame a sentence which shall refer to Mrs. Eddy at the present time and be suitable, in Mrs. Stetson's eyes, for publication under Church auspices; even the saying that one of the most remarkable women of all time has been removed from the world is met by the rejoinder that the Founder has not been removed. Some one who says that Mrs. Eddy "died at a ripe old age" is twice wrong, not only in the assertion of death, but because Mrs. Eddy taught her followers to repudiate the belief of age, and Mrs. Stetson quotes from *Science and Health*: "Never record ages. . . . Time-tables of birth and death are so many conspiracies against manhood and womanhood." Over and again Mrs. Stetson untiringly contradicts the obituary phrases quoted in the official pamphlet, so that it looks as if—to choose what must be an offensive metaphor—she



were forcing the Directors to take their own medicine. Her own consistency is unfailing, her logic accurate; she does not slip up once in referring to death or sickness or sin without its careful qualification as belief or error. Mrs. Stetson reaffirms her expectation of Mrs. Eddy's reappearance:

All the material beliefs which compose a so-called material universe, combined, cannot prevent the resurrection of human hope and faith to behold the fulfilment of the law of Love, which will be manifest at the reappearance of the ideal woman, now known to the world as Mary Baker Eddy.

But "Those who believe in death, or who chronicle it, or teach it, will not have the spiritual vision to behold the Leader at her reappearing."

We cannot serve two masters; we cannot declare that we are mortal *and* immortal, or that we are mortal *now*, but sometime will be immortal. We must know the scientific fact of being, that God and His Christ was, is, and ever will be the *only being*—that we are spiritual members of the body of Christ, and that there is not, and never has been any other existence. Mrs. Eddy says, "Simply uttering this great thought is not enough! We must live it." . . .

Can we live it . . . by *endorsing* the opposite of Life—the claim of death? . . . Is it promulgating the teachings of Mary Baker Eddy to send into human consciousness the *opposite* of her teachings,—a direct *contradiction* of the fundamental facts of her writings?

The second letter speaks of this as the testing time for the field of Christian Scientists. "She [Mrs. Eddy] foresaw this hour, but she was confident that some of her students were equal to the occasion, and that they would endure to the end every indignity, every wrong, that the ignorant or evil can inflict." Mrs. Stetson

goes on to say:

No one is more fully qualified to speak authoritatively than I, but the cross carried uncomplainingly for the Cause of Christian Science and for the good of mankind wins the crown of immortal consciousness. . . .

I have nearly four hundred personal letters which I have received from Mrs. Eddy during twenty-five years of my association with her, and I *know* the divine order and the divine law which governed, and still governs this spiritually organized Church and College. Spiritually interpreted The Mother Church Manual is the law of God. Those who have not been sufficiently spiritually illumined to interpret the meaning of the By-Laws made by Mrs. Eddy, "the scribe of Spirit," or the God-anointed to this age, seem to reverse them.

7 WEST 96TH STREET, NEW YORK CITY,  
October 24, 1911.

*My dear Mr. S . . . :—*

"God has countless ideas, and they all have one Principle and parentage." "These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (*Science and Health*, pp. 517, 503).

After reading your letter to me of October 14, 1911, I find your card among the practitioners advertised in the *Christian Science Journal*, a periodical established by our Leader, Mary Baker Eddy, for the promulgation of her teachings in Christian Science or divine metaphysics. Your letter shows unmistakably that you are not following her fundamental teachings. The expressions contained in it bear the earmarks of theo-

sophy and the Vedanta philosophy,—the absorption of man into Deity and the loss of man's individuality,—and indicate that you have fallen absolutely short of understanding the clear, divinely directed thought and instructions of the Discoverer and Founder of Christian Science, Mary Baker Eddy.

I beg, therefore, you will not attribute my reply to an effort to convince you that Mrs. Eddy was and is Life's spiritual idea, since in your letter to me you repudiate this statement, nor will I attempt to argue, for your acceptance, the spiritual fact that she was the "scribe of Spirit" (*Science and Health*, p. 571) and was divinely inspired to write *Science and Health with Key to the Scriptures*,—but I will refer you to her own words, "God is my life," which she uttered as she entered upon her final demonstration over the experience called death.

Christian Scientists understand Mrs. Eddy's declaration to mean that God is the life of each individual idea; that our beloved Leader recognized herself as spiritual, an individual member of the body of Christ—God—and that she understood that no other existence was real. She taught that God is not the life of so-called mortal man, or physical personalities, which are false material concepts, possessing neither "life, truth, intelligence, nor substance," and are "neither person, place, nor thing" (*Science and Health*, pp. 468, 71).

It is evident from her great life-work that she claimed her oneness with God, and, to spiritual sense, it is apparent that she is *continuing* to destroy all mortal mentality, that the ideal man of God's creating may be revealed as Immanuel, or "God with us." She says, "Let the 'male and female' of God's creating appear" (*Science and Health*, p. 249).

You say "that Jesus, as well as every other so-called human personality, was a myth." Mrs. Eddy teaches that the false *material sense* of Jesus embodied itself in corporeality, and this is true of the finite material sense, or the fleshly *physical* personality of every human so-called man,—but the *individual* Jesus, and the *individual* Mary Baker Eddy are not "myths;" they are divine ideas which reflect Spirit, Mind, Soul, and are indissolubly connected with God whose power and presence they manifest. Mrs. Eddy will demonstrate her words:

The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. . . . The material corporeality disappears; and individual spirituality, perfect and eternal, appears—never to disappear (*Miscellaneous Writings*, p. 165).

With such strong convictions, as you express in your letter, that Jesus was a "myth," and that "Neither Jesus nor Mary Baker Eddy ever 'lived in God,' and neither ever will," it seems futile to attempt to convince you of the spiritual facts of scientific being—one infinite God with His infinite ideas, which compose His universe or body, the one man, called Christ. But I must meet, with truth, the erroneous concept of *individual man*, or of the divine individuality of Jesus and of Mary Baker Eddy. The carnal mind has always been at enmity with the Christ-mind, but the Christ-consciousness in each individual will finally destroy every suggestion of the "accuser of our brethren," which accuser, the claim of sin,—the lie, is the belief of life in matter, the false claim called *hypnotism*, mes-

merism, theosophy, spiritualism, Oriental witchcraft, esoteric magic,—everything that “worketh abomination, or maketh a lie,” or that opposes God and His Christ.

Speaking of Christ Jesus, Mrs. Eddy says:

Clad with divine might, he was ready to stem the tide of Judaism, and prove his power, derived from Spirit, to be supreme; lay himself as a lamb upon the altar of materialism, and therefrom rise to his nativity in Spirit (*Miscellaneous Writings*, p. 162).

In my pamphlet, *Give God the Glory*, you will find the statement that the human Jesus, or the material false concept, was not born of God, but that Christ Jesus, the spiritual man or the mental Messiah, the reflector of Mind, eternal Life, Truth, and Love, was God's Son or idea, the representative of the Father.

The opposite and false views of the people hid from their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God (*Science and Health*, p. 315).

This is also true of our beloved Leader, Mrs. Eddy. The human, false, mortal belief of life in matter, which only finite sense could cognize, was not from God, nor does God, Truth, Life, know aught of evil or death, since God, infinite Mind and its infinite manifestation, or ideas, fill all space. In this spiritual universe, which

is the only universe, there is no mortal mind to embody itself in flesh, however persistently the claim of evil would declare for its counterfeit man, and universe.

It is well for us to recall frequently our Leader's injunction to "cling steadfastly to God and His idea" (*Science and Health*, p. 495). The carnal mind in every age has ignored Christ Jesus, the ideal man. It has beheld only the false concept or the human Jesus. The Scriptures declare: "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv., 50), and they also say, "All flesh is as grass"—dust to dust. It was Christ Jesus' mission to destroy incarnate error.

Throughout all time there have been those who failed to perceive the ideal man, but who were willing to admit that physical personality is the expression of the carnal mind. These were unable, through lack of spiritual discernment, to perceive and acknowledge the Christ-idea, or the real individual identities, the sons and daughters of God.

Christ Jesus and Mary Baker Eddy are inseparable from Principle. They always were, and they forever will be, spiritual individualities, reflectors of the one great cause, omnipotent Mind, Spirit. Our revered Leader teaches us to regard ourselves as spiritual, and to reflect the light of understanding or spiritual consciousness which dissolves the human or finite sense of man.

If, as you say, "Neither Jesus nor Mary Baker Eddy ever 'lived in God,' and neither ever will," through what agency did they teach eternal Life? If, as you say, they are "myths," I ask, can a myth lead humanity to God, and can so-called mortal thought conceive aught of Spirit? Christ Jesus did his mighty works through the understanding of his spiritual individuality which emanated from God.

Mrs. Eddy wrote *Science and Health*, and established Christian Science, which is the understanding of Christ, Truth. Through what sense did our Leader discover Christian Science if not through spiritual sense which is her divine individuality, and is inseparable from God? Finite sense cannot discern the things of Spirit. She says, "the material senses can take no cognizance of Spirit" (*Science and Health*, p. 546). Paul says, "But the natural man [mortal so-called man] receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii., 14). It is then logical to conclude that her spiritual self, the divine individuality, named by human belief, Mary Baker Eddy, wrote *Science and Health*. She further says, "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH" (*Science and Health*, p. 110). It was therefore Spirit operating through the spiritual consciousness or the divine mouthpiece known to humanity as Mary Baker Eddy. Again she says in *Science and Health*, page 273, "The physical senses can take no cognizance of God and spiritual Truth." Therefore it must have been the Ego-God which revealed Truth to the world through the spiritual consciousness, or the Ego, of Mary Baker Eddy. Mrs. Eddy rose to conscious unity with God through the development of her spiritual sense, and, like Jesus, she spoke with authority. She tells us that "Spiritual love makes man conscious that God is his Father, and the consciousness of God as Love gives man power with untold furtherance" (*Message to The Mother Church*, 1902, pp. 82, 83).

Christ Jesus demonstrated the power of his truth-consciousness over mortal mentality within and with-

out, until he vanquished *entirely* all finite beliefs, and found his eternal oneness with God. His unseen individuality—unseen to human sense—was the perfect reflection of a perfect Principle, one of the infinite ideas of infinite Mind, which spiritual sense alone can cognize.

This scientific sense of being, forsaking matter for Spirit by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace (*Science and Health*, p. 265).

Man is not absorbed in Deity; for he is forever individual but what this everlasting individuality is, remains to be learned. Mortals have not seen it. That which is born of the flesh is not man's eternal identity. Spiritual and immortal man alone is God's likeness, and that which is mortal is not man in a spiritually scientific sense. A material, sinful mortal is but the counterfeit of immortal man (*No and Yes*, p. 25).

When may we look for this spiritual ideal man, the real and only verity of scientific being? Our Leader tells us:

... when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see the true likeness and reflection everywhere (*Science and Health*, p. 516).

I do not deny, I maintain, the individuality and reality of man; but I do so on a divine Principle, not based on human conception and birth. The scientific man and his Maker are here; and you would be none other than this man if you would subordinate the fleshly perceptions to the spiritual sense and source of being (*Unity of Good*, p. 46). Man, made in his likeness, possesses and reflects God.



dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God (*Science and Health*, p. 516).

In speaking of his Principle, God, Christ Jesus said, "He shall glorify me," that is, He shall express Himself through my spiritual consciousness, which is an emanation of His infinite selfhood, and I (the Ego-man), shall show it unto you. "All things that the Father hath are mine." Here Christ Jesus voiced God, claimed his divine birthright or spiritual identity, and said, "that He shall take of mine, and shall show it unto you" (John xvi., 15).

Alas! for the blindness of humanity, to whom mortal thought and its phenomena, flesh, blood, and bones, sin, sickness, and death, are supposed to come from God and are believed to be real. Alas! for Israel after the flesh, who admits the unreality of mortal thought and its manifestations, but fails to perceive, through the veil of the flesh, the individual ideas which reflect, manifest, represent eternal Life, Truth, and Love. Both the ideal man and the ideal woman, Christ Jesus and Mary Baker Eddy, have shown the proof of scientific being unto all who have been able to receive divine metaphysics. John, speaking of Jesus, said: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i., 11, 12). This is also true in this age of Mrs. Eddy, a royal reflector of God, divine Love.

In my third class in the Massachusetts Metaphysical College under Mrs. Eddy's personal instruction, my spiritual sense was so quickened that I grasped this

great scientific fact of being,—that man is mental, spiritual consciousness, not a mortal mentality, nor a fleshly so-called mind which embodies itself in a physical body. This spiritual animus has continually increased, gradually dissolving the human sense, and it will finally entirely obliterate all mortal mentality, leaving me conscious only of my spiritual reality as God's idea.

I have never for one moment, since that influx of Spirit, doubted Mrs. Eddy's teaching, which revealed God and His ideas as all and inseparable, nor have I been clouded as to my unity with Principle, my spiritual identity as one of God's infinite ideas. This has enabled me to maintain and exercise my divine prerogative as God's child, to uncover and rebuke impersonal error through whatever physical personality it was voiced. This spiritual consciousness has been the power which has healed, with the Word, all manner of diseases, and before which, claims of malignant cancer in the last stages have disappeared in one or two treatments.

When humanity attains to Christ Jesus' spiritual illumination, spiritual concepts will behold and express only the ideal man, and will know that no other man ever existed. The shadowy, substanceless mortal beliefs or "myths" will no longer deceive nor be mistaken for man. The light of spiritual understanding will finally dispel all illusions and will reveal God and His spiritual universe, peopled with His spiritual ideas, all reflecting their divine Principle. This preserves inviolate the indivisibility of infinite Mind and its infinite ideas. Mrs. Eddy said of our Way-shower, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (*Science and Health*, pp. 476, 477).

Lest my explanations do not cover all the objections

to my statements which are contained in your letter; and that I may be sure to reply to the exceptions which you take to my question, "Has omnipotent Life ceased to manifest its power and presence through its spiritual idea, Mary Baker Eddy?" let me again repeat—Mary Baker Eddy was, is, and ever will be a spiritual idea of God. This statement is confirmed by her own words, "God is my life." Permit me to quote from your letter the following words:

Surely, Mrs. Stetson, with all your knowledge of Christian Science, you cannot bunco yourself into believing that Mary Baker Eddy was or is, Life's spiritual idea.

I am not acquainted with your term "bunco." In fact, I do not remember ever having heard this word. I not only believe but I *understand* that Mrs. Eddy was, is, and ever will be God's idea, His child, one of the infinite thoughts of our Father-Mother Love. She is a member of the body of Christ; so are you, so am I, so are all, as I have before stated. I give no reality to so-called mortal mind and its manifestation—sin, and its embodiment, flesh, blood, and bones—which ultimate in sickness, sorrow, and death. These are *false material concepts* which Truth and Love, operating through the ideal man, will finally dissolve and obliterate.

Allow me to quote the next paragraph of your letter:

If Christian Science teaches anything at all, it is that God never has known, doesn't know, and never will know anything about matter, a material belief, or a human personality; and Mary Baker Eddy was nothing more nor less than a belief in and of a human personality; something seemingly able to cognize that which is apart from God, infinite Good.

Our revered Leader, Mrs. Eddy, taught and teaches through her inspired writings that God knows nothing about matter, a mortal belief, or a human personality; and that the false sense of man which objectifies itself in physical personalities must be destroyed by spiritual sense, which reveals man as God's idea, wholly apart from human physicality. Mrs. Eddy, through spiritual illumination, her Christ-consciousness, was able to cognize God, infinite good. I agree with our great Leader, Mrs. Eddy, that there is no matter in divine Mind; no finite personality in the infinite Person called God and His Christ.

You say that, "Mary Baker Eddy was nothing more nor less than a belief in and of a human personality; something seemingly able to cognize that which is apart from God, infinite Good."

To your material sense the illusion or material physicality is all you recognize of Mary Baker Eddy, and in blotting out the human, you deny the individuality or spiritual identity called Mary Baker Eddy. "... names are often expressive of spiritual ideas" (*Science and Health*, p. 320).

Spiritual sense reveals to Christian Scientists the divinity of Mrs. Eddy. We regard her as God's messenger, or voice, to this age, bringing the message of Truth and Love to suffering, sorrowing humanity. She has taught us to regard ourselves as immortal. Permit me to quote her words on this subject in reply to the following letter:

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived

or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

## MRS. EDDY'S REPLY

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY:

(*Christian Science Journal*, vol. xxviii, p. 485.)

She also says of this false, finite mentality, or physicality, which is not man:

A suppositional gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died;

thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY.

(*Christian Science Sentinel*, vol. xii., p. 10.)

When you state that Mrs. Eddy was "something seemingly able to cognize that which is apart from God, infinite Good," you doubtless refer to the undestroyed human sense which was able to cognize that which was apart from God. Mrs. Eddy, when speaking of the human and the divine of Jesus, says:

When the human element in him struggled with the divine, our great Teacher said: "Not my will, but Thine, be done!"—that is, Let not the flesh, but the Spirit, be represented in me (*Science and Health*, p. 33).

Christ Jesus was working out the false human sense of physicality which made him appreciable to humanity. In confirmation of this Mrs. Eddy says:

Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus,—that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.

Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation (*Science and Health*, pp. 350, 332).

Christian Science teaches that man is not absorbed in Deity, but that he *reflects* Deity in infinite manifestations of the one God. I claim my spiritual identity as coexistent and coeternal with God.

Your last paragraph reads:

When the Christ-consciousness finally obliterates the

so-called Augusta-Stetson-consciousness, there will remain only the consciousness of Good,—which is all there ever was,—and this Ego can never be conscious of another entity which can itself be conscious of God, for that would instantly destroy the indivisibility of Mind, and man would then be conscious of something besides God.

When my spiritual, or Christ-consciousness, the Christ element, dissolves and finally “obliterates” the *false sense* or *material belief* which obscures the divine idea, my real self as God’s reflector, there will remain my spiritual consciousness, my individual identity, which has ever existed as an idea of God. I, Augusta E. Stetson, was, and am, forever inseparable from my creator, God, who is my life. This is true of every one, for God and His infinite idea—man—Christ— and the spiritual ideas which compose the body of Christ are the only reality of being.

If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father (*Science and Health*, p. 306).

Again I repeat, “names are often expressive of spiritual ideas.” Spirit is continually revealing to me my spiritual individuality, which reflects God, and cannot be separated from Him, therefore cannot be obliterated. I shall defend my name until the Messiah renames me. If it had been possible for the mental assassins to obliterate “the Augusta-Stetson-consciousness,” they would have done so long ago. But their attempts were met. I reflected Truth and Love which nullified and destroyed for myself the suppositional power of malice, envy, jealousy, and revenge, the

qualities of the infuriated carnal mind which aimed at my Christ-consciousness. If the Christian Scientist possesses the qualities of God, Truth, and Love, sufficiently; every attempt to "obliterate consciousness" will prove powerless. As well might impersonal evil, through its physical personalities, attempt to separate a ray from the sun of the solar system, as to hope to separate man from the source of his being, the Sun of righteousness, to deprive individual man of his name which signifies his spiritual identity.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone [spiritual understanding], and in the stone a new name written, which no man knoweth saving he that receiveth it (Rev. ii., 17).

Jacob was re-named after he had wrestled with and prevailed over "a mortal sense of life, substance, and intelligence as existent in matter" (*Science and Health*, p. 308). Saul received his new name, Paul, when spiritual light dawned upon him. Zion shall be called by a new name. The "wholly spiritual foundation" or wholly spiritual consciousness, upon which the spiritually illumined are to-day building, is described by Isaiah in the following words:

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. (Isa. lxii., 2).

This name is New Jerusalem, the city of our God which cometh "down from God out of heaven." Nothing shall enter this wholly spiritual Church, that "worketh abomination, or maketh a lie."



Let me again repeat Mrs. Eddy's words:

If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father (*Science and Health*, p. 306).

Mrs. Eddy was divinely inspired when she wrote this, therefore I understand that I shall be conscious of my Father, God, the Principle of being, and of every idea in His infinite universe which reflects Spirit. Each entity will be conscious of every other, for all are members of the body of Christ, God.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . .

For the body is not one member, but many. . . .

If the whole body were an eye, where were the hearing? . . .

But now hath God set the members every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body?

But now are they many members, yet but one body (1 Cor. xii., 12, 14, 17-20).

The last infirmity of evil, "deceived and deceiving" (*Science and Health*, p. 451) would attempt to deprive me of my name. This effort, through my correct understanding of Mrs. Eddy's teachings, and obedience to her example, and to her injunction to fulfil the law of Love, will prove of no effect. This has been and will continue to be my defense against all the suggestions of so-called theosophy, ecclesiasticism, mesmerism, hypnotism, witchcraft, esoteric magic,—in fact the

talking, lying serpent, self-styled mortal man or animal magnetism.

Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness (*Science and Health*, p. 507).

Mrs. Eddy saw in the latter days, which are now upon us, the attempt of impersonal evil, through its avenues and agents, physical, finite personalities, to deprive man of his identity and his name. Wisdom bade her protect and defend her name by demanding that it be announced at every church service as author of her book, *Science and Health with Key to the Scriptures*, she also requires that her name be given out as the author of her poems when they are sung as hymns or solos. Thus she keeps her name before the public, "lest we forget" that in this age she is the messenger of God to mankind to awaken the world from sin, sickness, and death, to the spiritual fact of being, health, holiness, and immortality.

Christian Scientists who are to-day building on a "wholly spiritual foundation" will retain and defend their names until the Messiah re-names them. Mrs. Eddy gives the definition of Christian Scientists who have chosen Spirit as their origin and ultimate in these words:

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring (*Science and Health*, p. 583).

All the arguments of suppositional evil or aggressive mental suggestion which have been brought to bear upon the defenders of Christian Science—the goal of immortality—to deprive them of their individuality as children of God,—to question their spiritual interpretation of the teachings of Mary Baker Eddy, or to deny them their right to claim their *present oneness* with Principle, eternal Life, have proved ineffectual to turn them back to materiality, or to hinder their progress towards immortality. In their warfare against the claim of error they are strengthened by recalling the experience of their beloved Leader, Mrs. Eddy, who says:

The stake and scaffold have never silenced the messages of the Most High. Then can the present mode of attempting this—namely, by slanderous falsehoods, and a secret mind-method, through which to effect the purposes of envy and malice—silence Truth? Never (*Miscellaneous Writings*, p. 277).

Christian Scientists have learned, through experience, the import of their Leader's words:

Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance. Whosoever proclaims Truth loudest, becomes the mark for error's shafts. The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the everlasting victory (*Miscellaneous Writings*, p. 277).

Christian Scientists are demonstrating the truth of their Leader's metaphysical statement: "Love is

especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil" (*Miscellaneous Writings*, p. 277).

They recall the comforting assurance of their Leader's words: "Those only who are tried in the furnace reflect the image of their Father" (*Miscellaneous Writings*, p. 278). And these soldiers of Christian Science "take hold of the eternal energies of Truth, and destroy mortal discord with immortal harmony,—the grand verities of being" (*Miscellaneous Writings*, p. 97).

Comprehending Truth, the law of Spirit, and my own solemn responsibility as an individual idea, or reflector, demonstrator, or executor of the law of eternal Life, Truth, and Love, obeying the teachings, and following the example of my beloved Leader, Teacher, and Guide to eternal Life, Mary Baker Eddy,—with her,

I thunder His law to the sinner, and sharply lighten on the cloud of the intoxicated senses. I cannot help loathing the phenomena of drunkenness produced by animality. I rebuke it wherever I see it. The vision of the Revelator is before me. The wines of fornication, envy, and hatred are the distilled spirits of evil, and are the signs of these times; but I am not dismayed, and my peace returns unto me.

Error will hate more as it realizes more the presence of its tormentor. I shall fulfil my mission, fight the good fight, and keep the faith (*Miscellaneous Writings*, pp. 277, 278).

Let me conclude my letter by further reference to our revered Leader's encouraging words:

Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold

water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave (*Science and Health*, p. 570).

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
November 2, 1911.

*My dear Mr. R. . . :—*

I have just replied to a letter from a gentleman whose card is among the practitioners advertised in the *Christian Science Journal*, and I find your name also there as a practitioner.

While your criticism of my position in defending the teachings of Mary Baker Eddy is on a different line of argument from that of my first critic, it nevertheless belongs to the same erroneous conception of genuine Christian Science, or divine metaphysics, as taught me by my Leader and Teacher, Mary Baker Eddy, and contained in the text-book of Christian Science, which for twenty-seven years I have demonstrated in the healing of all manner of disease, physical and mental. Therefore I am immovable in my convictions that both the present teaching and practice of many are a mixture of theosophy, Vedanta philosophy and mental healing on a material basis—a contradiction of Mrs. Eddy's divine metaphysics that "man is not material; he is spiritual" (*Science and Health*,

p. 468). Let this departure from Christian Science be known and named for what it really is.

Permit me to quote from your letter these words:

From a perusal of the pamphlets received from you, allow me to say that I see nothing in them that would establish your claim that you have attained to a superior understanding of the revelation that came to Mrs. Eddy.

I have not *claimed* to "have attained to a superior understanding of the revelation that came to Mrs. Eddy." I claim only to have accepted the scientific statement of being and the fundamental facts contained in her writings, and to have demonstrated her teachings during twenty-seven years of association with her. They who to-day are deviating from the spiritual rules of Christian Science as laid down by Mrs. Eddy, and are accepting and practising that which is contrary to the spiritual facts of being, which our beloved Leader has given us in the text-book of Christian Science, and in her other writings, are not Christian Scientists. To these apply the words of Paul to Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called (1 Tim. vi., 20).

And the following from *Science and Health*:

It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way—namely, God and His idea—which leads to spiritual being (p. 167).

All genuine Christian Scientists who have demonstrated divine metaphysics as taught by Mrs. Eddy,

claim the right to their steadfast conviction that the teachings of our revered Leader are founded on Christ, Truth, namely, that "Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated" (*Christian Science Journal*, vol. xxvi., p. 697).

You will not question my strict adherence to the rudiments and rules of Christian Science as given by our Leader, Mrs. Eddy, nor should you refuse to acknowledge my right to enter upon the demonstration of my present immortality. You will surely grant this privilege to other Christian Scientists who claim a spiritual understanding of divine metaphysics, viz.: that God is the creator of all that is real and eternal, and that man is His image and likeness, and, as our Leader teaches, "lives by divine authority." God being the *only* creator, eternal Life, there is no mortal man, no death. My writings are against the efforts which are being made to hold humanity to the belief that matter lives and dies, for this is contrary to Mrs. Eddy's teaching that there is no mortal mind, no matter.

With many other Christian Scientists I am opposed to the belief of the so-called carnal mind, that Mary Baker Eddy, the great Leader of Christian Science, the great Teacher that Life is eternal, has died and has ceased to lead her people. Some who are being deceived by the absence of her finite personal presence have lost the life-link and fail to understand that her spiritual consciousness or individuality (not the claim of physical personality) always led, leads now, and will continue to lead all who through spiritual discernment appre-

hend this spiritual fact,—that individual ideas reflect God, and that there is no other power nor presence.

This apprehension will reveal Mary Baker Eddy's divine individual presence, just as Jesus revealed his identity as a reflector of God; divine Mind. Our Leader says: "The ideal man was revealed in due time, and was known as Christ Jesus" (*Science and Health*, p. 338). Christian Scientists claim that in due time the ideal *woman* will be revealed, and will be known as the individual identity humanly called Mary Baker Eddy. The opposition which follows my declaration that Mrs. Eddy will reappear is described by our Leader in the following words: "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism" (*Science and Health*, p. 345).

But notwithstanding "The foam and fury of illegitimate living and of fearful and doleful dying" (*Science and Health*, p. 203), for which mortals are strenuously contending, I shall claim my prerogative to defend the Cause of Christian Science, and my eternal birthright, my spiritual individuality. I shall defend the teachings of the Discoverer and Founder of Christian Science, and leave the result to God. By my works I shall be "judged,—and justified or condemned" (*Manual of The Mother Church*, Art. viii., Sect. 6).

I am opposed to the attempt that is being made to hold humanity to the thought of death by publishing obituary notices, by attracting universal thought to associate Mrs. Eddy with Mount Auburn, and by erecting a monument to a mortal belief in the so-called "city of the dead." Mary Baker Eddy never lived nor died in matter. All statements to that effect are contrary to her teachings, and they who are trying to prove



the actuality of material existence by efforts to perpetuate the belief of life in matter, by calling the attention of the world to cemeteries and monuments, and by circulating mortal mind's belief that she is dead, are contradicting her "scientific statement of being" in *Science and Health*, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health*, p. 468).

Let me further quote your words: "Humility and self-effacement will do more to carry forward the redemptive work the revelation imposes than anything we can do, if that is what we are trying to do."

Humility is won by the Christian Scientist only by standing for Christian Science as taught by our Leader, Mrs. Eddy, by meeting the opposition of the carnal mind in its attempts to hold mankind to human belief, which would, if possible, hush the voice of Truth through Truth's exponents; by working "alone with God;" by preferring ostracism and contumely to the approval of the opposers of immortal selfhood; in fact, to follow the Master and incur hatred "without a cause."

Humility is not gained by being popular with the material world, nor by affiliating with those who, while claiming to be Christian Scientists, adulterate Truth with belief. Nor is humility attained by being popular with those who are not willing to come out from mortal belief, and wrestle and prevail against the material world, the fleshly mind—evil. Permit me to quote our Leader's words in *Miscellaneous Writings*, page 67:

"Thou shalt not commit adultery;" in other words, thou shalt not adulterate Life, Truth, or Love,—mentally,

morally, or physically. "Thou shalt not steal;" that is, thou shalt not rob man of money, which is but trash, compared with his rights of mind and character. "Thou shalt not kill;" that is, thou shalt not strike at the eternal sense of Life with a malicious aim, but shalt know that by doing thus thine own sense of Life shall be forfeited.

Whoever testifies to life in matter, or who bears witness to the claim that man is mortal, is a mouthpiece for error, the lie, the opposer of Truth. Hear the words of our Leader on this point: "'Thou shalt not bear false witness;' that is, thou shalt not utter a lie, either mentally or audibly, nor cause it to be thought" (*Miscellaneous Writings*, p. 67). Therefore Christian Scientists must bear witness to Truth that "man is not material; he is spiritual" (*Science and Health*, p. 468).

The road to humility is attained by knowing Truth, and by willingness to incur the antagonism of all who admit two powers, Life and death, good and evil, Mind and matter, Spirit and flesh. In this resurrection hour Christian Scientists stand on the rock, Christ, in defense of their individual selfhood, or spiritual identity as reflectors of eternal Life, Truth, and Love. This is the cross, the abnegation of material selfhood, which wins humility. I take exception to your statement that "Self-effacement will do more to carry forward the redemptive work . . . than anything we can do."

God and His ideas can never be separated nor effaced, and God and His idea, man, is all. The infinite ideas which compose the body of Christ cannot be effaced nor separated from their source, Mind, Spirit, Principle. Mrs. Eddy teaches that:

"The image of Spirit cannot be effaced, since it is the idea

of Truth and changes not, but becomes more beautifully apparent at error's demise.

. . . we should efface the outlines of disease already formulated in the minds of mortals.

. . . efface the images and thoughts of disease.

. . . nothing can efface Mind and immortality (*Science and Health*, pp. 543, 175, 196, 318).

Christian Scientists should "cause the error to cease that brought the belief of sin and death and would efface the pure sense of omnipotence" (*Science and Health*, p. 318).

Nowhere in Mrs. Eddy's writings does she teach the effacement of our spiritual selfhood, which is the only real self admitted in Christian Science. This ideal selfhood—our Christ-consciousness—is always operating and destroying the false personal sense of man and things.

Jesus as the son of man was human: Christ as the Son of God was divine. This divinity was reaching humanity through the crucifixion of the human,—that momentous demonstration of God, in which Spirit proved its supremacy over matter (*Miscellaneous Writings*, p. 63).

In your statement, you should differentiate between the material physical self and the real, divine selfhood, if you would not mislead the beginner, and disarm him of his spiritual defense against mortal belief, the enemy of good.

Moses was called the meekest man of his time. He won humility by obeying God who commanded him to speak to the children of Israel and say: "I AM hath sent me unto you" (Exod. iii., 14). In ignorance of his true selfhood as God's representative, Moses would have effaced himself, but God said: "Now there-

fore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. iv., 12). He became mighty by exercising his individual prerogative to proclaim God's message to the world; he silenced the false sense which shrank from self-abnegation, and exalted his *divine* self which made him mighty to resist the claim of a power opposed to the one God.

Christ Jesus humbled the human element, or physical personality, and exalted his Christ-consciousness. This effacement of material beliefs and the claim of life, truth, intelligence, and substance as existent in matter—not the effacement of Christ Jesus' true selfhood—enabled him to triumph over all mortal mentality and to reappear as the ideal man, thus proving his teaching that man is immortal, never in nor of matter.

. . . let us put aside material self and sense, and seek the divine Principle and Science of all healing.

. . . the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science. . . .

The eternal Christ, his spiritual selfhood, never suffered.

. . . cherish nothing which hinders our highest selfhood. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.

In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood.

Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood. Man's genuine selfhood is recognizable only in what is good and true (*Science and Health*, pp. 20, 334, 38, 68, 316, 561, 476, 294).

Hence the human Jesus had a resort to his higher self

and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being,—holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death (*No and Yes*, p. 36).

Through my willingness to efface false selfhood in defense of Mrs. Eddy's teaching of man's present immortality, against the opposition of the entire world of believers in the *belief* of life in matter, and the death of matter, my Christ-consciousness, my true self, has been, and is constantly being exalted, with ever-increasing realization of the allness of Mind, and Mind's spiritual ideas, and the nothingness and impotence of a so-called mortal mind and its embodiment, sin, sickness, and death.

Like our dear Leader, Mrs. Eddy, I have withstood the attempts to reverse and materialize the teachings of absolute Christian Science as found in our text-book, *Science and Health*. Theosophical suggestions, and erroneous theories, derived from Oriental religions which teach the absorption of man into Deity, or the "obliteration" and "effacement" of individualities or identities which compose the body of Christ, have so far crept into the ranks of Christian Scientists that the argument for "obliteration" and "self-effacement" has caused many to lose sight of their divine selfhood, or spiritual individuality. Genuine Christian Scientists detect this subtle sophistry of malicious animal magnetism—impersonal evil—and exalt their Christ-consciousness.

Resistance to the argument for self-effacement and obliteration has enabled thousands of Christian Scientists in this glorious resurrection hour to "cling steadfastly to God and His idea" (*Science and Health*, p.

495), Christ, the ideal man, and to their own individual identity or sonship with the Father. They are following the advice of their beloved Leader, to build "on a wholly spiritual foundation, than which there is no other" (*Christian Science Journal*, vol. xxvi., p. 696).

You say that "self-effacement will do more to carry forward the redemptive work . . . than anything we can do." It is evident that "we" are called upon in this hour to do the works of the Master, to efface the belief of a self apart from God, and to defend our true selfhood. This aggressive mental argument of self-effacement, if listened to and obeyed, would destroy the ability of any Christian Scientist to carry on the "redemptive work" which Jesus and Mary Baker Eddy established, the destruction of sin and death, the belief of life in matter and its consequent—disease and death. Both fought for their divine selfhood as demonstrators or executors of God's law, eternal Life.

Moses and all the prophets contended against the carnality of their age. Jesus struggled to demonstrate his sonship with God, against the brutality of the carnally minded of his generation who would have effaced his divinity—the mental Messiah.

Mrs. Eddy tells us that:

The loss of man's identity through the understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to conclude that individual musical tones are lost in the origin of harmony (*Science and Health*, p. 217).

After Jesus' final demonstration over the illusion of death, and his reappearance, mortal belief with its subtle argument of belief of life in matter gradually

gained influence over his followers until they lost the power of Christ, the spiritual animus, allowed their true selfhood to be obscured, and again the world was sunk in the darkness of "chaos and old night."

In the fulness of time Mary Baker Eddy rose to an apprehension of the spiritual facts of being, and began the demonstration of Truth and Love according to the teaching and practice of Christ Jesus. Like the master Metaphysician, she was a brave combatant for her spiritual individuality, and met the same antagonism of the carnal mind. The warfare against the material world, the fleshly mind and all evil, which was fought by Jesus—the masculine representative of the fatherhood of God—and by Mary Baker Eddy—the feminine representative of the motherhood of God—does not suggest self-effacement, but the necessity for a mighty struggle to defend one's *divine selfhood* which will alone efface the belief of a self apart from Spirit.

Christian Science teaches that there is but *one* self, and that man is one with God whose power and presence he must finally manifest. Let me further quote from your letter the following: "If you will allow me to be frank with you I think I can point out the way to peace and happiness."

My dear Mr. R . . . , why do you assume that I have *not* found the way of peace and happiness? Twenty-seven years ago Mrs. Eddy pointed out to me the way of Life which leads to peace and joy in Truth and Love. I have found it a straight and narrow way which has led me to an understanding of eternal Life as a constant, conscious possession which I am striving to demonstrate. I have walked many years with my beloved and revered Leader and Teacher, Mary Baker Eddy, and am to-day led by her "gentle presence" as sensibly

as when she seemed to be corporeally present with us. Her resurrection, as she continually rises in the realm of scientific being and demonstrates over all false mentality, is *my* resurrection and is also the resurrection of all her followers who are looking for her in Mind, Spirit, and who refuse to admit the illusion of life or death in matter.

This understanding of spiritual Life as *All* imparts peace, love, and joy, and the strength of the quickening Spirit. The happiness, health, and spiritual love which the Christian Scientist to-day possesses is the result of obedience to the law of God, unswerving determination to conquer all belief of life in matter, and a faith in the power of spiritual understanding to demonstrate the allness of Mind and to reveal its identities. To the carnal mind, the genuine Christian Scientist appears aggressive, but mortals must learn, and admit, that Christ has again come to finish his work,—to accomplish the total destruction of incarnate error.

There was never more divine self-assertion than in Christ Jesus and Mary Baker Eddy, who did their mighty works by claiming and proclaiming their royal birthright,—dominion over the material world, the carnal mind, and all that opposes God and His Christ. You say: "You have made some mistakes along with your successes, and while you are entitled to defend the latter you are not justified in defending the former."

I am neither defending nor justifying personal sense. In fact I am not considering false personality, and it should be obvious to all that the stand which I am taking compels abnegation of material sense, and humiliation of the human. I am *willing* to incur the bitter opposition of those who are contending for the reality



of matter. Had another risen to defend Mrs. Eddy's teaching as to the nothingness of mortal mind and its material embodiment and substanceless universe; had another declared for the allness of Spirit and its ideas, and fearlessly crossed swords with the "enemy of good" (*Christian Science Sentinel*, vol. xi., p. 910), malicious animal magnetism, so-called, I should have been spared the crucifixion of personal sense, but I would have lost the glory of the cross.

I have been driven to the demonstration of Christian Science, the fulfilling of the law of Love, which is Life. I waited prayerfully and patiently for some one to come forth, and uncover and denounce the false teachings which are mistaken for genuine Christian Science. But when no one appeared, I obeyed my Leader's instructions to protect the seamless garment of Truth.

My dear Mr. R. . . , I think you are just and kindly, and will recognize that with my convictions I could not do otherwise than I have done. The very "stones would immediately cry out" if I were not faithful to my Leader's teachings and her written injunctions to me to press forward in the battle of Truth against error, and with divine love, to protect the Cause of Christian Science from being obscured by theosophical vagaries, ecclesiasticism, and all theories based upon the belief of matter as sentient substance. These are arrayed against the Lord and His Christ, and the Christian Scientist must watch that the pure spiritual sense is not clouded by their materially mental influence. Christian Scientists must be willing to suffer with Christ, to come out from the world of materiality and be separate, that they may reveal their immortal individual identity as sons and daughters of God.

It should be evident to all that I have no contention

with the statements of absolute Christian Science who understand divine metaphysics know that the writings are in accord with those of Mrs. Eddy in her text-book, *Science and Health*. Material person and mere human opinions do not enter into the question. I am adhering strictly to Principle and the rule of demonstrable Christian Science. I do not believe in the reality of the claim of evil, in the claim of material mind to power or presence, or in the illusion of sin, sickness, and death.

Had Jesus believed that Lazarus had lived or died in the body, the Master would have stood on the same plain belief as those who buried the body, and he could not have resuscitated it (*Science and Health*, p. 75).

Jesus said: "Whosoever liveth and believeth shall never die"—see death as real. I claim to have gained only what every other Christian Scientist understands and strives to demonstrate—the spiritual fact of being,—that man never lived or died in the flesh since Spirit and its infinite ideas are *All*. I am impelled by an impelling force to declare this spiritual fact and am invulnerable to the shafts of impersonal evil by those who would silence this conviction.

If this contention for the truth of being contradicts the statements of those who are contending for the reality of *beliefs*, there should be no dispute or compromise. Let each be free to declare for his convictions, and let God justify Himself. This is not a matter of personal following, nor of obedience to personal opinion, but a defense of divine metaphysics as taught by Mary Eddy.

Genuine Christian Scientists, under the law of the Kingdom, yield to the operation of eternal Life, Truth, and

and are fulfilling the law of Love. So-called Christian Scientists admit a *material* law, yield to its suggestions, and finally appeal to Cæsar (so-called material law) for protection. With all Mrs. Eddy's true followers who are panoplied in Truth and Love, the invincible armor of the Christian Scientist, I shall continue to follow my Leader, Mrs. Eddy, in this "line of light and battle," to reflect His law of love to humanity, until the voice of error which proclaims the reality of death cannot find a witness, and man in the image of his Maker appears.

May the faithful combatant for immortality be always alert to defend himself against the claim of "aggressive mental suggestion," and to "his duty to God, to his Leader, and to mankind" (*Manual of The Mother Church*, Art. viii., Sect. 6).

Then the love which is unselfed, which leaves all for Christ, and blesses all, by loving *more*, will obliterate and "efface" all that is unlike good, and reveal God in the face of our brother man.

Very sincerely yours,

AUGUSTA E. STETSON.

SHOULD CHRISTIAN SCIENTISTS  
BECOME IDENTIFIED WITH  
ANY MEDICAL LEAGUE?

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark xvi., 17, 18.

Pagan mysticism, Grecian philosophy, or Jewish religion,

never entered into the line of Jesus' thought or action. faith partook not of drugs, matter, nor of the travest mortal mind. The divine Mind was his only instrumentality and potency, in religion or medicine. The Price of his cure was God, in the laws of Spirit, not of matter; these laws annulled all other laws.

Pure Mind gives out an atmosphere that heals and . . . The spirit, and not the letter, performs the functions of Truth and Love. Mind, imbued with Science of healing, is a law unto itself, needing no license nor prohibition; but lawless mind, with its motives, and silent mental methods whereby it may in the race, is the highest attenuation of evil.

Our great Ensampler, Jesus of Nazareth, met and abolished this unrelenting false claim of matter with the right scorn and power of Spirit.—*Miscellaneous Writings*, 260, 258.

I have just read a letter which has been sent by the Board of Directors of The Mother Church, Boston from which I quote the following statement:

We hope that the Christian Scientists throughout the Field may perceive more fully that the League is striving to educate the public, etc.

Our observation has been that whenever the Christian Scientists in any state have had an opportunity to state fully what the mission of the League is, their support and their activity in its behalf immediately assume large proportions. All the members of our Board have in their individual capacity, rendered every consistent help to the National League for Medical Freedom since the day it was organized.

In regard to the League for Medical Freedom

(which since its inception has been encouraged and aided by some of the Christian Scientists), it is evident that there is more than one view-point from which Christian Scientists work. To the genuine Christian Scientist there is but *one* Principle, Spirit, God, and but one rule, the spiritual law, or the law of God. Our revered Leader, Mrs. Eddy, says: "All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it" (*Miscellaneous Writings*, p. 265).

When the question of a National League for Medical Freedom began to be discussed, "Israel after the Spirit," *awake and alert*, turned to the illumined advice of its Leader on this subject and read:

*What course should Christian Scientists take in regard to aiding persons brought before the courts for violation of medical statutes? (Miscellaneous Writings, p. 79.)*

These true Christian Scientists listened to, and *obeyed* the counsel of their Leader, who says:

Beware of joining any medical league which in any way obligates you to assist—because they chance to be under arrest—vendors of patent pills, mesmerists, occultists, sellers of impure literature, and authors of spurious works on mental healing. By rendering error such a service, you lose much more than can be gained by mere unity on the single issue of opposition to unjust medical laws (*Miscellaneous Writings*, pp. 79, 80).

The spiritual and material methods of healing the sick are diametrically opposed. They cannot be associated the one with the other, and the Christian Scientist who leaves his vantage ground of spiritual therapeutics, to unite with *materia medica* or eclectic prac-

tioners, forfeits his position in the ranks of Christian Science Mind-healing, and is no longer working according to the Principle and rule of Christian Science, but has allied himself with materialism. "The system of physics act against metaphysics, and *vice versa* (*Science and Health*, p. 160). Thus we see that Christian Scientists cannot consistently unite with the League for Medical Freedom, nor obligate themselves to assist medical practitioners to carry on their *material* healing.

Every true Christian Scientist who proves the power of Christian Science Mind-healing is uplifting humanity and is thus aiding materia medica—allopathists, homeopaths, eclectics, osteopaths, etc.,—to *appreciate* the power of *spiritual* Mind-healing, which is the only remedy for suffering humanity from bondage to sin, suffering, sorrow, and death. The Christian Scientist by spiritualizing his thought, and gaining the Mind Christ which demonstrates the healing potency of Christian Science, lifts the thoughts of medical practitioners to the contemplation of the *spiritual power* which God bestows upon man, "When man is governed by God" (*Science and Health*, p. 180).

Our Leader again says: "The future history of material medicine may correspond with that of the material god, Apollo, who was banished from heaven and endured great sufferings upon earth" (*Science and Health*, p. 158).

The genuine Christian Scientist, working from the basis of divine metaphysics as taught by Mrs. Eddy, sees the danger which threatens those who have not the spiritual discernment to detect this most subtle attempt of the "enemy of good"—the carnal mind—to lure and ensnare into the ranks of materialism the innocent and the ignorant. In this resurrection hour, anticipate

ing the "second" appearing of Christ, Truth, through woman, true Christian Scientists are not asleep on their swords, nor are they forsaking their posts of duty—eternal vigilance on the watch-towers of spiritual observation. Foreseeing this momentous hour of the final battle between materialism and spirituality, as taught in Christian Science; our wise Leader, Mrs. Eddy, gave to her disciples the benefit of her spiritual vision and wisdom, in advice which applies to the question at issue, and which her faithful followers implicitly obey.

The real Christian Scientist to-day is not changing his standpoint of action and uniting with materialism. He is uplifting the standard of spiritual mental healing, and through the reflection of Truth and Love is permeating human consciousness with quickened desire and aspiration for the spiritual healing of Christ Jesus and Mary Baker Eddy.

Mrs. Eddy says:

Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind and its efficacy to heal. It is pitiful to lead men into temptation through the byways of this wilderness world,—to victimize the race with intoxicating prescriptions for the sick, until mortal mind acquires an educated appetite for strong drink, and men and women become loathsome sots (*Science and Health*, p. 158).

Christian Scientists are leading mankind from material into spiritual healing. They are not going back into material methods and practices, nor uniting their efforts with those who are defending and strengthening materialism,—or theories that are based on the belief that life is existent in matter. Mrs. Eddy's

Christian followers are continually advancing out of temporal belief in matter as sentient substance, and are awake and watching, lest the tempter, so-called mortal mind, malicious animal magnetism, lure them into the byways of this "wilderness world" and draw them back again under so-called material law.

"Israel after the Spirit," or the genuine Christian Scientists, panoplied in Truth and Love, resist this new flood which the dragon is casting out to drown the voice of Mary Baker Eddy. The subtle influence of the dragon—anti-Christ, and his agents is causing to be ignored and utterly disregarded the rules and By-Laws of the *Manual of The Mother Church*—the spiritual law which was revealed to Mrs. Eddy for the government of her Church. All her true followers spiritually understand and obey the rules and By-Laws of the *Manual of The Mother Church*. But the attempt of the so-called carnal mind to *again* sink the world into darkness will prove futile. "The accuser of our brethren is cast down" (Rev. xii., 10). Mrs. Eddy says: "Adhere to the teachings of the Bible, Science and Health, and our Manual,—and you will obey the law and gospel" (*Christian Science Journal*, vol. xxi., p. 457).

Christian Scientists are under the law of Spirit. They claim God as their defense against the seeming powers of evil. During Mrs. Eddy's personal work in building up the Cause of Christian Science, she never appealed to Cæsar (so-called material law) to protect her in her work of proving the healing efficacy of divine metaphysics. Her only appeal was to God,—the great Physician; her only and all-sufficient defense was the law of Spirit.

Read her words confirming this:      &



In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe (*Message for 1902*, p. 89).

Her followers must demonstrate God's power to heal, and trust the law of God to deliver them from material so-called law. There is but one law, the law of God. Mortals reverse, or misinterpret God's law. Froude admits but one law as shown in the following words:

Our human laws are but the copies, more or less imperfect, of the eternal laws so far as we can read them, and either succeed and promote our welfare, or fail and bring confusion and disaster, according as the legislators' insight has detected the true principle, or has been distorted by ignorance or selfishness.

I hear that money has been solicited from, and contributed by the Field of Christian Science to defray the expenses of the National League for Medical Freedom in opposing certain proposed legislation. This league includes within its composition, not alone regular physicians, but eclectics, osteopaths, and graduates of kindred schools, all of which are founded on the belief in matter as possessing life, truth, intelligence, and substance. Do not all who unite with the League for Medical Freedom disregard the counsel of our wise Leader on this subject? She says:

Anybody and everybody, who will fight the medical faculty, can join this league. It is better to be friendly with cultured and conscientious medical men, who leave Christian Science to rise or fall on its own merit or demerit, than

to affiliate with a wrong class of people (*Miscellaneous Writings*, p. 80).

All true Christian Scientists have great respect for the cultured and conscientious medical men. Their system of *material* therapeutics appeals to all who trust in *material* aid. The demands of such should be met by the honest, conscientious physician, who is as necessary to-day to relieve suffering humanity, as is the Christian Scientist to heal those who demand *spiritual Mind-healing*. Christian Science should not be forced upon any one to whom it does not appeal as a remedial agency; neither should any one who has lost faith in drugs be compelled to accept them. Again our Leader continues her admonition and advice, which genuine Christian Scientists obey:

To prevent all unpleasant and unchristian action—as we drift, by right of God's dear love, into more spiritual lines of life—let each society of practitioners, the matter-physicians and the metaphysicians, agree to disagree, and then patiently wait on God to decide, as surely He will, which is the true system of medicine (*Miscellaneous Writings*, p. 81).

Let us continue to examine our Leader's views on this crucial question of our attitude to all leagues whose therapeutics is material, and who treat only effect or matter. Mrs. Eddy says:

Christian Science Mind-healing rests demonstrably on the broad and sure foundation of Science; and this is not the basis of *materia medica*, as some of the most skilful and scholarly physicians openly admit (*Miscellaneous Writings*, pp. 80, 81).

This saying of our Leader has been proved. I have

heard that there are prominent physicians who declare that the stand which is being taken by some Christian Scientists in uniting with the League in question, is proof positive that they have forfeited their right to practise under the name of Christian Science, which purports to use *only* spiritual means, and who claim Christ as able to deliver them in every hour of trial.

Can a real Christian Scientist who adheres strictly to the Principle and rule of Christian Science as laid down in the text-book of Christian Science, *Science and Health with Key to the Scriptures*, and our revered Leader's other writings—can they, I ask, unite with a medical league, be that league composed of eclectic, osteopathic, or whatever *material* school may be represented?

Christian Scientists are commanded to come out from materialism and be separate. "Can two walk together, except they be agreed?" (Amos iii., 3.) Let all who sufficiently trust in the protection of divine Love go forth to meet the Goliath,—so-called material law,—cross swords with this law, which antagonizes spiritual law, and let Christian Scientists demonstrate with scientific accuracy, the Principle and rule of Christian Science Mind-healing.

Referring to Jesus, Mrs. Eddy says:

Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power (*Science and Health*, p. 18).

Did our great Leader ever ally herself with any *material* association, that she might bring about freedom of action for Christian Science practitioners in the practice and demonstration of Truth? No! She, like

Jesus, also "acted boldly, against the accredited evidence of the senses," and both she and her pioneer students "refuted all opponents" with the healing power of the Christ-mind. On the contrary, do you not find that her spiritual foresight sought to guard her followers against just such action as is now being sanctioned?

Should Christian Scientists lend their aid to medical leagues by throwing open the doors of their churches to eclectics and osteopaths who are engaged in a medical war against the allopaths and homeopaths?

This battle is between the two systems which are founded upon *materiality*. Why should Christian Scientists be engaged in the battle for *material* methods and practices? These opposite classes of physicians cannot unite. Let the matter-physician fight for *medical* freedom. The Christian Scientist is contending for *spiritual* freedom. Permit me to quote from the aforesaid letter:

At this particular stage of the working out of the problem of human salvation, the principle of medical freedom is a stepping-stone for those "millions of unprejudiced minds" that have not yet sufficiently discerned the Science of Christianity to forsake many of their material beliefs.

The "principle of medical freedom" is *not* "a stepping-stone for those 'millions of unprejudiced minds' who have not sufficiently discerned the Science of Christianity." Mrs. Eddy says:

Truth, in divine Science, is the stepping-stone to the understanding of God. . . . Invalids say, "I have recovered from sickness;" when the fact really remains, in divine Science, that they never were sick (*Unity of Good*, pp. 61, 62).

Again let us listen to the words of our great Leader, Mrs. Eddy:

Christ cannot come to mortal and material sense, which sees not God. This false sense of substance must yield to His eternal presence, and so dissolve. Rising above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth (*Unity of Good*, pp. 60, 61).

In the *Christian Science Journal* for February, 1909, we find the following words of our revered Leader:

When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other. . . .

Spirit is infinite; therefore *Spirit is all*. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

The advanced Christian Scientist is working to attain a "wholly spiritual" consciousness, which will destroy all belief of life, substance, and intelligence as existent in matter.

Jesus prophesied this hour, and said:

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues,

and into prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony.

Settle it therefore in your hearts, not to meditate before what ye shall answer:

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

And ye shall be hated of all men for my name's sake.

But there shall not an hair of your head perish.

In your patience possess ye your souls (Luke xxi., 9-19).

Genuine Christian Scientists do not fear a so-called material court, nor appeal to a so-called material law to protect them in the faithful discharge of their healing work. There is but one court, and one law—God's law. Christian Scientists are ready to meet, under the protection of the spiritual law—the law of divine Love—every experience which will exalt them, and impel them to a closer walk with Christ, a more absolute reliance upon his promise to deliver them in every trial of their faith. They are building on a "wholly spiritual" consciousness, and are elevating mankind to the apprehension of our Leader's words:

To build the individual spiritual sense, conscious of only health, holiness, and heaven, on the foundations of an eternal Mind which is conscious of sickness, sin, and death, is a moral impossibility (*Unity of Good*, p. 64).

It is a moral impossibility for a Christian Scientist to heal according to the Christ-mind healing, which destroys sin and disease, while contemplating material methods, agreeing with, or uniting in action with those

to whom sickness and sin, physicality or corporeality are real.

Note the difference Mrs. Eddy makes between the material (so-called) man, and the spiritual. She differentiates between those who practise from a false material basis, and the Christian Scientist who uses spiritual means *only*. Let us answer to ourselves whether the practitioners of these two opposite schools, Christian Science and materia medica can unite—those who heal spiritually and those who *claim* to heal materially. Our Leader says:

While material man and the physical senses receive no spiritual idea, and feel no sensation of divine Love, spiritual man and his spiritual senses are drinking in the nature and essence of the individual infinite (*No and Yes*, p. 19).

A wide mental gulf separates matter-physicians from metaphysicians. A true Christian Scientist never returns to positions outgrown; neither in these latter days can he take "a halting and half-way position" (*Science and Health*, p. 167).

"Israel after the flesh," which hath joined itself to idols and united with materialism, is spoken of in Hosea viii., 3, and Ephesians iv., 14, 15:

Israel [after the flesh] hath cast off the thing that is good: the enemy shall pursue him.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

If Christian Scientists do not protest mentally and

audibly against unity with materialism, they will lose the key-note of Christian Science Mind-healing, which not only heals disease, but destroys the claim of sin which *causes* the disease. Our ever-present Leader Mary Baker Eddy, tells us:

. . . if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself. When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle (*Science and Health*, p. 448)

History records the trials of the faith, obedience, and understanding of all who have chosen to demonstrate the power of Truth over material sense testimony, and their deliverance from all evil. The Christian Scientist to-day must be tested. He must prove his faith in the Principle and rule of scientific being. He must demonstrate his obedience to, and understanding of the law of God—eternal Life, Love, and Truth.

Christian Scientists take the Scriptures and *Science and Health with Key to the Scriptures* as their "guide to eternal Life." They read of the demonstrations of the prophets, of Christ Jesus and the disciples, and of *their deliverance* from the seeming power of the so-called mortal mind. Noah's faith, obedience, and understanding were fully tested. He was commanded by God to build an ark.

Definition of "Ark:"

. . . the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation (*Science and Health*, p: 581).



God said unto Noah:

The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark (Gen. vi., 13, 14).

Noah obeyed—built the ark—called all the righteous of his generation into the ark, and “the Lord shut him in.” The floods came, but Noah and those in the ark with him were safe. Those to-day who are in the ark of spiritual understanding, and are governed by the law of God are saved from the fear of so-called material law and sense testimony. Noah went into the ark of spiritual understanding (faith in God’s word), which God commanded him to do, and Noah, with all his house, was saved.

His spiritual thought was externalized in an ark which rode above the waves of human concepts. True Christian Scientists are obeying the voice of God, and are fleeing from the materialism of this hour. They are finding refuge in the “wholly spiritual” consciousness which our spiritual Leader, Mary Baker Eddy, has declared will save them from the fiery flames of fear, and all the evil qualities which compose the so-called carnal mind, which in these latter days threaten to drive them back into materialism, and tempt those who occupy “a halting and half-way position” to seek safety under the so-called material law.

Abraham’s faith, obedience, and understanding were tested. Definition of Abraham as given by Mrs. Eddy:

Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create

trust in good, and showed the life-preserving power of spiritual understanding (*Science and Health*, p. 579).

And it came to pass . . . that God did tempt [test] Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And He [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Then on the third day Abraham lifted up his eyes, and saw the place afar off (Gen. xxii., 1, 2, 4).

Abraham's faith, obedience, and understanding enabled him to lay upon the altar his son Isaac, his only son whom he loved. When Abraham had obeyed, God restored to him his son Isaac. "To obey is better than sacrifice."

Moses's faith, obedience, and understanding were tested. He was called to deliver Israel.

And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey (Exodus iii., 7, 8):

God said, I have come to deliver the oppressed children of Israel. But note this—He commanded Moses to *represent* Him, to *voice*—*execute* His law. God said:

Come now therefore, and I will send thee unto Pharoah, that thou mayest bring forth My people the children of Israel out of Egypt.

And Moses said unto God, Who am I, . . . that I should bring forth the children of Israel out of Egypt?

And He [God] said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain [spiritual understanding] (Exodus iii., 10-12).

God commanded Moses to say to the children of Israel, "I AM hath sent me unto you." Moses obeyed God, and God fulfilled His promise to him. Moses went through the Red Sea which parted for him and his people, but when the hosts of Pharaoh, who pursued him, attempted to pass through,—they perished in the waters.

The history of Shadrach, Meshach, and Abed-nego illustrates the faith and understanding which cling "steadfastly to God and His idea" (*Science and Health*, p. 495), who delivers all who trust in the spiritual law.

King Nebuchadnezzar asked the Hebrew children:

Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye be ready that at what time ye hear the sound of the cornet, . . . ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will

not serve thy gods, nor worship the golden image which thou hast set up (Daniel iii., 14-18).

These Hebrew children stood for the God of Israel. They met the test of their faith, obedience, and understanding. They were put bound into the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

. . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar . . . spake, and said, . . . ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, . . . because there is no other God that can deliver after this sort (Daniel iii., 24-26, 28, 29).

Their faith in God, the Principle of being, and the law of Spirit delivered the Hebrew children. Nebuchadnezzar saw the demonstration, and acknowledged the God of Shadrach, Meshach, and Abed-nego.

Again the faith, obedience, and understanding of Daniel were tested.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

. . . of whom Daniel was first. . . .

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault. . . .

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

All the presidents of the kingdom, . . . have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then answered they [the presidents, etc.] and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee.

Then the king went to his palace, and passed the night fasting. . . .

Then the king arose very early in the morning, and went in haste unto the den of lions.

Then said Daniel unto the king, O king, live for ever.

My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me. . . .

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God (Daniel vi., 1-5, 7, 9-11, 13, 16, 18, 19, 21-23).

Christian Scientists must believe in their God, and must meet the test of their faith, obedience, and understanding. They must demonstrate the potency of the Christ-mind power in the destruction of sin and disease. This will prove who are genuine Christian Scientists and followers of the teachings of Mary Baker Eddy.

Jesus our Way-shower to eternal Life was tempted and tested by the cruel barbarity of the carnal mind, which put him upon the cross for his adherence to God. His would-be murderers said mockingly:

Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God (Matthew xxvii., 40-43).

Christ Jesus, our great example, proved God to be the same God who had delivered Noah, Abraham, Moses, the Hebrew children and Daniel. He came

forth from the tomb, and presented the proof of his teachings, that man when governed by God has an indestructible life, and is not at the mercy of so-called material law. Christ Jesus demonstrated his teachings by reappearing to the world, thus establishing man's unity with ever-present Life, God.

The faith, obedience, and understanding of Peter and Paul were tested:

Peter . . . was kept in prison: but prayer was made without ceasing of the church unto God for him.

. . . Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me,

And he went out, and followed him. . . .

And . . . Peter . . . said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews (Acts xii., 5-9, 11).

The following Bible citations show the tests Paul met in demonstrating the protecting power of God's law:

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul. . . .

Then Paul . . . waxed bold, and said; It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles.

And the word of the Lord was published throughout all the region.

But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts (Acts xiii., 45, 46, 49, 50).

And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

Who, . . . thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God. . . .

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed (Acts xvi., 22-26).

Thus we see that those who have enlisted in the Cause of Christian Science "to lessen evil, disease, and death" (*Science and Health*, p. 450), must not shrink from the tests of their faith, obedience, and understanding. Only by meeting the "enemy of good" with the qualities of the Christ-mind, which alone annul the qualities of the so-called carnal mind; only by clinging to Principle, living the life of Christ, and denying the claims of physical sense, will the Christian Scientist be able to prove the power of Truth in the destruction of sin, sickness, sorrow, and death.

There is no royal road to heavenly treasure;

The pathway does not lead through human pride;

But meekness, faith, and love must fill the measure.

We humbly offer to the Glorified. . . . A. E. S.



There are many to-day who are trying to climb up some other way. They are vainly attempting to serve two masters,—matter and Mind, spirituality and materiality, and *these* should be known as mental healers on a material basis, under the protection of medical law. Christian Scientists must come out from the belief of life in matter. Then they will have faith in the Principle of being, and will not fear arrest or loss of practice. They will heal the sick, and, if (through not having attained sufficient spiritual power to annul the claim of disease in all cases which come under their care), they fail to make a demonstration, they will still trust God to deliver them, or in His own way and time give them strength to go through the exalting experience, and wait until the words of our Leader are verified, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). Some time in the experience of all Christian Scientists these words must be demonstrated.

Let all true soldiers of Christ Jesus, and Mary Baker Eddy go forth clad in the invincible armor of divine Love to destroy sin, disease, and death. Let all build on a "wholly spiritual foundation" and rejoice in the demonstration of the Christ-power over "serpents and scorpions,"—all evil. Only such as possess the Mind of Christ and reflect the qualities of God will be able to *stand* and prove the power of true Christian Science Mind-healing.

Let all who spiritually understand divine metaphysics, or the power of spiritual thought-force as taught and demonstrated by Christ Jesus, and in these latter days discovered, taught, and demonstrated by Mary Baker Eddy,—let all who are striving for the Mind of Christ maintain the teachings and practice of divine

metaphysics. Let Christian Scientists teach the difference between spiritual healing, and material so-called healing.

Let all, who desire to practise mental healing so-called, on a material basis, do so, and put themselves under the protection of material law. But, let no one be deceived into believing that spiritual thought and material thought, or spiritual methods and material methods can be united in Christian Science. Even in the fold of Christian Science they do not unite. The Master classified them as wheat and tares, sheep and goats, and said: "My sheep hear my voice, . . . and they follow me" (John x., 27). True Christian Scientists work from a "wholly spiritual" premise and will finally, if faithful, demonstrate a "wholly spiritual" conclusion—health, holiness, and immortality.

Christ Jesus and Mary Baker Eddy, both taught and demonstrated the power of spiritual thought-force as supreme over all claims of material mental influences. The greatest woman the world has ever known—the spiritual emancipator of mankind from bondage to the belief of life, truth, intelligence, and substance in matter, Mary Baker Eddy, stepped forth into the arena of the nineteenth century, and declared for the allness of divine Mind, and the nothingness of mortal mind and its material embodiment and universe. This God-anointed, God-inspired woman met the Goliath of human belief in materiality, and *again* planted the standard of Christ, Truth, on the shores of temporal human existence. As well may mortals attempt to prevent the earth from revolving in its orbit, as to endeavor to reverse her teachings, discredit her spiritual work, and prevent her from demonstrating ideal

womanhood, the manifestation of the motherhood of God.

All who spiritually understand her teaching know that this proof will be woman's victory over the claim of a power opposed to God, which was centuries ago won by the man, Christ Jesus.

Humanity will rise with this demonstration, and admit the power and presence of God and the ideal man and ideal woman in His image and likeness. Thus will "God in very deed dwell with men on the earth" and the universe of God's creating, spiritual and eternal, will appear. A "new heaven and a new earth" will be revealed to the spiritually illumined, for material thoughts which evolve material things (illusions) will have passed away.

Let me conclude with the words of our spiritual Leader, Mrs. Eddy:

The entire purpose of true education is to make one not only know the truth but live it—enjoy doing rightly—and not work in the sunshine and run away in the storm—but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. "As thy days, so shall thy strength be" (*Christian Science Journal*, vol. xxi., p. 457).

Let us remember the words of our Leader in regard to law:

You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God (*Science and Health*, p. 445).

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The foregoing article was published in a pamphlet entitled *Should Christian Scientists Become Identified with Any Medical League?* We publish the criticism so kindly made of it in *Current Literature* for March, 1912.

## MRS. STETSON'S CALL TO MARTYRDOM

The forces of organized Christian Science, represented on one side by the Board of Directors of The Mother Church in Boston and, on the other, by the insurgent leader, Mrs. Augusta E. Stetson, continue to collide. The Board has issued a letter commending the National League for Medical Freedom, an organization which claims 200,000 members and a circulation of 100,000 for its organ, *Medical Freedom*. Not only is the League commended but recommended to Christian Scientists throughout the country for countenance and support. For this Mrs. Stetson assails the board as faithless to its trust.

The National League for Medical Freedom defines itself as organized to maintain the "rights of the American people against unnecessary, unjust, oppressive, paternal, and un-American laws, ostensibly related to the subjects of health." Its President is B. O. Flower, formerly editor of the *Arena*, and it has on its advisory board osteopaths, anti-vaccinationists, anti-vivisectionists, retail druggists, eclectics, authors, some officers of large corporations, an ex-governor or two, an ex-senator or two, and many others whose names are presented "as evidence of the character and high standing of the people who are conducting this movement." Their "Declaration of Principles," adopted November 21, 1911, at their Chicago conference, contains the following eight paragraphs:

"1. We oppose the granting of a monopoly of healing practice to any system or systems of healing.

"2. We oppose any attempt to take from us our inalien-

able right to employ in the hour of illness the practitioner or systems of our choice.

"3. We oppose the establishment of state medicine as we would oppose the establishment of state religion.

"4. While in favor of sanitation and cleanliness in the highest degree, we oppose the attempted use of these general principles as a cloak for compulsory medical treatment.

"5. We oppose the infringement, by threatened extension of federal bureaucratic power, of the right of a state to regulate and control its own health affairs.

"6. We oppose discrimination in favor of any school of healing in the selection of federal, state or municipal officers charged with the administration of sanitary quarantine or other health regulations.

"7. We oppose the use of public funds, public schools, or other public institutions for the dissemination of literature, the advertising of the theories, or the furtherance of the propaganda of any particular system of healing.

"8. We propose to prosecute a campaign of education and publicity not only to arrest any further encroachment upon our right to select the practitioner or system of our choice in the hour of illness, but also to regain the rights that have been taken from us and to establish forever the principle of medical freedom."

The immediate point of the League's attack is the proposed establishment of a Federal Health Bureau; but it does not confine its activities to that one point. It opposes, in its literature, vaccination, which it describes as the putting of "diseased pus into healthy veins"; it opposes the crusade against tuberculosis, denouncing it as the work of "tuberculosis paranoiacs going about among the people in the guise of an educational crusade, preaching disease from the house-tops, teaching it to the children, inculcating in their minds a

fear and dread of disease which amounts to disease insanity"; it assails the methods of the medical inspectors of schools, by which, it asserts, "young girls are stripped, and unfledged, libidinous internes are set to work to make the examinations"; and the laws requiring any citizen to report all cases of infectious disease coming to his knowledge it regards as compelling one "to snitch on a neighbor." To its general campaign on these and other lines is generally attributed the fact that President Taft issued recently an amendment to his general executive order relative to Panama, by virtue of which amendment Christian Scientists may continue their practice as "healers" in the Canal zone. It is this League which the Christian Science Board of Directors in Boston commends to the good favor of its adherents and with which it acts in coöperation.

Mrs. Stetson objects. She takes issue with the Board not on the ground that the League is a hindrance to the progress of medical science, but on the ground that it is an organization hostile to the tenets of Christian Science and directly opposed to the teachings of Mrs. Eddy. She assumes a strategic position which causes that unremitting foe of Christian Scientists of all shades, the *New York Times*, to chuckle audibly, remarking that this attack on the Directors of The Mother Church is one which "it will take all their ingenuity, and then some, to repulse."

Mrs. Stetson prints in her pamphlet an extract from Mrs. Eddy's *Miscellaneous Writings*—one which the *Times* thinks the Directors must have either never read or quite forgotten. "Beware of joining any medical league," says Mrs. Eddy, "which in any way obligates you to assist—because they chance to be under arrest—vendors of patent pills, mesmerists, occultists, sellers of

impure literature, and authors of spurious works on mental healing. By rendering error such a service, you lose much more than can be gained by mere unity on the single issue of opposition to unjust medical laws." That the word "spurious" is to be interpreted in its strictest Christian Science sense, Mrs. Stetson makes clear, taking the high ground that spiritual and material methods of healing the sick are diametrically opposed and cannot be associated, and that the Christian Scientist who leaves this vantage ground of spiritual therapeutics to unite with any material practitioner, regular or irregular, has allied himself to materialism and is no longer working according to the Principle and rule of his faith. All the "irregular" practitioners who unite in this organization, we are assured, believe in matter as possessing life, truth, intelligence and substance. "Anybody and everybody," Mrs. Eddy says, "who will fight the medical faculty, can join this league. It is better to be friendly with cultured and conscientious medical men, who leave Christian Science to rise or fall on its own merit or demerit, than to affiliate with a wrong class of people." Mrs. Stetson declares the battle in which the Medical League is concerned to be one between two systems founded each upon materiality, and says that, while this is a league for medical freedom, the unique concern of the Christian Scientists is for spiritual freedom.

Neither does Mrs. Stetson fear a so-called material court, and she calls upon Christian Scientists generally to brave martyrdom, if necessary, in behalf of their cause. She refers at length to the experiences of Peter, Paul, Daniel and the three Hebrew children, to show the protecting power of a spiritual conviction, saying that Christian Scientists must not shrink from these

tests of their faith, obedience and understanding. She continues:

There are many to-day who are trying to climb up some other way. They are vainly attempting to serve two masters,—matter and Mind, spirituality and materiality, and *these* should be known as mental healers on a material basis, under the protection of medical law. Christian Scientists must come out from the belief of life in matter. Then they will have faith in the Principle of being, and will not fear arrest or loss of practice. They will heal the sick, and, if (through not having attained sufficient spiritual power to annul the claim of disease in all cases which come under their care), they fail to make a demonstration, they will still trust God to deliver them, or in His own way and time give them strength to go through the exalting experience, and wait until the words of our Leader are verified, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494).

7 WEST 96TH STREET, NEW YORK CITY,  
May 14, 1912.

*My dear Co-worker:—*

It is with pleasure that I reply to your letter, regarding Mrs. Eddy's final instructions to me.

When I received Mrs. Eddy's last letter, dated August 30, 1909, I was strongly impressed with the fact, which has become apparent to me since the experience which followed, that it was her final advice for my future guidance, her commendation of my past work, her love for me and her trust in my spiritual ability to walk in the footsteps of "His flock." It had long been my desire and effort to rise to the demonstration of absolute Christian Science Mind-healing, and, when her request came "to build higher" on a "wholly spiritual founda-



tion" (*Christian Science Sentinel*, vol. xi., p. 390), I gladly responded to her words, reconsecrated myself to the demonstration of absolute Christian Science, and continued my adherence to the teachings of the Holy Bible, *Science and Health with Key to the Scriptures*, and the *Manual of The Mother Church*. In this letter, she assured me, that in my "higher" work of "wholly spiritual" building they were my "safe guides," and bade me "follow them."

The *Manual of The Mother Church* had been as sacred to me as the law of God,—the Ten Commandments, delivered by God to Moses. Since Mrs. Eddy gave this *Manual* to her Church, I have always regarded it as the law of God through His messenger to this age, Mary Baker Eddy, and I have strictly and prayerfully obeyed every By-Law. I had always respected constituted authority, and, when brought before the Directors of The Mother Church, charged with disobedience to its By-Laws, I submitted without a protest to three days' examination. At the end of this time, I was convinced that I had been *absolutely correct* in my teaching of Christian Science, according to the textbook, *Science and Health with Key to the Scriptures*; Mrs. Eddy's letters of instruction to me, and her personal counsel covering many years. I was also convinced that I had not broken a rule of the *Manual*.

I discovered at once that my interpretation of *Science and Health* and that of the Directors of The Mother Church were diametrically opposed, the one to the other; that my method of mental practice and defense *against* mental *malpractice* was according to divine metaphysics as taught by Mrs. Eddy, and that, without an understanding and application of the defense which spiritual thought affords to one who is attacked

by malicious animal magnetism, envy, jealousy, or malice, etc., no one is safe from the destructive mental influence of the "enemy of good," malicious, so-called, mortal thought.

I also learned, during this severe trial, that the hour had come when I must see that this experience was to exalt me by severing me from *material* organization. Therefore I took no advantage of material or human law to maintain my position in the material organization. I was building (in response to my Leader's words to us) "on a wholly spiritual foundation."

I then saw even more clearly what Mrs. Eddy meant in her last letter of advice to me, when she wrote, "You know that I love you. The Holy Bible, Science and Health and the Mother Church Manual are your safe guides, follow them." I am and always have been absolutely obedient to the *spiritual* import of the rules and By-Laws of the *Manual of The Mother Church*. Both I and my loyal students faithfully study and obey these By-Laws. We interpret them *spiritually*, and are fast gaining *spiritual* power by obeying the law of Spirit, and are fulfilling the commandments, "Thou shalt have no other gods before Me" (Spirit), and, "Love thy neighbor as thyself."

Since I resigned from the material organization, the First Church of Christ, Scientist, New York City, I have never contended for personal rights, but have been most vigilant and always at my post of spiritual observation, in defense of genuine Christian Science, as taught by Mary Baker Eddy, and have, in every instance, where it has been made known to me, protested against the reversal of divine metaphysics.

A sacred charge has been entrusted to me by my beloved Leader, Mary Baker Eddy,—the defense of

genuine Christian Science, and the spiritual facts of being, *against* the efforts of the "enemy of good,"—the claim of evil,—malicious animal magnetism,—to hold humanity in bondage to the belief in sin, sickness, and death. This claim of a power opposed to God has failed to separate me from my "Leader and best earthly friend," and, through the power of Christ, will utterly and finally fail in preventing me from protecting and promulgating the Christ-mind healing, or legitimate, operative, demonstrable Christian Science.

Sincerely yours, . . .

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
JUNE 12, 1912.

Dear Mr. B . . . :—

Will you kindly pardon me for not replying sooner to your recent letter? This is the first opportunity I have had to answer you.

It is true, as you say, that throughout the history of the world there have always been leaders of religious thought. When Mary Baker Eddy stepped forth before the world as the promulgator of the teachings, and the demonstrator of Christ Jesus' method of healing the sick and reforming the sinner, the *last* Leader, necessary for the world's awakening, appeared.

As the compound idea, the male and female of God's creating, the impersonal Christ-man, she will continue her leadership and will be visible and tangible to all who rise with her to a "wholly spiritual" consciousness (*Christian Science Sentinel*, vol. xi., p. 390). Thus Christ, Truth, will appear the second time through woman and will reign and rule on earth. All nations and peoples will acknowledge and obey God's represen-

tative, the ideal man. Genuine Christian Scientists *already* crown him "King of kings, and Lord of lords." I believe the spiritually minded have discerned it to-day, and this is the secret of the wonderful spiritual illumination which they possess. The non-recognition of this spiritual fact accounts for the dense materialism which has so beclouded some of the Christian Scientists that they have drifted back to "Israel after the flesh."

These are the latter days. Those who discern Mrs. Eddy's mission as a royal reflector of the motherhood of God, and who contemplate the long years of her Christly ministry, the fulfilling of the law of Love, know that she will never be succeeded by another Leader. The mighty power of her spiritual, mental influence, to which all her disciples have for years responded, and to which they continue to respond, as she and her followers rise to a "wholly spiritual" consciousness, this on-coming Christ-man is stirring the claim of error to its final self-destruction, and is ushering in the reign of righteousness, the survival of good in human consciousness.

The night is far spent, and the light of spiritual understanding reveals the end of all evil to those who have followed the daystar, divine Science, and have defended and protected the spiritual facts of being against the "accuser of our brethren," mortal so-called man. It must be apparent to you, and to all who have spiritual perception, that the materially minded and the spiritually minded are engaged in *final* combat. The genuine Christian Scientists are "occupying" only, not leading, till Christ comes. They admit but one Leader, the woman who is to fulfil the law of Love, and manifest the ideal man to whom God gave dominion over all things. Let the "male and female" (*Science and*

*Health*, p. 249), the compound idea, the ideal man, appear.

Our Leader will demonstrate her spiritual identity, as did Christ Jesus. When the law of Love has been fulfilled, there will be no necessity for another leader. Truth will reveal Her permanent, visible Leader or Head. Until this is demonstrated, and consciousness is sufficiently spiritualized to behold the ideal man in the "image and likeness" of God, until spiritual thought-force dispels false phenomena—the results of false human concepts, Truth will continue to operate through humanity, and Her highest visible manifestations will uphold and defend the spiritual facts of being, the divine metaphysics which our Leader gave to the world.

Christian Scientists will "occupy" till she comes. Our Leader's resurrection is our resurrection. The true Christian Scientist is realizing that "Spirit is infinite; therefore *Spirit is all*" (*Christian Science Journal*, vol. xxvi., p. 697), and is attaining a "wholly spiritual" consciousness, in proportion as he follows his Leader, obeys her instructions, and awaits her re-appearance. The Lord of the harvest is approaching. His stewards must give account of their stewardship. To those who thought he was "taking a far journey," and who "beat the menservants and maidens," there will be a sudden call to judgment.

Representatives of all theories, based on the belief of life and intelligence in matter, are engaged in subtle efforts to ensnare Christian Scientists, by gaining influence over all who are in authority in the Field of Christian Science, and thus control the Christian Scientists.

Our Leader's faithful work in uncovering the dragon, and handling the false claims of hypnotism and mes-

merism, and, through the power of the Word, proving their nothingness, must be carried on by all who have the light of Truth, and none must faint in the race for immortality, nor sheathe the sword until he hears, "Behold, the bridegroom cometh; go ye out to meet him." The wise virgins are keeping their lamps brightly burning. Let us continue to listen to the voice of our ever-present Leader, Mary Baker Eddy, who never left us, and from whom nothing can separate us but a belief that she once lived and died in matter. She continues to lead us upward, onward, out of the fleshly mind, and will manifest her spiritual individuality to all who possess sufficient spiritual understanding to behold the risen Christ-idea.

Humanity in the next two years will witness scenes that will cause the stoutest hearts to quail. The power of spiritual thought is described by Mrs. Eddy in the following words:

The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, —made manifest in the destruction of error (*Science and Health*, p. 559).

As in Noah's time the floods swept away all who were not worthy to be built into the new era in consciousness, so, in this hour of spiritual progress, the survival of good will be repeated, and the new era will usher in the millennium.

The prophets of old foretold this, Christ Jesus declared it, John the Revelator has proclaimed it for ages, Mary Baker Eddy iterates and reiterates the end of this

material age, and Christian Scientists are looking for and "hasting" to the end of all belief in a power opposed to God. Good is immortal. God's fiat to evil, evil thinkers, and evil-doers, is self-extinction.

Let us be patient watchers, waiting for the call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will begin the reign of peace and prosperity, the phenomena of spiritual thought, which evolves and manifests spiritual man and the spiritual universe. Our God-given birthright, spiritual dominion, will be evidenced in the destruction of sin and its effects, and love, peace, and joy, the fruits of the Spirit, will constitute the kingdom of heaven in the hearts of men.

Very sincerely yours,

AUGUSTA E. STETSON.

AN INTERVIEW REGARDING TWO PERSONS WHO WERE  
ELECTROCUTED, AND WERE ATTENDED, DURING  
THEIR LAST FEW DAYS, BY TWO CHRIS-  
TIAN SCIENCE PRACTITIONERS

September 26, 1912.

*Ques.* Will you permit me, Mrs. Stetson, to ask you a few questions in regard to the case of B . . . G . . . S . . . , and his treatment by a Christian Science Reader, Mr. G . . . S . . . P . . . , during the term of S . . . 's imprisonment? I desire information regarding the recent accounts of two convicted murderers, the latter being C . . . S . . . J . . . , both of whom have been electrocuted. These men were attended during the last few days of their earthly life by two Christian Science healers, whose influence upon them does not

seem to correspond with the teachings of Christian Science as I have understood them from a perusal of the text-book of Christian Science.

*Ans.* Please put the questions you desire to have answered.

*Ques.* Do I understand, Mrs. Stetson, that Christian Science takes away the remorse for crime without the suffering which the Bible tells us is the penalty for sin? Does the treatment of a Christian Scientist deaden the moral sense and thereby prevent the conviction, remorse, suffering, and reformation of the sinner? In the case of S . . . there seemed to have been a lack of remorse or suffering, and he seemed to exhibit no sense of the enormity of his guilt, for he met his doom "eating with relish" and "smoking," according to the newspaper accounts.

*Ans.* In reply I would say that no man recognizing his life of sin which culminated in this fatal act could immediately lose all sense of his crime, experience "joy and strength" and face his doom "eating with relish" and "smoking." Instead of meeting the penalty for his crime with a self-deceived sense of having made his at-one-ment with God without the necessary remorse and suffering which destroy sin, would he not have been in earnest prayer pleading, "God be merciful to me a sinner"?

In answer to your question as to this man's reference to Mrs. Eddy as his Leader, Christian Science, as taught by Mrs. Eddy, would contradict his claim to be her follower, until, through conviction of his sin, remorse for his act, suffering and efforts for reformation he would become her follower "as she follows Christ" (*Message for 1901*, p. 70). No Christian Scientist would attempt to avert the remorse and suffering which



alone awaken the sinner, and induce him to begin the work of reformation, by meeting every temptation to sin with the resistance of good, which overcomes evil.

Let me read to you Mrs. Eddy's words which apply to this case. She says:

Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good. . . . Mortals' false senses pass through three states and stages of human consciousness before yielding error. The deluded sense must first be shown its falsity through a knowledge of evil as evil, so-called. Without a sense of one's oft-repeated violations of divine law, the individual may become morally blind, and this deplorable mental state is moral idiocy. The lack of seeing one's deformed mentality, and of *repentance* therefore, deep, never to be repented of, is retarding, and in certain morbid instances stopping, the growth of Christian Scientists. Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist (*Miscellaneous Writings*, p. 107).

Again she says: "The knowledge of evil that brings on repentance is the most hopeful stage of mortal mentality" (*Miscellaneous Writings*, p. 109). And again: "Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God" (*Science and Health*, p. 542). She further states: "sinners should be affrighted by their sinful beliefs" (*Science and Health*, p. 366).

Had S . . . really awakened to a moral sense of the crimes he had committed he would have been "affrighted," but it would seem from the accounts given of him that at the last he had no fear and believed that he

had already atoned for his sins and had made his at-one-ment with God. Notwithstanding the belief entertained by mortals that so-called death ushers the penitent criminal into the presence of God without the suffering and experiences which reform, the fact remains that here or hereafter sin will receive its full penalty.

The electric chair can never kill the real man, and the so-called mortal man, taken in the criminal act and electrocuted, awakes in the same condition of mind which he possessed at the moment of seeming dissolution. Whatever sinful beliefs or mortal mentality controlled him at this moment will have to be worked out by him hereafter, before he can be free from the carnal qualities, or the sinful thoughts which lie, steal, murder, etc. Whatever good he has made his own is immortal, and will continue to unfold and will *finally* destroy the claim of an evil mentality which opposes the Christ-man. The Holy Bible and *Science and Health*, the text-book of Christian Science, authorize my conclusions.

Mrs. Eddy says:

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. . . .

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. . . . The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that his cruel mind died not. His thoughts are no purer until evil is disarmed by good. His body is as material as his mind, and *vice versa* (*Science and Health*, p. 290).

*Ques.* Evidently, Mrs. Stetson, you do not believe in capital punishment.

*Ans.* No, I do not. I am a divine metaphysician or Christian Scientist and understand that "Life is not in matter. Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions. Spirit and all things spiritual are the real and eternal" (*Science and Health*, p. 289).

Capital punishment does not kill man. It only removes from our view the *physical* personality. Mrs. Eddy says: "As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change" (*Science and Health*, p. 291).

*Ques.* But, Mrs. Stetson, without capital punishment what protection would we have if criminals were allowed to go at large?

*Ans.* My answer to that question is, that the sinner should be restrained *here* and given opportunity and time to reform. Christian Scientists and all Christian people should strive to possess more of the Mind of Christ. They should spiritualize their thoughts and so rise into the power of spiritual dominion, which God gave man when He made him in His "image and likeness," that the Christly compassion, the reflection of divine spiritual love, which the Master exercised and by which he reformed the sinner and "cast out devils," would awake the moral sense of the transgressor to the law of God and the penalty for the infraction of God's law. This spiritual thought-force or the Mind of Christ possessed by a genuine Christian Scientist would gradually nullify and finally destroy the evil influences of the carnal mind which bring mankind to the gallows and the electric chair.

Those who to-day believe in capital punishment must

learn that the *seeming* death of matter does not destroy the sin nor the sinner which are one; also that mortals do not "accomplish the change from error to truth at a single bound" (*Science and Health*, p. 77). "It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven" (*Science and Health*, p. 36).

Progress is the law of God. Mankind will abandon capital punishment as thought rises above the *material* sense of man and the universe to the *spiritual*, and will adopt the law of divine Love which reforms the sinner by destroying the sin. Humanity must awake to Christ's Christianity—patient forbearance with the *penitent* sinner's temptation and struggle to conquer sin. Like the Master, Christian Scientists must, in Mrs. Eddy's words, "loathe sin and rebuke it under every mask" (*Science and Health*, p. 30). They must also obey the instruction on page 452 of *Science and Health*, "When error confronts you, withhold not the rebuke or the explanation which destroys error." This was Jesus' method and Mrs. Eddy's method of destroying sin and, if possible, saving the sinner.

It is the *spiritual* power which genuine Christian Scientists employ to-day in their healing of sickness by the destruction of sin, which is the cause of all disease, sorrow, and death.

*Ques.* Mrs. Stetson, this condition of S . . . 's seemed similar to one that occurred in a hospital recently. The patient was laid on the operating table and the surgeons used what they call hypnotic suggestion. When under the influence of the hypnotic spell the patient began to sing. The work was begun and

the patient continued to sing until the operation had been successfully performed.

*Ans.* The case you relate is that of hypnotic suggestion or mesmerism which is *not* Christian Science but is the influence of one mortal mind over another, changing a belief in pain to a belief in pleasure. Mrs. Eddy describes mesmerism in these words:

Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears (*Science and Health*, pp. 490, 491).

Mrs. Eddy also says:

The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any mental despotism or malpractice (*Science and Health*, p. 375).

And again in the *Message for 1901*, page 55, she further adds:

From ordinary mental practice to Christian Science is a long ascent, but to go from the use of inanimate drugs to any susceptible misuse of the human mind, such as mesmerism, hypnotism, and the like, is to subject mankind unwarned and undefended to the unbridled individual human will. The currents of God flow through no such channels.

Mrs. Eddy once visited a criminal in his cell. Evi-

dently she did not temporize with the sinner nor him with sympathetic mesmerism thereby darken his moral sense of the crime he had committed. She condemned the evil and her condemnation of the struck terror to the sinner and awakened him to recognition of his wrong-doing. She relates this incident in the following words:

I visited in his cell the assassin of President Garfield, and found him in the mental state called moral idiocy. He had no sense of his crime; but regarded his act as one of simple justice, and himself as the victim. My few words touched him; he sank back in his chair, limp and pale; his flippancy had fled. The jailer thanked me, and said, "Other visitors have brought to him bouquets, but you have brought what will do him good" (*Miscellaneous Writings*, p. 112).

This is how true Christian Scientists should minister to sinful, sick, and suffering humanity. First, by awakening the moral sense and then by continuing with Christly compassion to help mankind in the effort for self-reform.

The opportunity for repentance and reformation which alone destroys the *desire* to sin was denied S . . . by the human law which demands "an eye for an eye, or capital punishment.

S . . . 's application to himself of Mrs. Eddy's word "His arm encircles me, and mine, and all" (*Miscellaneous Writings*, p. 389), will, in the hereafter, when he has expiated his sins, be fulfilled. He will turn from the carnal to the Christ-mind and learn that he is God's child, one with the Father. His divine selfhood, his real spiritual individuality will destroy all sinful sense. He will find his atonement with God and can finally say, "His arm encircles me, and mine, and all."

WEST POINT, NEW YORK,  
February 27, 1913.

MRS. AUGUSTA E. STETSON, C. S. D.,  
7 West 96th Street,  
New York City.

*My dear Mrs. Stetson :—*<sup>\*</sup>

I hear that you are about to publish a book entitled, *Reminiscences, Sermons, and Correspondence*, and that this volume includes an account of your coming out from the temporal church organization. While I would not, in the least, discourage you in your efforts to preserve a correct account of your experience of many years as a pioneer of Christ's Christianity, yet I apprehend, and would spare you the fierce antagonism of the materialists who will renew their opposition to your spiritual development, and their endeavors to destroy your spiritual power over evil.

I would not have you add more weight to your cross. I have admired your unflinching soldierly courage in the past, and your brave fearless defense of your Leader, Mrs. Eddy, and her teachings. I feel that you have proved that you cannot be destroyed by the combined forces of the materialists.

You have won for yourself the high esteem of the noblest Christian characters in the world, and I trust you will be spared further conflict for your assured belief of spiritual individuality.

Sincerely yours,

H . . . S . . . M . . .

7 WEST 96TH STREET, NEW YORK CITY,  
March 4, 1913.

*My dear Friend:—*

Your letter, just received, has been carefully read. I fully appreciate your kind interest in me, but I recognize, for myself, a solemn and imperative duty,

<sup>\*</sup> This letter and the reply which follows are self-explanatory.

and must *chronicle*, and *continue* the history of Christian Science.

I must, as an historian, give to the world a record of the events which occurred when the separation came, between the Christian Scientists who composed the *material* organization, and the advanced Christian Scientists who had risen to the *spiritual interpretation* of the text-book of Christian Science, *Science and Health with Key to the Scriptures*, and our revered Leader's other writings.

The dawn of a new era found some Christian Scientists ready to come out from the material world, in response to their Leader's request to begin "to build . . . on a wholly spiritual foundation," and their emergence was inevitable. Therefore I fearlessly stand for my firm persuasion that Truth will deliver all who defend Her.

The battle for the establishment of Truth and Love cost Christ Jesus, and the early disciples, the sacrifice of personal ease, personal pride, and personal self, for *their* good, and for the good of humanity.

I detect in your letter a fear that I may lose my present place in the hearts of the people. Christ Jesus, our Exemplar, was most unpopular with the material world. He worked to please God, not mortal man. He met derision and persecution with a spiritual understanding of God's allness, and his own oneness with Spirit. He knew that there was no reality, no substance in the belief of a so-called mortal man and material universe, both of which he regarded as myths, illusions, without life, truth, intelligence, or substance. Therefore he did not fear the false claim. This scientific understanding of his sonship with God won for him a sublime victory over his enemies, human beliefs,



and finally enabled him to triumph over so-called death.

His words and works have been recorded. The united forces of so-called evil have proved powerless, during all the ages, to silence his voice. He declared, "Heaven and earth shall pass away [the false mental concepts objectified in a material man and material universe], but my words shall not pass away."

Truth cannot be silenced in this age any more than in the days of Christ Jesus and his disciples. What gave the disciples of the Master the courage and determination to record his words and works, and their own experiences, to uncover and transcribe for the future seeker for Truth, the methods, words, and deeds of the enemies of their Teacher? At that time Jesus was regarded as "a gluttonous man, and a winebibber, a friend of . . . sinners." The disciples believed that Christ Jesus was the representative of God, and it was the power of Spirit which impelled them to preserve the history of the battle between the Christ-man and the carnal so-called man,—between good and so-called evil,—between the *contestant* for the reality of man in the image of Life, Truth, and Love, and the contestants for the fleshly so-called man in the image of sin, sickness, and death.

Had the disciples failed to record this betrayal of their Master by his calumniators and persecutors,—had they failed to preserve, for future generations, this history of "the human footsteps leading to perfection" (*Science and Health*, p. 254), and Christ Jesus' demonstration of the power of man when governed by God, also his spiritual ability to conquer the claim of sin, sickness, and death,—had they feared to defend their Master and his teachings and demonstrations, humanity would have lost the chord of

Christ, and the enemy of good would have prevailed. But God and His idea is one; omnipotent, omniscient, and omnipresent, and "the enemy of good" "is at last stung to death by his own malice" (*Science and Health*, p. 569).

What moved the female representative of the motherhood of God, Mary Baker Eddy, to write *Science and Health* and give it to a world which never before had heard such startling denunciation of the fleshly Adam, so-called man, and the unreality of mortal mind and its phenomena? *She* did not *hesitate* to take up the cross, meet the antagonism of "the enemy of good," and proclaim Truth to a world which was ready to rise and cry, "Crucify" her, as they cried of her Master.

Her trials and persecutions, her toils and unselfed love for God and humanity, protected her, and lifted her, and thousands, to a knowledge of God and of their relation to Him. Had she surrendered to fear and the illusion called mortal man, had she shrunk from the cross, had she yielded to the aggressive mental suggestion of the scorn and derision of the people, the world would never have had the blessed book, which, to us, is the chart to health, holiness, and immortality. *She* followed Christ Jesus, and *I* follow both the master Metaphysician, Jesus the Christ, the masculine representative of the fatherhood of God, and Mary Baker Eddy, the feminine representative of the motherhood of God. M. A. M. persecuted *them*. Let M. A. M. persecute *me* also. Truly the servant is not greater than his Lord. I must emulate their example, drink of their cup, in a degree, as my beloved Leader wrote me I must, and make my own demonstration of the potency of the wholly

spiritual consciousness, which will finally destroy, for me, all illusions of sin, sickness, and death. God impels me to defend Christian Science as taught by Mary Baker Eddy, and to prove the supremacy of spiritual power over the belief of life and intelligence in a material man and a material universe.

The opponent of good, so-called hypnotism, mesmerism, malicious animal magnetism, and all whom these evil agencies control, would long ago have destroyed me had I not been panoplied in the understanding of Truth and Love. The resistance to error of my Christ-consciousness, foiled the foes of Truth and Love, and to-day they stand aghast at their inability to silence me, or to prevent me from protecting the spiritual interpretation of *Science and Health with Key to the Scriptures*, and Mrs. Eddy's other writings.

He is my Rock  
And in the height thereof  
I have the mastery; I stand above  
And hold with ease the key of my defense  
Behind the breastwork of omnipotence.  
My weapons gather swiftness as they fall,  
To head my foes if they would scale the wall  
Safe only, where I stand in instant prayer.

He is my Rock  
Above the damp miasm  
And lifted far above the danger chasm  
The vital wafture of the upper air  
Seems like the breath of heaven, and, like a stair  
The vista opens upward, till I see  
By faith the Rock of Ages where for me  
In love confessed  
Shall be my home and rest.\*

\* Rev. Dwight Williams.

lamps filled with the oil of spiritual light—watching for the coming of their Lord, and will crown them victors over the material world, the fleshly mind and the false claim of evil.

Very sincerely yours,

AUGUSTA E. STETSON.

7 WEST 96TH STREET, NEW YORK CITY,  
March 10, 1913.

*My dear Mrs. B . . . :—*

Your letter is one of many which I am daily receiving from all parts of the country. Five ladies called upon me personally last week. One was from Montana, one from Pennsylvania, and the others from Massachusetts, Rhode Island, and Maine.

They said that they saw in my writings, true divine metaphysics, according to Mrs. Eddy's teachings. Also that I had given most convincing proof of spiritual power to resist error, which had enabled me to protect my life against the merciless assaults of the would-be mental assassins and mental malpractitioners, who had assailed me for promulgating genuine Christian Science regarding present immortality, and scientific mental defense, and that they were sure that "God had preserved me to do His work." They told me that because of their *fear* of the prevailing opinion in the Field of Christian Science, viz.: that I was wrong in declaring that Mrs. Eddy never died, and the possibility of our Leader's demonstration of her teachings in her reappearance as idea,—that because of this they had become confused, and had lost their ability to demonstrate Christian Science, as formerly they had done.

A letter received this morning from a gentleman, a practitioner in the West, asks:

Is there any difference between the scholastic teaching of man as mortal, and death as real, and the opinion which is entertained and voiced by a majority of Christian Scientists to-day, especially among the male members of the Christian Science organization? These contend against *you* for affirming that man is, and always has been immortal,—therefore, that man cannot die, but will become more apparent as Truth dissolves the cloud of material belief, consequently that Mrs. Eddy will reappear.

When Christian Scientists persecute members of the organization who adhere strictly to the teachings found in the text-book of Christian Science, and who persist, as I have done, in declaring for Mary Baker Eddy's spiritual individuality as forever living and active,—therefore that she will eventually manifest herself as the ideal woman of God's creating,—when her followers are denounced and ostracized by the brethren for defending their spiritual convictions, is not this as material, and the *same* as the religion, which, in the past, has employed the tortures of the "inquisition" and the fiery fagots? Truly "many are called, but few are chosen."

I wonder at the materialism of to-day, and discern the too evident fact that the Cause of Christian Science will be defended and preserved by only a "remnant of her seed" (Rev. xii., 17). These only "occupy" till she comes. The influence of the carnal, so-called mind in this hour, hypnotism, mesmerism, and the subtle attempts to gain a hold on the Christian Science movement, is most apparent.

The Christian Scientist who has not developed

sufficient spirituality to detect the mesmeric mental suggestions and handle them by bringing the spiritual thought-force to bear upon them, falls under their continuous aggressive mental suggestion, which "the dragon" is sending out, viz.: "Failure of our Leader to avert the experience called death, and her inability to demonstrate her teachings."

This they have whispered into the ear of all who have not been watching, working, and praying for the Mind to be in them "which was also in Christ Jesus;" who have slept and dreamed in material sense, when they should have been *resisting personal ease*, and the suggestions and gratification of the carnal senses.

Many Christian Scientists to-day are subjects and victims of the "enemy of good," and are blinded to the spiritual facts of being. They do not search the Scriptures and the text-book of Christian Science to *convince themselves* of the real and eternal facts of being, but seek and accept personal opinions of the brethren who have not *themselves* risen spiritually to understand that Mrs. Eddy's "hour" had come, as did the Master's, when *she* had to lay down *her temporal sense* of life, that she "might take it again" (John x, 17), and reveal herself to the spiritually illumined, in verification of the truth which she promulgated. It is pitiful to note the condition of darkness into which so many have drifted, and who to-day are declaring that our Leader is dead.

These virtually admit that they have *no Leader*. They have lost her *spiritual presence* and influence, and consequently are led by physical personalities who believe in sin, sickness, and death. They really denounce her teaching and fail to recognize the immortal ideal woman who was from the beginning, is

now, and forever will be an idea of God, a reflector of eternal Mind, therefore, never in, nor of matter.

To such as fail to see the spiritual idea she ceases to exist, and, as "the things of the Spirit" are spiritually discerned, she will not be visible to them. The Scripture states: "Unto them that look for him shall he appear the second time without sin unto salvation." The spiritually advanced "look" for the demonstration of "Immanuel, or 'God with us'" in His idea (*Miscellaneous Writings*, p. 103).

There is much talk of personality, "worshiping personality," "personal control," "idolatry," etc. This is another subtle argument of "the dragon," and deceives many who do not understand the difference between *physical* personality and *spiritual* personality, or individuality. "God is Person," says our Leader, but this Person is Spirit, All, and its manifestation must be infinite personality, and the *members* of the body of Spirit, spiritual personalities, or individual ideas.

Jesus claimed his spiritual individuality as a Son, or idea of God. He bade men follow him as God's representative. He did not warn them against his personality because he admitted only his *spiritual* personality and refused to acknowledge any other selfhood. He declared he was one with God and led them to worship *his* Father and *their* Father, *his* God and *their* God.

When John the Baptist bade the people "Behold the Lamb of God, which taketh away the sin of the world" (John i., 29), Jesus did not rebuke him, because he knew that John discerned his *spiritual personality* or individuality, his oneness or sonship with God. But, when the rich young man asked:

Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God" (Mark x., 17, 18).

Jesus knew that the rich young man held only a *material* concept of him; and to this young man, physical personality was real, while Jesus' spiritual individuality was not apprehended. His rebuke to this personal following was pointed in this case, while his acquiescence in John's recognition of him, as "the Lamb of God, which taketh away the sin of the world," was shown by silent approval.

This is what Mrs. Eddy meant when she wrote her article on "Personal Contagion." Whoever was following her physical personality she rebuked. Those who followed her *spiritual* personality or individuality she commended in these words: "follow your Leader only so far as she follows Christ" (*Message for 1901*, p. 70). This has not been understood by those to whom physicality is real. They do not recognize the spiritual idea, but fear corporeality, and thus fail to perceive the brotherhood of man.

Mrs. Eddy says: "God and the real man are inseparable." (*Science and Health*, p. 476). A Christian Scientist who understands Truth knows that *spiritual man* is God—manifest; is the voice of God, the mouthpiece of God. This she confirms in her statement: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being" (*Science and Health*, p. 465). Christ Jesus bade men follow him, and said: "And I, if I be lifted up from the earth, will draw all men unto me."

Doubtless in that day the scribes and Pharisees



argued, as the scribes and Pharisees of to-day argue, "personal following," "personal control," "idolatry." They insisted, as the scribes and Pharisees to-day insist, that men should worship God, and ignore the Son, the spiritual idea or the manifestation of God. The materialists of yore persecuted Jesus and his disciples for declaring for their divine birthright, their eternal Ego, their oneness with God.

Jesus said: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John said: "Now are we the sons of God." The enemy has darkened hundreds of Christian Scientists by its ancient argument, "worship God, but beware of the influence of His Son," the spiritual idea, the man and woman who demonstrate Principle. It hoped thus to silence the voice of God through woman, Mary Baker Eddy, and convey its own messages of sin, sickness, and death through the physical personalities—its mouthpieces, so-called mortal mentalities. The "devil is but the ape of God."

It is declared in Scripture in the words of John in Revelation xii., 7, 8: "Michael and his angels [spiritual personalities or individualities] fought against the dragon; and the dragon fought and his angels" (physical personalities or mortal beliefs), and the latter "prevailed not."

Mary Baker Eddy's teachings have aroused a "remnant of her seed" to "cling steadfastly to God and His idea" (*Science and Health*, p. 495), to recognize the influence of the spiritual idea, to follow it, and to resist the subtle influence of the *physical* personality or so-called mortal mind, and its argument for the reality of sin, sickness, and death, and to *refuse* to follow it.

The sons and daughters of God endowed with spiritual understanding are wielding the "sword of the Spirit, . . . the word of God" which *has* already decapitated the dragon, and is silencing forever his voice through "his angels" (physical personalities), the embodiments of the carnal so-called mind. The sickle has been thrust in; the separation has come between the spiritually minded, who follow the impersonal Christ-idea, and the materially minded, to whom mortal concepts and their physical personalities are real.

Christian Science can never be demonstrated in health, love, joy, peace, and immortality, except by acknowledging the spiritual idea, known in this age as Mary Baker Eddy, and by adhering to her teachings as found in the text-book of Christian Science, *Science and Health with Key to the Scriptures*, and her other writings, and by imbibing the spirit which illumines the Word of God, and enables those who are striving for a "wholly spiritual" consciousness to overcome the illusion of the belief that man is separated from God, or that mortals are the "men" of God's creating.

I trust that you understand the spiritual facts of being as well as I, but I have been replying to your letter, and discussing the only subject that appeals to me, divine metaphysics, as taught, established, and waiting to be finally demonstrated by our Leader, Mary Baker Eddy.

Very sincerely yours,

AUGUSTA E. STETSON.

MRS. EDDY AND MRS. STETSON<sup>1</sup>

*The Christian Science Church has attained a position of sufficient importance in this country to entitle it to the consideration given to other denominations, and the outside public, even those least in sympathy with it, may take an interest in its future development. It was for that reason that we discussed the possibility of a division in the Christian Science Church in our editorial, "A Projected Schism." To this we received replies from both sides, one of which we published August 28. We now give space to a response by Mrs. Stetson herself, in which she breaks her silence and brings forward some of the documentary evidence in her possession to prove the trust and confidence with which she was regarded by the Founder of her faith. The letter from Mrs. Eddy which has been shown to us is here reproduced in facsimile, so that all may judge of its bearing on one of the chief points at issue, Mrs. Stetson's relation to The Mother Church and to First Church of Christ, Scientist, New York City. It is quite evident, as we said in the editorial referred to, that Mrs. Stetson has a very different idea of the meaning of the message of Christian Science from that held by the men in control of the organization, but it would be presumptuous in us, who understand so little of Christian Science literature, to decide between them.*

WILL *The Independent* kindly grant me space to reply to the comments of Mr. C. . . MacC. . . on your editorial of July 10, in regard to my book, *Reminiscences, Sermons and Correspondence*, recently published by Messrs. G. P. Putnam's Sons of this city?

Your critic assumes that you had not informed yourself of the facts before you reviewed the work. As one competent to correct any false impression which your headlines might convey to the reader, if you will permit me, I will explain the facts.

The expression which has been questioned, "A Projected Schism," I do not think was meant to imply a schism in the common acceptance of the word, viz., a division of the members of a church who cannot work together in brotherly love, but a mental emergence from the material organization of those who, having

<sup>1</sup> Reprinted from *The Independent*, October 9, 1913.

Permit me to quote Mr. MacC . . .'s words in regard to my position in my church:

I think, that this lady, or any other person, other than Mary Baker Eddy, has never yet been endowed with the position of the head of any branch movement, and I hold to a very active doubt if such a situation can logically or even legally fall to any individual. . . .

I was "endowed" by Mrs. Eddy with authority to preach, practise, and demonstrate Christian Science (healing the sick and reforming the sinner through the reflection of Truth and Love)—to teach divine metaphysics, and to demonstrate a so-called material edifice where the seekers for a demonstrable religion inaugurated by Jesus Christ, could congregate to learn of God and their relation to Him as sons and daughters.

The people whom I awakened to the spiritual understanding of the reality of scientific being and this church edifice, were *my* demonstration before I emerged from *material* organization. I formally resigned from the *personal* activities of First Church of Christ, Scientist, New York City, and began the higher demonstration of revealing the ideal church, the "wholly spiritual" consciousness—the Church Triumphant.

In case your readers may be in doubt as to the metaphysical position which I occupy, and the twentieth century student of divine metaphysics be, for a while, misled, I feel that I would not be true to the desire and efforts of Mrs. Eddy to establish Christian Science in its "orderly" line of *demonstrators* of Truth, if I did not state the scientific fact in regard to my relation to my church, which her words authorize me to defend. I therefore am moved to place in your hands an extract from a letter from Mrs. Eddy written to one of the

One thing  
we may have  
forgotten, namely,  
The designation  
of the ~~First~~ Church  
of Christ Scientists  
as my Church.

Mrs. Eddy's Letter recognizing Mrs. Stetson's claims

The question will be,  
is, asked whose church  
is it? We answer  
say it is the church  
kings or the Branch  
of Directors church  
for it surely is not

It was my church  
in the beginning as  
much as Mrs. Stet-  
son's church is  
now. One must be  
orderly in these  
things or it will  
lead into difficulties  
that you do not see  
but I do see them





## Reminiscences

of Christ, Scientist, New York City, for twenty years. Mrs. Thomas is the only one of the nine Trustees who has not stood with me in my defense of Christian Science as taught by Mrs. Eddy. The Board of Trustees numbers nine, of which seven are men who are standing with me. These seven men, together with Mrs. Dam, making the eight Trustees, adhere with me to the spiritual interpretation of the Bible and *Science and Health*, the text-book of Christian Science.

Mr. Edwin F. Hatfield was also among my earliest patients in this city, and was quickly healed of nervous prostration which physicians had failed to relieve. He shortly afterwards became my student. Mr. Hatfield has been with me in my church work for twenty-four years, and during these, until 1909, was Chairman of the Board of Trustees.

There was but one service held at Columbia Institute. The following week the church was moved to a hall over Caswell & Massey's drug store, which then stood on the corner of Fifth Avenue and Forty-seventh Street. The services were held there during one winter and were discontinued in May, when I returned to my home in Boston for my summer vacation. I thought I would not have to return to New York in the autumn, as Mrs. Eddy's students who lived in New York City—eight in number—could carry on the work, which seemed to have been established. I had, during the winter, met with frequent unpleasant experiences from the students, who seemed to feel that I belonged in Boston instead of in New York. I went to Mrs. Eddy to know whether she desired me to return, for I felt that I had done all that she had requested me to do in helping the students to organize

to the law of God as taught by Christ Jesus, which builds character on a "wholly spiritual" basis.

Mrs. Eddy is the head of the Christian Science movement or Church of Christ, Scientist, symbolized in The Mother Church edifice, The First Church of Christ, Scientist, Boston, and her followers, who are loyal to Principle, God, and Christ's teaching.

Christ Jesus recognized his demonstration of a church or body of followers whom he taught to build on the rock of spiritual understanding when he said: "I have manifested Thy name unto the men which Thou gavest me out of the world" (John xvii., 6).

Mrs. Eddy followed the Master in his demonstration of disciples whom he sent into the world to heal, teach, and reform humanity by the application of truth to human illusions or the belief of life in matter, and *her* disciples, in *their order*, are required to bring forth fruit, a visible manifestation of their work. Then can all laborers in Christ's vineyard say with him, "my church," or the fruit of my work in its varied manifestations, and, "I have manifested Thy name unto the men which Thou gavest me out of the world." "And he [Christ] is the head of the body, the church" (Col. i., 18).

I am moved to repeat this scientific fact, that, although Mrs. Eddy has risen above the material vision of her followers, and it is believed, by some, that she is "dead" and will not again manifest her individuality, yet I shall continue to proclaim and affirm her teachings, viz., that she is *here*, *mentally* leading, and *spiritually* guiding, in the present as in the past, every one of the members of her Church who has risen to apprehend *ever-present* divine individuality, or God and His infinite ideas, the spiritual identity or divine nature of every child of God.

The question has been asked, "Is Mrs. Eddy divine?" Mrs. Eddy's individual identity, her spiritual, conscious being was, is, and ever will be divine. This is the scientific fact of being and is true of every one. The human is the so-called mortal mind with its dream illusions which the divine nature or spiritual thought will finally dissolve into its native nothingness. Man, the divine image and likeness of divine Mind, is thereby revealed.

Mrs. Eddy says, "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him" (*Science and Health*, p. 26). "Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them" (*Science and Health*, p. 314). "Because of mortals' material and sinful belief" that matter is man the spiritual Mary Baker Eddy is "imperceptible to them."

Again Mrs. Eddy says, "The divine must overcome the human at every point" (*Science and Health*, p. 43). Jesus understood his divine nature or his spiritual individuality and recognized his relation to God as His, God's, divine image and likeness. This understanding of his real being, his "divine nature" enabled him to wrestle with, and destroy the human or fleshly mind, which expresses itself in sin, sickness, and death.

Mrs. Eddy enjoins Christian Scientists to emulate his example and demonstration as the Way-shower, to understand *their* divine nature as the reality of their existence, and to reflect eternal Life, Love, and Truth which overcomes, according to our possession of the Mind of Christ, "the human at every point."

Mrs. Eddy discovered Jesus Christ's teaching and demonstration of the supremacy of his "divine nature" over the human so-called mind. This Christly under-

standing of *her* divine individuality—*her* real identity as spiritual, divine—enabled her to perceive the scientific fact, that the human, mortal, or carnal mind with its material embodiment, or matter, is but the phenomenon of the belief of life in matter which the reflection of Spirit, through the divine nature of the real man, finally destroys, leaving man in the image and likeness of eternal Life, Love, and Truth with “dominion” over all things.

True Christian Scientists are adhering to Mrs. Eddy’s teachings and will not be “separated” from her spiritual identity as she follows Christ in her higher demonstration of an *ever-present* Principle or God who was once manifested in the reappearance of the ideal man, and who will again be manifested, when consciousness is sufficiently spiritualized to recognize the ever-presence of the ideal woman, Mary Baker Eddy, whose individuality or “divine nature” never died nor left the earth, since “the earth is the Lord’s and the fulness thereof.”

Mr. MacC. . . further says that it was not my “understanding particularly” that was on “trial.” I never had a fair “trial.” I was not tried by my peers, nor according to the spiritual interpretation of the *Manual of The Mother Church*.

In November, 1909, I was called before the Board of Directors, composed of five men, and their representative, who questioned me during three consecutive days on my “understanding” of Christian Science, and present immortality or my spiritual individuality and practice. Not apprehending the spiritual import of the teachings of Christian Science, they were unable to grasp my meaning. At the end of this questioning my knowledge of Christian Science was, by them, pro-

nounced "*pretended* Christian Science," my name was dropped from the roll of membership of The Mother Church, and was removed from the *Christian Science Journal* as teacher and practitioner, and I was "forbidden" to teach or practise Christian Science.

My "trial" was irregular, as I was not confronted by my accusers, whose affidavits were read to me in the presence of the Directors by their representative. I was ignorant of court procedure and no one then advised me that my accusers should have been brought before me. When called to Boston by the Directors of The Mother Church, I took my stenographer with me. She accompanied me to the church, but I was denied her services and no copy of the report of the proceedings has ever been furnished to me.

This crucial experience was the beginning of a new era in Christianity. The hour had struck when Christ's higher demands must be met by Christian Scientists. I must record, for religious history, the conditions which attended my spiritual development at that moment.

With reference to Mr. MacC. . . 's assertion that Mrs. Eddy "personally" warned me, it should read, corrected, advised, or rebuked me. This was the experience of Mrs. Eddy's active loyal students and evidenced the true Teacher's divine wisdom, loving watch-care, and patient waiting on our immature understanding and demonstration of spiritual thought-force, for which every student with whom I have discussed this fidelity of our Leader, and her patience with our slow progress, has expressed the deepest gratitude.

Many students have told me that she has discovered that they were dividing where they should multiply,

or has awakened them from mental apathy by sharp rebuke which has saved them from errors in the conclusions of their problems. She was as faithful in the discharge of her duty, as spiritual Leader and Teacher, as was Jesus, who always guided his disciples with watchful care. She says in *Miscellaneous Writings*, page 266:

The assertion that I have said hard things about my loyal students in Chicago, New York, or any other place, is utterly false and groundless. I speak of them as I feel, and I cannot find it in my heart not to love them. They are essentially dear to me, who are toiling and achieving success in unison with my own endeavors and prayers. If I correct mistakes which may be made in teaching or lecturing on Christian Science, this is in accordance with my students' desires, and thus we mutually aid each other, and obey the Golden Rule.

And if you will read my book, *Reminiscences, Sermons and Correspondence*, beginning with line twenty on page 201, and ending with line thirty-two, from which I quote the following, you will see that with all Mrs. Eddy's loyal students who have received her teachings, I am, and always have been, profoundly and most lovingly grateful to her:

Looking back for a moment to the long years of your untiring watch-care of your disciples, myself, perhaps, the dullest of all, I recall your sublime patience during my slow progress Spiritward, your tender admonitions, your loving rebukes in the past to my ignorance of mental attacks of impersonal error, through personalities, your timely warnings of hidden danger-chasms before me, and of how to handle malicious animal magnetism with the word of Truth and Love—in fact, your constant efforts to help

those whom God has given you, that they might be one with the Father, even as you are.

Let Mrs. Eddy explain the "signs of the times" in the Christian Science Church:

Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted (*Miscellaneous Writings*, p. 359).

When it has done its work in *individual* members, it is no longer necessary for *them*, but *is* necessary for all until Truth has developed, in them, spiritual understanding, or the Mind of Christ sufficiently to adopt "the purely Christly method of teaching and preaching." To all individuals who attain this point of advancement Spiritward apply Mrs. Eddy's further words:

. . . whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the "still, small voice" for the music of our march, we all shall take step and march on in spiritual organization (*Miscellaneous Writings*, p. 138).

On April 19, 1907, at a meeting of First Church of Christ, Scientist, New York City, it was moved and unanimously voted that I should ascertain from Mrs. Eddy if she would permit this church to supply the sum necessary, \$1,000, to provide for her a membership in the Association for International Conciliation, on its highest plane of membership, that is, a member *Fondateur*. Mrs. Eddy's letter of acceptance can be found in the *Christian Science Sentinel*, volume ix., page 662, which reads as follows:

PLEASANT VIEW, CONCORD, N. H.,  
April 22, 1907.

First Church of Christ, Scientist, New York City,

Mr. John D. Higgins, Clerk.

*My Beloved Brethren:*—Your appointment of me as *Fondateur* of the Association for International Conciliation is most gracious. To aid in this holy purpose is the leading impetus of my life. Many years have I prayed and labored for the consummation of "on earth peace, good will toward men." May the fruits of said grand Association, pregnant with peace, find their birthright in divine Science.

Right thoughts and deeds are the sovereign remedies for all earth's woe. Sin is its own enemy. Right has its recompense, even though it be betrayed. Wrong may be man's highest idea of right until his grasp of goodness grows stronger. It is always safe to be just.

When pride, self, and human reason reign, injustice is rampant. Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love—or God's own plan of salvation. "To do justly, and to love mercy, and to walk humbly" is the standard of Christian Science.

Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government.

Lured by fame, pride, or gold, success is dangerous, but the choice of folly never fastens on the good or the great. Because of my rediscovery of Christian Science, and honest efforts (however meagre) to help human purpose and peoples, you may have accorded me more than is deserved,—but 'tis sweet to be remembered.

Lovingly yours,

MARY BAKER G. EDDY.

Later I presented to Mrs. Eddy, as a personal gift, a large mounted silk Peace flag, which she accepted and which was in her home for several months. Subse-



quently Mrs. Eddy decided that this flag should go to The Mother Church, as a reminder to the members of her Church that "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'" (*Science and Health*, p. 340).

The following letter of acceptance of this flag was sent to Mrs. Eddy by the former Christian Science Board of Directors:

BOSTON, MASS., May 10, 1907.

Rev. Mary Baker G. Eddy,  
Pleasant View, Concord, N. H.

*Beloved Leader and Teacher:*—"The Directors have received the Peace flag which you so kindly sent to them to be held by The Mother Church for all the branch churches. They thank you for this memorable, beautiful flag, and for your loving words which accompanied it. They loyally accept the trust which you have reposed in them, and will keep the flag as a heritage of the Church. Your teachings have made all your true followers ardent disciples of peace, and thus you are recognized as a practical and consistent worker for the cause of universal brotherhood and for peace among nations.

Lovingly your students,  
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.  
WILLIAM B. JOHNSON, *Secretary*.

This symbolic, prophetic Peace flag points to the hour when *all* Mrs. Eddy's true followers will unite in adopting "the purely Christly method of teaching and preaching."

As Mrs. Eddy continues to rise to higher spiritual mental altitudes, her words and influence are not

<sup>2</sup> *Christian Science Sentinel*, vol. ix., p. 703.

restricted by material organization, but extend to sin-bound, suffering humanity through universal channels.

True Christian Scientists are realizing the peace which comes from an understanding of God's presence and power and man's oneness with eternal Life and Love.

Governed by the law of Spirit and "under the banner of His love" they are taking step and marching on in spiritual organization.

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